



A
PARAPHRASE
AND
COMMENTARY
ON
The New Testament.

VOLUME II.

Containing all the
EPISTLES,
WITH
A Discourse on the *Millennium*.

To which is added,
*A CHRONOLOGY of the NEW TESTAMENT,
a Map, and Alphabetical Table of all the Places
mentioned in the Gospel, Acts, or the Epistles.*

With TABLES
Of the Matters contained, and of the Words and
Phrases explained throughout the whole Work.

By DANIEL WHITBY, D.D.
And CHANTOR of the Church of SARUM.

The Second Edition.

L O N D O N:
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T O T H E

Right Reverend Father in God,

G I L B E R T,

Lord Bishop of *SALISBURY*,

Chancellor of the most Noble ORDER of the GARTER,

A N D

Præceptor to his Highness the Duke of Gloucester.

My Lord,

T*Hough since I had the Happiness to be admitted to an Acquaintance with a Person of your Character and Merit, and have had a large Share of your Favour, I have had Obligations to make some publick Acknowledgment of it ; yet had I never so fair an Opportunity to do it, as this Work, which now craves your Lordship's Acceptance, doth afford.*

For, such a particular Veneration and profound Affection for the sacred Records as your Lordship, upon all occasions, shews, may not only render this Attempt, to add some Light unto them, acceptable, but even cover the Imperfections that you must needs discover in it.

Since therefore it is customary to dedicate Works of this nature to Persons of great Eminence in Station and more raised Worth, I thought my self obliged to set forth these Labours under your Lordship's Patronage, not only to express my Gratitude, but also out of Justice to that Goodness
A 2 *which*

The Epistle Dedicatory.

which moved your Lordship not only to peruse, but to approve this Work, and to suggest many things, which otherwise would have been wanting to it.

I am here carried to say somewhat of the Pattern you set us in an unwearied Diligence in the Discharge of your high Function; but I know you cannot bear it, and that you had much rather see your Clergy imitate you in this, than hear them commend you for it. I will therefore rather study from your Example, how to do my own Duty, than publish to the World how you do yours.

That God would still continue your good Lordship as great a Blessing as you are an Honour to our Church, and give you a sure but late enjoyment of Celestial Blessings to which your Soul, by its devout Affections, and indefatigable Labour's still aspires, is the continual Prayer of,

My LORD,

Your Lordship's most obliged,

most humble, and obedient Servant,

DANIEL WHITBY.

T H E
P R E F A C E
T O T H E
R E A D E R.

BY way of Preface to this Work, some things there be of which I think fit to advertise the *Reader*, and some things in which I shall beg his Favour. And,
First, Because it may be useful to read the Epistles of *St. Paul* not in the Order in which they are placed in our Bibles, but rather in that Order of time in which they were written, I here think fit to place them according to that Order, following the Chronology of *Bishop Pearson*.

A. D. 52. The first Epistle to the Theſſalonians.

A. D. 53. The ſecond Epistle to the Theſſalonians.

A. D. 57. { *The first Epistle to the Corinthians.*
The Epistle to the Galatians.
The ſecond Epistle to the Corinthians.
The Epistle to the Romans.

A. D. 62. { *The Epistle to the Ephesians.*
The Epistle to the Philippians.
The Epistle to the Colossians.
The Epistle to Philemon.

A. D. 63. The Epistle to the Hebrews.

A. D. 65. { *The first Epistle to Timothy.*
The Epistle to Titus.

A. D. 67. The ſecond Epistle to Timothy.

I have in the Prefaces to theſe Epistles, given the Reasons why I place the writing of them about the time aſſigned, only of the time of writing the Epistle to the *Galatians* I have there ſaid nothing: I therefore here ſubjoin the Reason why it is placed in the ſame Year with the first Epistle to the *Corinthians*, viz. becauſe *St. Paul*, in his first coming to *Galatia*, converts them to the *Chriſtian Faith*, *Acts* 16. 6. at his ſecond Advent, he ſtrengthens the Brethren there, *Acts* 18. 23. and in his Epistle to them, he marvels that they were ſo ſoon removed from him that

The PREFACE to the READER.

called them to another Gospel, Chap. 1. 6. it therefore could not be written long after he had been with them to strengthen them, which yet was before he had begun his three Years abode at *Ephesus*, Acts 19. 1. 31. at the very close of which the first Epistle to the *Corinthians* is supposed to have been written.

I desire the Reader to take an Estimate of the true Date of these *Epistles*, not from what may have slipped from me by the by in a Note, and hath been overlook'd in the review of my Papers, but from what is here set down, and is confirmed in the Prefaces to these Epistles.

The Use that may be made of observing this Order I shall exemplify in two Instances; of which the

First, Is that of *Demas*, concerning whom Dr. *Lightfoot*, Harm. p. 137: *Beza*, *Esthius*, and others, say, that though he left St. Paul for a season, yet after he returned to him: Because, say they, in two Epistles written after that to Timothy, in which he is said to have forsaken him, having loved this present World, 2 Tim. 4. 10. he is reckoned among the Co-workers with St. Paul; viz. Col. 4. 14. Philem. 24. But I have destroyed the Foundation of this Argument, by establishing the Opinion of the *Ancients*, that the second Epistle to Timothy was the last that St. Paul writ; and therefore the Opinion of *Chrysostom*, *Theodoret*, *Oecumenius* and *Theophylact*, that he did *μὲν τῶν τῶ παρὰ δυνάμειν* afterwards become slothful, and, saith *Oecumenius*, returned again εἰς ἐκκλησίαν τὸ Heathenism, is the more probable.

The second relates to that Opinion of *Grotius*, that St. Paul spake, for a time, as if he had believed that the Day of Judgment might happen in his time, and that this is proved from, 1 Cor. 15. 53. 2 Cor. 5. 1, 2, 3. Whereas in his second Epistle to the *Thessalonians*, writ four Years before those to the *Corinthians*, he saith what is sufficient to shew he could not be of that Opinion, or have declared any thing of that Nature, and therefore could not afterwards say any thing to that purpose. See the Note on 1 Thess. 4. 15.

Secondly, I did intend to have examined all the various Readings which have been so industriously collected by Dr. *Mills*, as far as they concerned these Epistles, reducing them under these two Heads.

1st, Such as, though they should be granted to be various Readings, are yet of no concern as to any matter of our Faith or Practice, under which Head I think the greatest part of them may be safely ranked.

2dly, Such as though some Manuscript Copies may have varied in transcribing the sacred Records, yet have we sufficient Reason to believe the reading we retain is genuine, and suitable to the Original Copies. Now this sufficient Reason will arise from these Considerations;

1. When all the Ancient Scholiasts or Commentators, St. *Chrysostom*, *Theodoret*, St. *Jerom*, *Oecumenius*, *Theophylact*, agree in the common Reading with us, no various Reading being observed either by them, or any of the *Ancients* who have writ before them; I think we have sufficient Reason to retain the common Reading, whatever Manuscripts may have varied from it. See an Instance of this Rule, 1 Tim. 3. 16.

2. When all the Ancient Versions, the Syriack, Arabick, and Vulgar, do accord with us in the common Reading, and no *Ancients* observe that there was any other Reading; I think we have sufficient Reason to retain that Reading, whatever Manuscripts do vary from it. Of this see an Instance, Romans 9. 5. And,

3. Where the various Reading spoils the Sense of the Words, or is not well consistent with the Context, there, I presume, we have sufficient Ground to reject it as the Error of the Scribe, and not to look upon it as a Variation in the Original, or received Copies of the sacred Text. See an Instance, Note on 1 Cor. 15. 51. These Rules, I verily believe, will be sufficient to reduce various Readings into a little compass.

And

The PREFACE *to the* READER.

And these Rules I would have exemplified at large, could I have procured a Copy of that learned Work, but being unable to obtain that Favour, I must be content to leave that Work undone till the time come, if ever it will come in my Days, that his Book may see the Light.

Thirdly, I advertise the Reader, that this work has been retarded by the Animadversions of Mr. Le Clerc upon the Reverend and Learned Dr. Hammond; which having perused, I found so many things said in favour of the Arians, and so many unworthy Reflections upon the Writings of St. Paul, that I chose rather to review and transcribe a considerable part of this Work, than suffer those things to pass without an *Antidote*. I acknowledge him to be a learned Person, and honour his Parts, and I hope he will not be offended with me for being concerned for what I judge to be the Truth, and for the Honour of St. Paul, who has been somewhat rudely handled by him.

Fourthly, That I have been so often forced to differ from the same Reverend Person he attacks sometimes so indecently, is to me a matter of regret; but it hath truly been observed by others, that this Great Man had two darling Opinions, viz. *that the Heresie of the Gnosticks, and the Destruction of Jerusalem, were the great things to which no little part of these Epistles had relation*; in which I have offer'd my Reasons why I dissent from him, retaining still a just Veneration for his Parts and Piety: And if God enable me to perfect my Notes upon the Gospels, I shall in them accord more with him.

Fifthly, I advertise him, that tho' in this Second Edition of the Epistles I have put the whole Paraphrase of every Chapter before the Annotations belonging to that Chapter, that so they might the better agree with the Gospels contrived in that Method, yet the chief Additions to, or Alterations in the Annotations, are printed apart for the use of them who have the first Edition.

Lastly, I advertise him that I have, as exactly as I could, made Indexes (1st) of all the Greek Words and Particles, (2^{ly}) of all the Scripture Phrases explained, and (3^{ly}) of all the material Doctrines handled in these Annotations.

The things in which I beg the Readers favour, are,

1st, That where he finds, or thinks, that I have erred either in Point of Doctrine, or in the Interpretation of the Scriptures, as doubtless in the latter I have sometimes done, he would be so kind as to let me know my Errors, which, upon Conviction, I will not only own, but do it with all due Acknowledgments and Thankfulness to him, who shall do that kind Office to me.

2^{dly}, That if in any thing I seem to him to differ from the received Doctrine of the Church of England, as some may haply conceive I do in the Annotations on the Fifth Chapter to the Romans, he would do me the Justice to believe, that as he thinks I do, so I conceive I do not, contradict her Doctrine; and also would consider that even the Church of Rome allows her Commentators to vary from the sense of any particular Scripture on which they build their Doctrines, provided they say nothing which doth expressly contradict them.

3^{dly}, That if he should receive any advantage from this Work, especially if it should be so happy as to suggest to him any thing which may render him the better Man, he would give God the Glory of it, and pray for

His Friend, and Servant,

DANIEL WHITBY.

This B o o k contains, besides the *Paraphrase* and
Commentary upon all the E P I S T L E S.

A *General Preface, proving the Truth and Certainty of Christian Faith.*

And 5 particular Prefaces.

1. *To the First Epistle to the Corinthians, Asserting the Resurrection of the same Body that dieth, and answering the Objections against it.*
2. *To the Epistle to the Galatians, concerning the Nature of Faith, and touching Justification by Faith.*
3. *To the Second Epistle to the Thessalonians, concerning the Man of Sin.*
4. *To the Epistle to Titus, concerning the Episcopal Jurisdiction of Timothy and Titus, and the Succession of Bishops in all Christian Churches.*
5. *To the Epistle of St. John, enquiring whether this Proposition, that Jesus is the Christ, be all that is necessary to be believed to Justification, or to make a Member of Christ's Church and Body.*

And 4 Appendixes,

1. *To the eleventh Chapter to the Romans, proving that there will be a general Conversion of the Jewish Nation to the Christian Faith.*
2. *To the sixth Chapter of the second Epistle to the Corinthians, touching the necessity of Divine Assistance for the due Performance of our Duty, and explaining the Reason and the Manner of it.*
3. *To the first Chapter of the second Epistle to the Thessalonians, proving that the eternal Punishment of those who die in their Sins is well consistent both with the Justice, and the Goodness of God.*
4. *To the whole, touching the true Sense of the Millennium mentioned, Rev.*
20. 4.

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T H E
General P R E F A C E,
CONCERNING
The Divine Authority
OF THESE
E P I S T L E S,
AND THE
Truth of Christian Faith.

C O N T E N T S.

1. **T**HAT what is delivered in these Epistles as necessary to be believed or done, must be as necessary to be believed and done, as what is contained in the Gospels: That there are some things necessary to be believed and done, contained in these Epistles, which are not clearly delivered in the Holy Gospels, § 1. The Truth of the Christian Religion proved, (1.) From what our Saviour promised and undercook, and what the Apostles declared concerning the Gifts and Operations of the Holy Ghost, § 2. (2.) From plain Matter of Fact concerning this Effusion of the Holy Ghost, and his miraculous Gifts related in the Epistles, § 3. (3.) From the confident Appeals of the Apostles and Primitive Professors, to those Gifts, in their Contests and Debates with Friends and Adversaries, Believers and Rejecters of the Christian Faith, § 4. (4.) From the Prayers and Thanksgivings made for them, the Exhortations and Directions given in these Epistles concerning these miraculous Gifts, § 5. (5.) From what is required to be done, and suffered by all Christians, upon no other Inducements or Enjoyments, than what depended on the Truth and Certainty of these Gifts, § 6. That these Epistles were indited whilst the Apostles lived, and are proved genuine by more Authentick Arguments than can be produced for any Book, Writing, Charter, Law, or Statute. The external Arguments to prove them genuine, § 7. The internal Arguments, § 8. The Truth of Christianity proved, (7.) From a particular Consideration of these Gifts: As, (1.) The Gift of Healing, § 9. (2.) Of Ejecting Devils out of Men, their Temples, and their Oracles, § 10. (3.) From the Gift of Tongues, § 11. (4.) Of Prophecy, § 12. (5.) Of discerning Spirits, § 13. That these extraordinary Gifts were conferred upon all other Churches not mentioned in these Epistles, § 14. That they continued in the two first Ages of the Church, § 15. What Engagements the Truth of Christianity lays upon us to live justly to the Rules delivered in those Sacred Records, § 16.

THAT these Epistles were indited by Divine Assistance, and were received from the beginning, as Epistles written by the Conduct and Assistance of the Spirit of God, I have endeavoured to evince in the General Preface to the Gospels.

§ I. Hence then it follows, that what the Apostles have delivered in these Epistles as necessary to be believed or done by Christians, must be as necessary to be believed and pra-

Given in order to Salvation, as what was personally taught by *Christ* himself, and is contained in the Gospels; they being in the writing these *Epistles* the Servants, *Apostles*, *Ambassadors*, and *Ministers of Christ*, and *Stewards of the Mysteries of God*, and the Doctrines and Precepts they delivered in them, being the *Will*, the *Mind*, the *Truth*, and the *Commandments of God*.

Now evident it will be, to any one who judiciously reads these *Epistles*, that they contain some things to be delivered and done, which were not clearly taught by *Christ* whilst he was on Earth, nor are clearly delivered in the *Gospels*; as we may learn,

1st, From the Doctrines contained in these *Epistles*: As V. Gr. That by the *Deeds of the Law* shall no *Flesh* be justified, Rom. 13. 20. That both *Jew*, and *Gentile*, being under Condemnation, were only to be justified freely by *God's Grace*, thro' the *Redemption* that is in *Christ Jesus*, whom *God* had set forth to be a *Propitiation* thro' *Faith* in his *Blood*, ver. 25. That if *Righneousness* came by the *Law*, then was *Christ* dead in vain, Gal. 2. 21. That as many as are of the *Law*, are under the *Curse*, chap. 3. 16. That if we be circumcised *Christ* shall profit us nothing, *Christ* is become of none effect to them that are under the *Law*, they are fallen from *Grace*, chap. 5. 2, 5. That the *Law* was to continue only till the time of *Reformation*, Heb. 9. 10. and was then to be disannulled for the *weakness* and *unprofitableness* of it, chap. 7. 18. That *Christ* is a *Priest* for ever after the *Order of Melchisedeck*, cap. 5. 5, 6. That he hath an *unchangeable Priesthood*, that he in *Heaven* is continually making *Intercession* for us, and therefore is able to save us to the utmost, chap. 7. 24, 25. For all these Doctrines clearly delivered in these *Epistles*, are either not to be found at all, or not so clearly in the *Gospels*.

2^{ly}, In these *Epistles* only have we Instructions about many great and necessary Duties, as V. G. That all our *Thanksgivings* are to be offer'd up to *God* in the *Name of Christ*, Eph. 5. 8, 20. *Thessl.* 5. 18. Heb. 13. 14, 15. The Duties which we owe to our *Civil Governours* are only hinted in these words of *Christ*, *Render to Caesar the things that are Caesar's*, but are enlarged upon in the *Epistles* to the *Romans*, chap. 13. to *Titus*, chap. 3. 1. and in the first *Epistle* of *St. Peter*, 1 *Pct.* 2. 10, 17. So also are the Duties we owe to our *Spiritual Superiours* taught more expressly in these *Epistles*, Gal. 6. 6. 1 *Thessl.* 5. 12, 13. Heb. 13. 17, 18. In fine, all the particular Duties belonging to the Relations of Husband and Wife, Parents and Children, Masters and Servants, are particularly handled in these *Epistles*, Eph. 5. 28, 33. 6. 1, 9. Col. 3. 11, 25. but are scarce ever mentioned in the *Gospels*. But it may be objected,

Obj. 1. That ' these *Epistles* were written to those who were in the Faith already, and so could not be designed to teach them the Fundamental Articles, and Points necessary to Salvation, or to instruct them in what was necessary to make them *Christians*.

Answer. It follows not from their being *Christians* already, that the *Apostles* designed not to write to them in these *Epistles* of any Fundamental Articles, or Points necessary to Salvation, for it is very plain, they do so: *St. Paul* in his *Epistle* to the *Corinthians*, 1 *Cor.* 15. 3. writes of the *Resurrection of the Dead*, and of *Christ's Death*, and *Resurrection*, as of Doctrines necessary to be believed; and in his *Epistle* to the *Galatians*, of seeking *Justification by the Works of the Law*, as a thing opposite to, and destructive of the *Grace of Christ*. And since there were among them false *Apostles*, and deceitful *Workers*, who corrupted the Word, and handled the Word of *God* deceitfully, 2 *Cor.* 2. 17.---4. 2. yea, corrupted their *Minds* from the simplicity of *Christ*, chap. 11. 3. turned them from him that called them to another Gospel, Gal. 1. 6. sought to deprive them of their *Reward*, Col. 2. 18, 19. and separate them from their Head *Christ Jesus*, who put away a good Conscience, and so made shipwreck of the Faith, 1 *Tim.* 2. 19. whose Doctrine did spread as a *Gangrene*, and overthrew the Faith of some, 2 *Tim.* 2. 16. many *Disputers* of corrupt *Minds* turning from the Truth, 1 *Tim.* 6. 5. many unruly and vain Talkers and Deceivers, who subverted whole Houses, teaching things that they ought not, for filthy lucre's sake, Tit. 1. 10, 11. Must not these things administer occasion to these sacred Pen-men to endeavour to establish and confirm them in the Faith, by letting them, they wrote to, know the moment of those Articles, the necessity of that Faith they had been taught, and the pernicious Consequences of those Practices to which they were seduced by these Deceivers?

Again, seeing these Writings were intended as a Rule, not to them only to whom they were sent, but to all future Ages of the Church, and the Spirit expressly told them, That in the latter Days some should depart from the Faith, giving heed to seducing Spirits, and Doctrines of Devils, 1 *Tim.* 4. 1, 2. That the time would come when they would not endure sound Doctrine, but would turn their Ears from the Truth, 2 *Tim.* 4. 3, 4. When false Prophets should arise among them, bringing in damnable Doctrines, whose pernicious ways many should

should follow, 2 Pet. 2. 1. 2. Seeing they knew, that after their departure grievous Wolves would enter in, not sparing the Flock, Acts 20. 29, 30. Must not all these Considerations give just occasion to them to write of the great Articles of Christian Faith, and of the necessary Points of Christian Conversation, to preserve them, and those that come after them, from their damnable Doctrines, and pernicious Ways?

Moreover, this Objection is therefore insignificant, because the Apostles do inform us, that they found it safe to write the same things to them they had heard, Philip. 3. 1. tho' they knew the truth, and were confirmed in it, 1 John 2. 21. that they might have these things always in remembrance, 2 Pet. 1. 12, 15. and that some who for the time of their Conversion might have been great Proficients in the Faith, had yet need to be taught again the first Principles of the Oracles of God, Heb. 5. 12.

Obj. 2. It also may be said, 'That these Epistles were writ upon particular Occasions, and without those Occasions had not been written; and so cannot be thought necessary to Salvation.

Ans. This Objection is neither exactly true of all the Epistles, nor of all that is contained in them; not of all the Epistles, for it appears not that five of the General Epistles, or that the Epistle to the Romans, to the Ephesians, and to the Hebrews, were writ upon particular Occasions, unless the instructing Men in the Faith, and preserving them from Heresie, or Apostacy, be called particular Occasions; and where this doth appear, it is very evident, that when the Apostles had writ what they thought proper upon those Occasions, they add many excellent Rules of Piety and Vertue.

Ans. 2. 2ly. Were it exactly true that all the Epistles were writ upon particular Occasions, it will not follow hence that they were not directed, in writing them, by the Holy Spirit; or that they contain nothing necessary to be believed or done, in order to Salvation. For the Book of Psalms was not only writ upon particular Occasions, but was also adapted to, and fitted for them. The Prophets were all sent by God, to testify against, and call the Jews to Repentance for Sins committed in their time, to reform their Manners, or comfort them in their Distresses, that is, upon particular Occasions; but will it therefore follow, that they did not write by the assistance of the Spirit of God, or that there is nothing in the Psalms, or in the Prophets, which was necessary to be believed or practised by the Jews? Moreover, the Gospel of St. Luke was writ upon a particular Occasion, viz. to instruct Theophilus in the certainty of the things he had been taught, and yet Epiphanius informs us, that (a) the Holy Ghost compelled and stimulated him to the work. The Gospel of St. Mark was writ, say the Ancients, at the request of the Converts at Rome, and yet he writ it, saith (b) Epiphanius, πνεύματι ἁγίῳ ἐμπεφορηθεὶς, by the Impulse of the Holy Ghost. They also say, that St. John was importuned by all the Asiatics to write his Gospel; and yet saith (c) Epiphanius, The Holy Spirit did inwardly impel him to the writing of it. The Gospel of St. Matthew, say (d) they, was indited at the Request of the Hebrews, that he might supply by writing the want of his Presence with them: So that we see the Writings of the Apostles and Evangelists, may be occasionally penned, and yet be the Products of the Holy Ghost, and contain things necessary to be believed and done.

Ans. 3. 3dly. The particular Occasions of some of these Writings being the Errors, or Waverings of Christians in Fundamental Points, as appears from the Epistles to the Corinthians, Galatians, &c. and in others the busie Industry of false Apostles, and deceitful Workers, to pervert them from the Faith; that these Epistles were writ on such Occasions, is rather a presumption that they were writ upon some Fundamental Points, than that they could not be indited upon these Occasions.

Moreover, great Advantages arise from the Occasional Writing these Epistles, and such as might induce the Holy Spirit to excite them to that Work. For,

1. All the Occasions which they took to write from the Disorders, Errors, Heresies, Mistakes, which at first crept into the Church, render these Writings standing Rules for the Decision of like Cases thro' all future Ages.

2. The Deportment of the Apostles towards these erroneous Persons, and disorderly Walkers, the Care they used to recover or inform them better, the Zeal and Tenderneſs

(a) Ἀναγκαζέει τὸ ἅγιον πνεῦμα καὶ ἐπινύττει τὸ ἅγιον Λαόν. Hæc. 51. § 7.

(b) Ibid. § 6. Euseb. l. 2. c. 15, 16.

(c) Ἀναγκαζέει τὸ ἅγιον πνεῦμα καὶ Ἰωάννην παρρησιάζοντα ἀγγελλίσασθαι. § 6. 9.

(d) Euseb. Eccl. Hist. l. 3. c. 24. Chrys. Hom. 1. in Matth.

they shew'd; and the Rules they laid down in those Cases, are excellent Precedents, and Directions for all *Church-Governors*, in Cases of like nature.

3. All the Occasions which they had to write for the Direction of *Church-Governors*, how to behave themselves in the Church of God, to give Rules for the Qualifications of those who were to be admitted to those Offices; and touching their Behaviour in them, for the Settlement of the Affairs of the Church, and the decent and regular performance of Divine Service, afford us standing Rules of Government, and of admitting and ordaining a Succession of those divers Orders in the Church.

Lastly, These various Occasions give us full assurance, that these *Epistles* must be written in those very Times when these Disorders happened, and these Errors crept into the Church, and so take off all jealousy, or suspicion, that they were Writings contrived in the following Ages of the Church; whereas had their Writings been only Systems of *Theological Doctrines*, and Rules of Life, which equally concerned all the Ages of the Church, it might have been more plausibly Objected, that they were framed by some *Christian Bishops* assembled for that end.

Obj. 3. But if all, or most of the Truths declared in these *Epistles*, were to be received, and believed as Fundamental Articles, what then became of those *Christians* who were fallen asleep before those things in the *Epistles* were revealed to them?

Ans. 1. This Question equally concerns the *Evangelists*, and more especially the Gospel of St. *John*; which, say the *Antients*, were either the (e) last Portion of Scripture which was written, or the last save his *Epistles*, it being written after his return from his Exile in *Patmos*, to *Ephesus*; and so if it contain any Fundamental Articles, as necessary Rules of Life, what became of those *Christians* who died before they were revealed in it?

Ans. 2. We say not, that all, or most of the Truths, declared either in the *Epistles* or *Gospels*, are to be accounted Fundamental, or Necessary Articles; but only that some of them ought to be so accounted, especially those which have this Character of a necessary Article, or Rule of Life; that the Denial, or Non-practice of them, is represented as that which will endanger our Salvation, or cut us off from the Communion of the Church.

Ans. 3. 'Tis also a precarious Supposition, that they who died before these *Epistles* were writ to them, must die before the necessary things contained in them were revealed to them, seeing we know that the *Apostles* writ the same things which they had preached before; and St. *Luke* writ his Gospel, that *Theophilus* might know the certainty of the things he had been taught: And in those times of the Effusion of the Spirit of Wisdom and of Knowledge, they had an *Unction* which could teach them all things, 1 *John* 2. 27. and so supply the unavoidable Defects of outward Teachers.

Obj. 4. The Gospel was to be preached to the Poor; now they are not capable of sublime Notions, nor can they comprehend mysterious Reasonings.

Ans. 1. Whether this Objection be intended against the necessity of believing the *Epistles* of St. *Paul* only, or also of the Gospel of St. *John*, is uncertain; the sublime Notions, and mysterious Reasonings being common to both.

Ans. 2. There seemeth no necessity of troubling the poor common People with sublime Notions, or mysterious Reasonings, since both the *Antient Church*, and our own *Catechism* declare, that all the Articles of *Christian Faith*, common to all that bear that Name, are comprised in the *Apostles Creed*. For when the Child saith, *My Godfathers and my Godmothers* promised I should believe all the Articles of the *Christian Faith*, since it is evident they only stipulated for the belief of the *Apostles Creed* in *Baptism*; and when he doth rehearse those Articles, he only doth rehearse the *Apostles Creed*, 'tis certain that, by our *Catechism*, must be supposed to contain all the Articles of the *Christian Faith*.

Moreover, it is very difficult, if not impossible, to make such Persons have a right Conception of the Spiritual Nature, and the Attributes of God, or to enable them, by Reason, to prove the Providence of God, or the Immortality of the Soul; but yet these things must be proposed to them as Articles, or Foundations of their Faith. And as it is not very difficult for them to learn from Scripture the Truth of these things; so neither is it difficult from the same Scripture to learn the Truth of all the Articles of the *Apostles Creed*, even in that sense in which all *Christian Ages* did receive them.

In a word: Were these *Mechanicks* as much concerned for *Spirituals*, as they are for *Temporals*, as many of them have attained to great Proficiency in their respective Arts, so

(e) *Novissimus omnium scripsit Evangelium. Hieron. Præfat. in Matth.*

The General P R E F A C E.

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might they also, by a *Christian Diligence*, attain a competent Proficiency in all the necessary Articles of *Christian Faith*, and in the Rules of *Christian Piety*, or of their Duty to God and Man. Now *Christianity* being that *Doctrine* which is after *Godliness*, Tit. 1. 1 I believe nothing is proposed in it as necessary to be believ'd to Salvation, which hath not some tendency to the promotion of true Piety.

§ II. Having thus established the Divine Authority of these *Epistles*, I shall endeavour to confirm the Truth of *Christian Faith*, from what is copiously delivered in them.

This is of absolute necessity in this degenerate Age, in which all manner of Impiety exceedingly abounds, and Men are by their Lives disposed, and even concerned to question the Truth of that Religion, and of those Writings which threaten the severest Punishments to their Enormities; and do industriously, and even impudently, pursue this Black Design both in their Discourses and Writings.

Now to prove against these Enemies of *Revealed Religion*, the Truth and Certainty of *Christian Faith*, from what is copiously delivered in these *Epistles*, it will be only requisite to shew, that they contain a Declaration of such things as could not possibly be true, but they must also be a full and convincing Demonstration of the Truth of *Christian Faith*, and that we have great Reason to believe the Truth of what is thus related by them. And,

1. That they contain a Declaration of such things as could not possibly be true, but they must also be a full and convincing Demonstration of the Truth of *Christian Faith*, the Declaration they afford will be sufficient to evince; for it was this;

That the miraculous Gifts, and powerful Operations of the Holy Ghost, were plentifully afforded to them who preached the Gospel to the World; and also to those Christian Churches which received the Gospel, and embraced the Faith they taught.

By way of Preface to what I shall collect from these *Epistles* concerning these miraculous Gifts and Operations of the Holy Ghost, it may deserve to be considered, that as the blessed *Jesus* spake as never *Man* spake, that is, delivered such just, holy, beneficial Commands, as never were before made known to the World; and did for Confirmation of his Doctrine, the Works that no other *Man* did; so was he pleased to lay the Truth of his Prophetick Office upon such future, and miraculous Events, as no *Impostor*, that had any Wit, would undertake, or could be able to perform.

For the *Prophecies* which he had undertaken to fulfil, and his own frequent Declarations, made it necessary, 1. That he should die a peculiar Death, *i. e.* by being lifted up upon the Cross. 2. That in three Days he should rise again. 3. That after his Resurrection his Gospel should in the space of forty Years, or before the Destruction of *Jerusalem*, be propagated throughout the World, or the whole *Roman Empire*. 4. That in order to the propagation of it, the Holy Ghost should plentifully be vouchsafed to his *Apostles*, and should endue them with Power from on high, and even enable them to do greater Works than he himself had done, *John* 14. 12.

At the great Day of the Feast of *Tabernacles*, when all the *Jews* assembled at *Jerusalem* were joyful in their *Beth-Haschoavah*, or House of drawing Water, and were, say their Traditions, in expectation that the Holy Ghost would fall upon them, *Jesus* stood and cried, saying, *If any Man thirst, let him come unto me, and drink; he that believeth in me, out of his Belly shall flow Rivers of living Waters: This spake he of the Spirit which they that believed on him should receive, John* 7. 37, 38. And at the Close of his Life on Earth, he comforts his Disciples with the Promise of this Holy Ghost, who should continue with them, not only to teach them all things, and bring all things to their remembrance, but also to convince the World of Sin, because they believed not in him, and of his Righteousness, who was so gloriously exalted to the Right Hand of God his Father, and of a future Judgment; because the Prince of this World, being cast out from those he had possessed, was judged, *John* 16. 7, 11. And after his Resurrection he speaks thus to them; Behold, I send the Promise of my Father upon you, for ye shall be Baptized with the Holy Ghost, not many Days hence, *Luke* 24. 49. And ye shall receive power, after the Holy Ghost is come upon you, and ye shall be Witnesses to me both in *Jerusalem*, and in all *Judea*, and in *Samaria*, and to the utmost parts of the Earth, *Acts* 1. 8. And, Lastly, To encourage others to believe the Doctrine which they taught, he saith, These Signs shall follow them that believe; in my Name shall they cast out Devils, they shall speak with new Tongues, they shall take up Serpents, and if they drink any deadly thing it shall not hurt them, they shall lay Hands on the Sick, and they shall recover. Now I desire to know whether any thing of this nature was ever undertaken, or laid as the Foundation of their Credit, by any other Author of any Doctrine, Religion, Sect, or Heresy. Whether they ever made their own violent Death,

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and Resurrection, the Foundation of their Veracity? Or promised the like Powers and Assistances, when they were risen, to those who should promote, or should embrace their Doctrine? Or whether that which no Man else durst undertake, was not performed by the Holy *Jesus* so effectually, or that his Doctrine presently prevailed, and was received throughout the World in spite of all the opposition of Men and Devils made against it, and wrought in *Christians* such a lasting Faith, as Time, and Vice, tho' most concerned to do it, was never able to deface?

But tho' we have no Instances of any other Persons that made the like Attempts, yet do our *Lord's Disciples* tread exactly in their *Master's Steps*: For the first thing which they declared to the World was this, that the Fore-runner of their Lord, *John the Baptist*, when *Jerusalem*, and all *Judea*, and all the Regions about *Jordan*, and in particular the *Pharisees* and *Sadduces*, the *Publicans* and *Soldiers*, repaired to his *Baptism*, declared in the Audience of them all, There was one shortly to come after him, one that stood then among them, who would *Baptize them with the Holy Ghost and Fire*, Mat. 3. 11. They also add, that their Lord, both before, and after his Resurrection, made a like Promise to them, that he would suddenly send down upon them the Spirit promised by the *Father*, that they should *receive Power from on high and be baptized with the Holy Ghost*, and so should be enabled to be Witnesses of his Resurrection, and of his Doctrine.

When these *Apostles* had themselves received the Holy Ghost, they declare, they only had received what God had promised by his *Prophet Joel*, saying, Chap. 2. 28. *It shall come to pass in the last Days, I will pour my Spirit upon all Flesh, and your Sons, and your Daughters shall prophesie, and your young Men shall see Visions, and your old Men shall dream Dreams*, Acts 2. 16. where note, That 'tis a received Rule among the *Jews*, that the last Days, when used by the *Prophets*, do signifie the Times of the *Messiah*. See the Note on 1 Tim. 4. 1. Note also, that God of old revealed his Will to his People by *Visions*, *Dreams*, and by *Prophetick Revelations*; so that this is a Promise, that in the Days of the *Messiah* God would miraculously pour his Spirit upon Men, and by that Spirit would enable them to *Prophecie* and to reveal his Will to others. Yea, they say boldly to all that stood amazed at it, *Repent and be baptized every one of you in the Name of Jesus Christ for the Remission of Sins, and ye shall receive the Gift of the Holy Ghost; for the Promise is to you, and to your Children, and to all that are afar off, even as many as the Lord our God shall call*. Here then we see how fully they both claim a Promise of the Holy Ghost made by their *Master* to them, and also promise the like Gift to them who should believe, and be baptized in his Name.

Now these Promises were actually performed, and made good before they were indited, and put in the Records of the *Christian Faith*, the Writings of the *Apostles* and *Evangelists*, or they were not; if all these Promises were fulfilled before the Records which contain them were indited, then had *Christ* sent the Holy Ghost upon the *Apostles*, and given them the Promise of the *Father*, then the believing *Jews* and *Gentiles* were actually *baptized with the Holy Ghost*, and were enabled to *speak with Tongues and Prophecie*; and so *Christ* must have given certain Demonstration both of his Resurrection, and his Promises: But if these Promises were not made good before these Records were indited, then the whole Story of *St. John*, and of the *Acts of the Apostles*, might easily have been convinced of Falshood by many thousand living Witnesses, both in *Jerusalem*, and in all other places where they lay the Scene of this great Dispensation; because they had heard nothing of these things, but from their *Histories*: Then by the Suffrage of our own *Evangelists*, our Lord's Fore-runner must be a Deceiver, when he declared the *Messiah* should baptize them with the Holy Ghost and Fire, whom he had then baptized with Water; yea, in those very *Histories* designed to convince others that *Jesus* was *Christ*, they must leave on Record a Promise, made not to them only, but to all Believers, which never was fulfilled; the *Apostles* also must be fallily introduced, saying, *This was that which was spoken by the Prophet Joel*, and with the greatest Impudence promising that Holy Ghost to others, which they themselves had not received; and surely then those *Jews*, which after all *Christ's* Miracles required a Sign, would have required of the *Apostles*, Where is that great Effusion of the Spirit promised by the *Prophet Joel*; which may assure us, that the Times of the *Messiah* are now come? Where is that *fiery Baptism*? Where are those Rivers of Spiritual Water, which your pretended *Christ*, and his Fore-runner, promised? Let us see them, that we may believe him. With what Face could *St. Peter* promise that Holy Ghost to others, upon Faith in *Christ*, which they themselves had not received? Or with what Face could *Luke* declare he did this before such an Audience, of which the greatest part must be then living, and so as with that Promise to convert Three thousand Souls, had neither these Converts, nor this Audience, found any Experience of that Affair? In fine, if these *Apostles* were not assisted with these miraculous Powers of the Holy Ghost, they must be well assured that he who had so oft engaged whilst he lived to send this

Comforter to them, and at his Resurrection promised, that in few Days they should all be baptized with the Holy Ghost, was a Deceiver and false Prophet; and then what Motive could they have, or how could they conceive it a thing possible to be his Witnesses successfully to the uttermost parts of the Earth? If by the coming of the Holy Ghost upon them they were indeed enabled to speak all Languages, this Gift was a sufficient Confirmation of the Resurrection and Ascension of that Jesus who thus made good his Promise to them. If they had no such Gift, how was it possible that such unlearned Persons, who only understood their Mother-Tongue, should discourse in their several Languages to the Romans, Grecians, Egyptians, Persians, Armenians, Scythians, Indians, and all the barbarous Nations of the World? And to what purpose was it for them to travel to those Nations, to stand mute among them, or else to tell a Story to them of which they could not understand one word? If, as the Sacred Story doth inform us, they preached the Word with Demonstration of the Spirit, and Power; if they went forth preaching everywhere, the Lord working with them, and confirming the Word with Signs following, God also bearing Witness to them by Signs and Miracles, and by divers Powers and Distributions of the Holy Ghost; then might they boldly say, *We are his Witnesses of these things, and so is the Holy Ghost, which God hath given to those that obey him,* Acts 5. 32. But if no such Assistance was vouchsafed to them, what Evidence could they give to the World, that he had sent them on this Errand? Or how could they expect to reverse all the Ancient Laws, and Religions of the World, and to persuade all Nations to own and worship, as the Great Saviour of the World, one who was lately *hanged on a Tree*? Their Compliance therefore with this Mission, and their Continuance in this Testimony under those dreadful Miseries they suffer'd for it, as well as their incredible Success in Propagation of the Christian Faith to every Nation, will not suffer us to doubt that they were well assured of the Completion of this Promise to them, and so of Christ's miraculous Assistance of them.

§ III. Moreover, these Epistles do almost severally contain sufficient Proofs of the Effusion of the Holy Ghost upon Believers, and of his miraculous Assistance of the first Preachers of the Christian Faith, and jointly do concur to make this Evidence triumphant over Infidelity. For,

1st, St. Paul writes to the Romans thus; *I long to see you, that I may impart to you some spiritual Gift, to the end you may be established,* Rom. 1. 11. See the Note there. *For I know,* saith he, *that when I come to see you, I shall come in the fulness, τὴν πληρίαν, of the Blessing of the Gospel of Christ,* Chap. 15. 29. i. e. that fulness of spiritual Gifts with which all Christians were blessed in Christ Jesus, according to that Promise of the Prophet *Isaiah*, Chap. 44. 2, 3. *Fear not, Jacob my servant, and Israel whom I have chosen, for I will put my Spirit on thy Seed, καὶ τὰς ἐλογίας μου, and my Blessings on thy Children.* Now that the Apostle came to Rome, both Scripture, and the whole Current of Antiquity attests; either then he came to them with the fulness of the blessings of the Gospel of Christ, and did impart unto them those spiritual Gifts which tended to confirm them in the Christian Faith, or he did not: If he did impart them, he gave them an assured Demonstration of the Certainty of Christian Faith; if he did not, he himself ministred to them a full Objection against his own Apostleship: For, this must render him a vain Boaster of things he was not able to perform, and a Deceiver of the Church of Rome. And why then doth he speak thus to them? *I have whereof I may glory through Jesus Christ in those things which pertain to God; for I will not dare to speak of any thing which Christ hath not wrought by me, to make the Gentiles obedient in word and deed, in the power of signs and wonders, and in the power of the Spirit of God,* Rom. 15. 18, 19. These Powers, saith he, have accompanied my Preaching from Jerusalem, round about unto Illyricum; and this Grace, saith he, was given to me of God, that I should be the Minister of Jesus of Christ to the Gentiles, ministering the Gospel of God to them, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. Where he compares himself, preaching the Gospel, to the Priest, conversant about his Sacrifice, to prepare and fit it to be offer'd; the Gentiles dedicated by him to the Service of God, are his Sacrifice, or Oblation; the Holy Spirit conferr'd upon them is the Libamen by which they are sanctified, and render'd acceptable to God. Moreover, the Epistle to the Romans must be false, or else it must be sent by the Apostle before he had seen Rome, for it containeth an intimation that he had not then seen them, a Desire to see them, and a Promise to come to them; for, saith he, *I make it my Request to God, if by any means, now at length, I might have a prosperous Journey by the will of God, to come to you, for I long to see you,* Rom. 1. 10, 11, 13. And, *I often purposed to come to you, but was let hitherto.* And again, *I have been much hinder'd from coming to you, having therefore a great desire these many years to come to you, whensoever I take my Journey into Spain, I will come to you,* Chap. 15. 22, 23, 24. 'Tis also certain that he afterwards did

did see them ; for after his Appeal to *Cæſar*, he was ſent to *Rome*, and liv'd there at leaſt two Years: He therefore muſt have ſent his Epiſtle to them, and they muſt have receiv'd it, before that time. In a word, from thoſe words in the Cloſe of this Epiſtle, Chap. 15. 25, 26. *But now I go to Jeruſalem to miniſter to the Saints ; for it hath pleaſed them of Macedonia and Achaia to make a certain contribution for the poor Saints that are at Jeruſalem ;* it is evident he writ this Epiſtle before that Collection was carried by him to *Jeruſalem* in the third Year of *Nero*, and ſent it from *Corinth*, as the Poſtſcript ſaith. Note alſo, that this Epiſtle is often cited by *St. Clemens* and *Polycarp*.

In this Epiſtle to the Church of *Corinth*, he declares, They were enriched in all Utterance, and Knowledge, or in Tongues and Prophecy, 1 Cor. 1. 5. (See the Note there) That they abounded in every thing, in Faith, in Utterance, and Knowledge, 2 Cor. 8. 7. ſo that they came behind the other Churches in no Gift. His twelfth Chapter begins thus : *Now concerning Spiritual Gifts, I would not have you ignorant, that no Man ſpeaking by the Spirit of God, calleth Jeſus accuſed ; and that no Man can ſay, that Jeſus is the Lord, but by the Holy Ghoſt. Now there are diverſities of Gifts, but the ſame Spirit ; and there are differences of Adminiſtrations, (or Offices in the Church to which theſe Gifts belong,) but (all proceeding from) the ſame Lord ; and there are diverſities of Operations performed by theſe Gifted Men, but it is the ſame God who worketh all theſe Operations in them all,* ver. 4. 5, 6. Then he proceeds to the Enumeration of the Gifts conferr'd upon the Officers and Members of the Church, viz. The Gifts of Knowledge, Wiſdom, Prophecy, and the diſcerning of Spirits ; the Gift of Miracles, of Faith, of Healing, of divers Kinds of Tongues, and the Interpretation of them, ſaying, That God had placed in the Church, *Fiſt, Apoſtles : Secondly, Prophets : Thirdly, Teachers : After that Miracles, then Gifts of Healing ; Helps, Governments, diverſities of Tongues ;* concluding with this Queſtion, *Are all Apoſtles ? are all Prophets ? are all Teachers ? are all Workers of Miracles ? have all the Gifts of Healing ? do all ſpeak with Tongues ? do all Interpret ? but covet earneſtly the beſt Gifts, and yet ſhew I to you a more excellent Way, even that of Charity. For, tho' I have the Gift of Propheſie, and underſtand all Myſteriess and all Knowledge ; and tho' I have all Faith ſo that I can remove Mountains, and have no Charity, I am nothing,* Chap. 13. 1, 2. *For Propheſies ſhall fail, and Tongues ſhall ceaſe, and Knowledge ſhall be done away, but Charity never faileth,* ver. 8.

Now this Epiſtle muſt be indited and ſent to them whilſt their Schiſms, Contentions, and Diſorders remained, becauſe it was deſigned to correct them, and whilſt *St. Paul* was in a Capacity to come to them, and ſo before his Bonds, becauſe he ſaith, *The reſt will I ſet in order when I come,* Chap. 11. 34. Hence, after Notice given of their Schiſms, Contentions and Diviſions, he adds, *Theſe things have I in a Figure transferr'd to my ſelf and Apollo for your ſakes, that you might learn in us, not to think of Men above that which is written, That no one of you be puffed up, for one againſt another,* Chap. 4. 6. ſaying, *I have alſo ſent Timotheus to you, and I my ſelf will come unto you ſhortly ;* and then he puts the Queſtion to them thus, *What will you that I come unto you with a Rod, or in Love, and in the Spirit of Meekneſs ?* ver. 16. 17, 18, 19. Chap. 5. He commands them to put away from them and to deliver up to Satan, the inceſtuous Perſon ; and that accordingly they did ſo, his Second Epiſtle ſhews, in which he writes to them to forgive, and comfort him, 2 Cor. 2. 7.

Moreover, he writes part of this Epiſtle in Answer to ſome Queſtions they had ſent to him, which requir'd a ſpeedy Answer, as being Caſes of Conſcience which concern'd their Converſation, their Freedom from Idolatry, and the Prefervation of weak Chriſtians. The reſt of his Epiſtle is ſpent in endeavouring to correct their great Diſorders about the Sacrament, their Church Aſſemblies, and the uſe of their Spiritual Gifts, cap. 11. and 14. and their great Error touching the Reſurrection, chap. 15, and to give Directions touching their Charity, chap. 16. All which things required ſpeedy Inſtructions ; and that this Epiſtle was ſent accordingly, the Words do manifeſt, *When I come, whomſoever you ſhall approve by your Letters, them will I ſend to bring your Liberality to Jeruſalem, and if it be meet that I go alſo, they ſhall go with me,* Chap. 16. 3, 4. *Now I will come to you when I paſs thro' Macedonia, and it may be that I will abide, yea, and winter with you,* ver. 5. 6. I ſay, hence it is evident, that they ſoon receiv'd this Epiſtle ; for they accordingly made their Collections, with which he went up to *Jeruſalem* ; and in his Second Epiſtle, he Apologizes for not coming to them, according to thoſe words, chap. 1. 16, 17. Moreover the Second Epiſtle is a ſtrong Confirmation of the Fiſt, in which he hath pointed out unto them, thoſe Diſorders which he would have remedied, thoſe things he would have done before his coming ; for in this he tells them their Obedience to his former Letter, had fill'd him with Joy and Comfort, that his Inſtructions concerning the inceſtuous Perſon, had found ſo good effect, that they approv'd themſelves to be clear in this Matter, and cauſ'd him to rejoice, That he could have ſuch confidence in them in all things, chap. 7. Whence it is evident, they had

had not only then received, but in some measure had complied with the Instructions given them in that Epistle.

Add to this, That *Clemens Romanus*, with the whole Church of *Rome*, in an Epistle sent to the *Corinthians*, not many Years after this of *St. Paul's* was written, declare, [§ 2.] That there was Πλήρης πνεύματος ἁγίου ἐχχυσίς ἐπὶ πάντας, a full Effusion of the Holy Ghost upon them all; and that *St. Paul* had written to them an Epistle touching their Divisions about himself, [§ 47.] and *Cephas*, and *Apollo*; which is a great Confirmation, both of the early Knowledge, and use of this Epistle in the Church, as also of the truth of what *St. Paul* relateth in it, touching the Gifts of the Holy Ghost conferr'd upon them.

In his Epistle to the *Galatians*, he compares himself with the Chief of the Apostles, and the Pillars of the Church, declaring, That he that wrought effectually in *Peter* to the Apostleship of the Circumcisan, was as efficacious in him towards the Gentiles; that these Pillars saw, and perceived by the Grace given to him, That the Gospel of the Uncircumcision was committed to him, as the Gospel of the Circumcision was to *Peter*, and therefore gave to him the right hand of Fellowship, that he with *Barnabas* should go to the Gentiles, and they to the Circumcision, Chap. 2. 7, 8, 9. adding for Consolation to the Gentiles, That Christ had redeemed them from the Curse of the Law, that the Blessing of *Abraham* might come upon the Gentiles, that they might receive the Promise of the Spirit, thro' Faith, Chap. 3. 13. adding, That thro' the Spirit they did wait for the Hope of Righteousness by Faith, Chap. 5. 5.

Now in this Epistle, he mentions the Life that he now lived in the Flesh, Chap. 2. 20. his fear of them, his desire to see them, and the desire of the false Brethren to exclude him from any share in their Affections, and the Persecutions he yet suffer'd in the Flesh, Chap. 3. 2. Chap. 4. 11, 15, 17, 20. Chap. 5. 11. And he concludes it thus: You see how large a Letter I have written to you with my own Hand; and from henceforth let no Man trouble me, for I bear in my Body the Marks of the Lord Jesus, Chap. 6. 11, 17. Which Words demonstrate, That this Epistle must be written, and sent to them whilst he lived, after he had suffered greatly for the Name of Christ. Moreover, the occasion of it shews, it must be written by *St. Paul* himself; for it was writ upon occasion of some Judaizers, who preach'd up the necessity of Circumcising the Gentiles, and requiring them to observe the Law of *Moses*, and who endeavoured to disparage this Apostle who had taught the contrary, as inferiour to other Apostles, and his Doctrine as contrary to what they taught: Now these Distempers requiring a speedy Remedy, we cannot doubt but the Apostle sent this Epistle to them, as soon as he had heard how they had been perverted from the Sincerity of the Faith. 'Tis also cited by *Polycarp ad Philip* § 5.

In his Epistle to the *Ephesians*, he tells them, He was made a Minister of the Gospel according to the Gift of the Grace of God given to him, by the effectual working of his Power Chap. 3. 7. And, that to every one of us is given Grace according to the measure of the Gift of Christ. For, He ascending up on High, gave Gifts unto Men. And, He gave some Apostles, some Prophets, some Evangelists, some Pastors and Teachers; and that all these had their Spiritual Gifts. See the Note on Chap. 4. 7, 8, 11. and adds, That after they believ'd they were sealed with the Spirit of Promise, which is the Earnest of our Inheritance, till the Redemption of the purchased Possession, Chap. 1. 13, 14.

Now in this Epistle he makes mention of his Bonds, and of his being then an Ambassador in Bonds, Chap. 6. 20. saying, I Paul the Prisoner of Jesus Christ, for you Gentiles; I Paul, the Prisoner of the Lord beseech you, Chap. 3. 1. Chap. 4. 1. This Epistle therefore, must be sent unto them, whilst he was in Bonds at *Rome*; and so it must be sent unto them Anno Christi 62. since Paul was set at liberty the next Year. He also adds, that it was sent by *Tychicus*, whom he sent to them on purpose to make known his Affairs whilst he abode at *Rome*, and begs their Prayers for Courage in making known the Mystery of the Gospel, whilst he was thus in Bonds, Chap. 6. 19, 20, 21, 22.

Moreover, this Epistle cited by *St. Clemens*, [Ep. ad Cor. § 46.] about six Years after the writing of it. It is twice cited by *Polycarp* [§ 1. 12.] in his Epistle to the *Philippians*. *Ignatius* [§ 12.] in his Epistle to the *Ephesians*, saith, That *St. Paul* in his whole Epistle, made mention of them in Christ Jesus. So early was this Epistle known to and read by the Christians.

In his Epistle to the *Colossians*, he declares, That he had laboured in preaching the Gospel to them, according to the Energy of him that wrought with him, ἐν δυνάμει, by a mighty Power, Chap. 1. 29. and saith, Let the Word of God dwell in you richly in all Wisdom, teaching and admonishing one another, in Psalms, and Hymns, and Spiritual Songs, Chap. 3. 16. Now in this Epistle, he saith, That he then rejoiced in the Afflictions which he suffered for them, Chap. 1. 24. He also speaks of his Solitude for them, and those of *Laodicea*, and for as many

as had not seen his Face in Christ, of his Salutation with his own hand, Chap. 4. 18. and of his Bonds, and of his sending Tychicus and Onesimus, to give them an account of his Affairs, and of the Salutations of many Brethren. He therefore, and they also, must be all alive when this Epistle was sent to them.

In his Epistle to the *Thessalonians*, he testifies, his Gospel came unto them not in Word only, but in Power, and in the Holy Ghost, and in much Assurance, and that they received the Word with much Affliction, but yet with Joy of the Holy Ghost, 1 *Thess.* 1. 5, 6. and for this he appeals to their own Experience, adding these words, *Ye know what manner of Persons we were amongst you for your sakes*; whence he infers, That he that despised his Admonitions, despised not Man, but God who also had given them his Holy Spirit, Chap. 4. 8.

Now in this Epistle, he speaks of his Absence from them, and of his great desire to see them, 1 *Thess.* 2. 17. of his Solicitude for their steadfastness under their Sufferings, Chap. 3. 5, 6. his sending Timothy to give him an account of it, his Comfort when he heard that they stood firm; and maketh Sylvanus and Timotheus his Associates in sending it. This Epistle therefore must be written whilst both they, and he were living, and it is cited by Polycarp in his Epistle to the *Philippians*, § 11.

In his Epistle to Titus, he speaks thus, Chap. 3. 5, 6. *According to his Mercy, he saved us by the washing of Regeneration, and the renewing of the Holy Ghost which he shed on us abundantly, thro' Jesus Christ our Lord.* Now, of Epistles thus written to particular Persons, I think it needless to prove, That they were written whilst both St. Paul and they were living, and were not sent unto them from, or in another World. Tho' that is here sufficiently proved from these words, Chap. 3. 12. *When I shall send Artemas to thee, or Tychicus, be diligent to come to me to Nicopolis.*

Arg. 2. § IV. 2dly, That God vouchsafed to the Professors, and first Propagators of the Christian Faith, these admirable Powers, and various Distributions of the Holy Ghost, is farther evident from this Consideration, That the Apostles in all their Contests and Debates with Friends and Adversaries, Believers and Rejectors of the Christian Faith, false Apostles, Antichrists, Corrupters of it, and Apostates from it, appeal with greatest Confidence to these miraculous Operations and Distributions of the Holy Ghost.

In their first Controversie, touching the Resurrection of our Lord, gain-said by the Rulers of the Jews, St. Peter speaks thus to them: *The God of our Fathers hath raised up Jesus whom ye slew, and hanged on a Tree. Him hath God exalted to his right Hand, to be a Prince, and a Saviour, to give Repentance to Israel, and Remission of Sins; And we are his Witnesses of these things, and so is also that Holy Ghost whom God hath given to them that obey him,* Acts 5. 30, 31, 32. And again, *This Jesus hath God raised up, whereof we all are Witnesses; Therefore being by the right Hand of God exalted, and having received of the Father the Promise of the Holy Ghost, he hath shed forth this which ye now see and hear,* Acts 2. 32, 33. Now evident it is, this Plea could not be offer'd to convince these Rulers, by an Appeal to their own Senses, without the highest Impudence, and plain Confusion of their Cause, had there been no Effusion of the Holy Ghost imparted to the Apostles who attested, and Believers which embrac'd this Faith; nor could it have been publish'd in that Generation, and recorded by St. Luke, as made by the Apostles before so great an Auditory, if it had been false, so many Witnesses being then living to confute his Story.

2dly, The next Dispute arose betwixt St. Peter and the Converts of the Circumcision, accusing him as a Transgressor, for eating and conversing with Cornelius, and other uncircumcised Persons; in which case his Apology runs thus: *As I began to speak, the Holy Ghost fell on them, as upon us at the beginning. Then remembered I the Word of the Lord, how that he said, John indeed baptized with Water, but ye shall be baptized with the Holy Ghost: Forasmuch then as God gave them the like Gift as he did to us, who believed on the Lord Jesus Christ, what was I that I could withstand God?* Acts 11. 15, 16, 17. And thus he puts to silence the Zealots for the Circumcision, Men too tenacious of their Rites, too zealous for the Law to be satisfied with any thing that did not carry with it a convincing Evidence.

3dly, A third Contest arose at Antioch, where some believing Jews contended, That it was necessary to Circumcise the Gentile Converts, and to command them to observe the Law of Moses: This vain Pretension St. Peter baffles by this Argument, That God who knows the Hearts bare them witness, that whilst Uncircumcised, they were accepted with him, by giving them the Holy Ghost even as he did to us, and putting no difference betwixt them and us, purifying their Hearts by Faith; and thence concluding, That by endeavouring

ing to put this Yolk on the believing *Gentiles*, they would tempt, that is, would disbelieve, and even oppose themselves to that God who had vouchsafed to clear a Demonstration of his Acceptance of them not being circumcised, *Acts* 15. 8, 9. Hence also the whole Colledge of the Apostles write unto them thus : *It seemed good to the Holy Ghost, to lay upon you no such burthen*, ver. 28.

ably, When the same *Zealots* had infected the Church of the *Galatians* with the pernicious Doctrine of the necessity of Circumcision, and of the Observation of the Law of *Moses*, St. Paul writes thus to them : *Oh foolish Galatians ! who hath bewitched you, that ye should not obey the Truth ? This only would I learn of you, Received ye the Spirit* (in his miraculous Gifts and Operations) *by* (Obedience to) *the Works of the Law, or by the Hearing of Faith ?* Gal. 3. 1, 2. If by the latter, as ye know ye did, this is a Demonstration that your Justification and Acceptance with God, is the Fruit of Faith in Christ; not of Obedience to the Law of *Moses* ; this the Apostle re-assumes, saying, *Heth misistheth the Spirit to you, and worketh Miracles among you, doth he it by* (Virtue of your Obedience to) *the Works of the Law, or by the Hearing of Faith ?* We see then, this was the chief Argument which carried the Cause in the Council at *Jerusalem*, and which is urged by St. Paul to confirm the *Galatians* in the Truth, and Silence those who labour'd to prevail upon them to admit of Circumcision, and the Observance of the Law of *Moses* : This Confirmation therefore of the Truth of *Christian* Faith, was such, as none concern'd to do it then, were able to gainsay, much less can any now find reason to doubt of it.

In the Epistle to the Church of *Corinth*, he is even forc'd to prove the Truth of his Apostleship, against those false Apostles, and deceitful Workers, who had set up against him, and for the satisfaction of those *Corinthians* who sought a Proof of *Jesus Christ* speaking in him, 2 Cor. 13. 3. He therefore justifies and confirms it by declaring, that the signs of an Apostle hath been wrought among them by him, in all patience, in signs and wonders, and in mighty deeds, 2 Cor. 12. 12. that he was not a whit behind the very chief of the Apostles in these Gifts, chap. 11. 5, 6. that both he, and his Fellow-labourers among them, approv'd themselves as the Ministers of Christ by the Holy Ghost, by the Word of Truth, and by the Power of God, chap. 6. 6, 7. that they to whom he writ were manifestly declared to be his Letters commendatory, as being the Epistle of Christ ministred by him, written not with Ink, but by the Spirit of the living God, chap. 3. and that they came behind the other Churches in no gift, chap. 12. 13. To the *Galatians* infected with the like Distemper, he declares that he who wrought effectually in Peter to the Apostleship of the Circumcision, was as efficacious in him towards the *Gentiles* ; and that this was so manifest even to the chief of the Apostles, that they were by the Grace vouchsafed to him convinc'd that the Gospel of the Uncircumcision was by Christ committed to his charge.

Some there seem to have been among the Members of the Church of *Corinth*, who had not the knowledge of the Truth, and who even question'd whether Christ were among them or not : To them he testifieth, that the Church of *Corinth* came behind the other Churches in no Gift, and that by this the Testimony of Christ was confirmed among them, 1 Cor. 1. 5, 6, 7. See the Note there ; that the Word he preached was not delivered in the enticing words of humane Wisdom, but in demonstration of the Spirit, and of Power, that their Faith might not seem to consist in the Wisdom of Man, but in the power of the Holy Ghost, chap. 2. 4, 5. that God had established them in Christ by giving the earnest of his Spirit in their Hearts, 2 Cor. 1. 21, 22. Now for the truth of what he thus delivers, he makes a Solemn and Religious Appeal to their own Hearts and Consciences, saying, *We are made manifest to God, and we trust also we are made manifest in your own Consciences*, 2 Cor. 5. 11. for we are not as many who corrupt the Word, but as of Sincerity, as of God, in the sight of God speak we in Christ, chap. 2. 17. *We do by manifestation of the truth commend our selves to every Man's conscience in the sight of God*, chap. 4. 2. Yea he appeals to all the Prophets and Spiritual Men among them, not only for the Truth, but also for the Divine Authority of his Epistles, saying, *If any Man be a Prophet, or Spiritual, let him acknowledge that the things I write unto you are the Commandments of God*, 1. Cor. 7. 3, 7. Now evident it is, that Arguments of this nature neither could be urged by this Apostle without confusion to his Cause, and the impairing of his Credit ; nor being offer'd, could prevail upon the Churches of *Achaia*, and other Churches, to own him as a true Apostle, and his Epistles as the Commandments of the Lord, had not the Matter of Fact, on which they did entirely depend, been incontestible. For, had these things been false, or questionable, they whom he stileth false Apostles and deceitful Workers must have been able to reply, That he himself, in his Appeal to the miraculous Operation of the Holy Ghost for Confirmation of his Doctrine and Apostleship, must have been guilty of that very Crime he laid to their charge ; and all the Churches to which he

had directed these Epistles must rather be confirm'd in the Suspensions they had entertain'd against him, than wrought off from them by these vain pretences, and false Surmises of those Distributions of the Holy Spirit of which they had found no Experience, and had received no convincing Evidence.

The believing *Jews* lay under two dangerous Distempers: The first was that which St. *James* takes notice of in his Epistle, viz. That Faith alone would be sufficient to save them without Works; and upon this the Hereticks mention'd by (a) *Irenæus*, and others, grounded their licentious Doctrines, that they might live as they list'd; they being not to be saved by good Works, but by Faith only. The second was a proneness to *Apostacy*, or falling back from the Faith to *Judaism*, to avoid Persecution: And this the Hereticks also so far improv'd, as to declare it lawful, in times of Persecution, (b) to commit Idolatry, and to deny Christ with the Mouth. Now in opposition to the first Assertion, St. *Paul*, in his Second Chapter of the Epistle to the *Hebrews*, shews the necessity of taking more abundant heed to the Precepts of *Christianity*, as being all confirm'd by Signs and Miracles, and Gifts of the Holy Ghost; and therefore puts the Question to them thus, *If the word spoken by Angels was firm, and every Transgression and Disobedience received a just Recompence of Reward; how shall we escape, if we neglect so great Salvation, which at the first began to be spoken by the Lord, and was confirm'd to us by them that heard it? God also bearing them witness both with signs and wonders, and divers miracles, and gifts of the Holy Ghost, according to his own will.* In opposition to their proneness to *Apostacy*, he declares it a most dreadful thing to fall from the Profession of the Christian Faith, after they had received such strong Convictions of it by those Gifts of the Holy Ghost they had received with it: For, faith he, *it is impossible for them who were once enlightned, and have tasted of the heavenly gift, and have been made partakers of the Holy Ghost, and yet fall away, to be renewed to Repentance, seeing they crucify again the Son of God, and put him to an open shame,* chap. 6. 4, 5, 6. See the Note there. Again, to such there remains no more sacrifice for sin, but a fearful looking for of judgment and fiery indignation, seeing they trample under foot the Son of God, and count the blood of the covenant, by which they were sanctified, an unholy thing, and reproach the spirit of grace, chap. 10. 26, 29. See the Note there. Now visible it is, that the Foundation of both these Arguments depends upon the Certainty of this matter, that God confirmed the Truth of the Doctrine delivered by Christ and his Apostles, by divers Miracles and Gifts of the Holy Ghost, and that Christians then were made Partakers of those Gifts.

Lastly, Against the Seductions of the *Antichrists*, and the *Deceivers*, which were then crept into the Church, St. *John* fortifies the Believers with these words; *These things have I written concerning them that deceive you. But the anointing which ye have received of him abideth in you, and ye need not that any one teach you, but as the same anointing teacheth you of all things, and is truth, and is no lie; and even as it hath taught you, ye shall abide in him,* 1 John 2. 26, 27. And again, *Beloved, believe not every Spirit, but try the Spirits whether they are of God, for many false Prophets are gone out into the World. By this ye shall know the Spirit of God; every Spirit that confesseth Jesus Christ coming in the Flesh, is of God; and every Spirit that confesseth not that Jesus Christ is come in the flesh, is not of God,* chap. 4. 1, 2, 3. See the strength of the Argument in the Note there. And it is the Spirit that witnesses that Jesus is the Son of God, *because the Spirit is truth,* chap. 5. 6. *He that believeth in the Son of God hath the witness in himself,* ver. 10. Now when Men thus lay claim in their Epistles to their Converts, to the Power of God co-operating with them in the promotion of the Faith, declaring that he testified to the Truth of what they preach'd by divers Miracles and Gifts of the Holy Ghost; when they confidently speak of an *Unction* of the Spirit of Truth abiding in them, of which they to whom they write were made Partakers, and by this very Argument endeavour to convince them what a dreadful thing it would be for them to despise the Admonitions they had given, or to neglect the great Salvation they had tendered to them; there can remain no cause of doubting of the Truth of these Assertions, especially when they to whom they write not only do continue stedfast in the Faith, but also do admit those Writings which assert these things, as Divine Records, and the Word of God.

And this Argument will be much strengthened from this Consideration, that the *Primitive Professors*, in all the Conflicts with *Jews*, *Gentiles*, *Magicians*, *False Prophets*, *Hereticks*, and false Pretenders to be the Successors of the *Apostles*, used still this Argument

(a) Ut liberos agere quæ velint, secundum enim ipsius Gratiam salvari homines, & non secundum opera juitas. *Iren. l. 1. c. 20. Theodoret. Har. Fab. l. 1. c. 1.*

(b) Orig. contra Celsum, l. 6. p. 282.

from the miraculous Operations the Christians then performed, and the Gifts of the Holy Ghost they still receiv'd and exercis'd, as an effectual Confirmation of the Christian Faith, and a sufficient Confutation of the Pretences of their Adversaries, *v. g.*

1st, From this they prove to the *Jews*, That God hath deserted them, and was now graciously present with the *Christian Assemblies*; that the *Shechinah* and (c) *Prophetic Gifts* which were long since departed from them, were still extant among *Christians*, and exercised both by Men and Women.

2^{dly}, Hence they triumph over the (d) *Heathen Deities*, that by the Name of *Jesus* such Cures were wrought on the Diseased, as none of their supposed Deities could perform; and that they by this Name expell'd those Devils which their Conjurers could not expel, and forc'd them to confess they were evil Spirits.

3^{dly}, They triumph over the (e) *Simonians* and *Gnosticks*, the *Magicians* and *Hereticks* of their times, by the same Arguments, that they could neither cure all Diseases, nor expel all kinds of Devils, as the Christians did.

4^{thly}, By this they, after the Example of *St. Paul*, 1 Cor. 12. 3. and of *St. John*, 1 John 4. 1, 2, 3. taught Christians to distinguish (f) betwixt true and false *Prophets*; and by this they confuted the *Montanists*, because they left no Succession of *Prophets*, which yet continu'd in the true Church of Christ. Some *Hereticks* finding themselves unable even to pretend to such a Gift of Prophecy as the Gospel of *St. John* had promised, and the Epistles of *St. Paul* mentioned, rejected both that Gospel, and those Epistles. Now these, saith (g) *Irenaus*, are unhappy Men, Qui Gratiam Prophetiæ repellunt ab Ecclesia, Who go about to exclude the Grace of Prophecy from the Church, and thereby make themselves false Prophets, i. e. Assertors of things in God's Name which they have not received from him.

Lastly, As for the true Successors of the Apostles, (h) *Irenaus* informs us, that, Cum successione Apostolatus charisma veritatis certum secundum beneplacitum patris acceperunt, with their Succession they receiv'd the Gift of Truth; and hence infers, that (i) Ubi igitur charismata Domini posita sunt, ibi discere oportet veritatem, where therefore these Gifts of the Lord are placed, there the Truth is to be learned.

Arg. 3. § V. The Prayers and the Thanksgivings made for these Divine Assistances, the Charges the Apostles give concerning them, the Exhortations and Directions which they send to Christian Governours and Churches, touching these Gifts and Operations of the Holy Ghost, are a convincing Demonstration that they were frequent, and notoriously exercis'd in the Church of God. For instance; I thank my God, saith the Apostle to the Church of Corinth, for the Grace of God which is given you by Jesus Christ, that in every thing ye are enriched by him in all utterance and all knowledge, (or in Tongues and Prophecy) so that ye come behind the other Churches in no Gift, 1 Cor. 1. 5, 6, 7. See the Note there. He begins his Epistle to the Church of Ephesus thus; Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly things in Christ, Eph. 1. 3. See the Note there. Praying that the same God would give to them the Spirit of Wisdom, and revelation in the knowledge of him, ver. 17. He prays for the Romans, that they may abound in hope through the power of the Holy Ghost, chap. 15. 13. And for his Colossians, that they may be filled with the knowledge of his will in all wisdom and spiritual understanding, chap. 1. 9.

(c) Παρεῖδ' ἡμῖν καὶ μέχρι νῦν πνευματικὰ χαρίσματα ἔστω, καὶ αὐτοὶ ζωοῖναι ὀφείλετε, ὅτι τὰ παλαιὰ ἐν τοῖς ἡμέρῃς ὄντα, εἰς ἡμᾶς μετετέθη. Just. Dial. Tryph. p. 308. B. & 315. Orig. contra Celsum, l. 2. p. 62. & l. 7. p. 337.

(d) Ὅτι τῶν ἄλλων πάντων ἐπορισμῶν, καὶ ἐπιστῶν καὶ φαρμακείων μὴ ἰαθύντας ἴδσαντο. Just. M. Apol. 1. p. 45. Vide Theophil. ad Autolicum, l. 2. p. 87. C. Tertull. Apol. c. 23. Cypr. de Idol. Van. Ox. p. 14. ad Demetr. p. 191. Arnob. l. 1. p. 29. Lactant. l. 4. c. 27.

(e) Super hæc arguentur qui sunt a Simone, & Carpocrate, & si qui alii virtutes operari dicuntur—per magicas elusiones, nec enim cæcis possunt donare visum, neque surdis auditum, neque omnes Demones effugare, &c. Iren. l. 2. c. 56. 55.

(f) Hermas, l. 2. c. 11, 12. Euseb. Hist. Eccl. l. 5. c. 15. See the Section of the Gift of Prophecy, § 20.

(g) Lib. 3. cap. 11.

(h) Lib. 4. cap. 43.

(i)

Having convened the *Asiatick Bishops*, he requires them to take heed to the Flock over which the Holy Ghost had made them Overseers, Acts 20. 28. To the Church of Rome he speaks thus: Having therefore *χαιρουσας διαφορας*, different Gifts, whether Prophecy, let us do it according to the proportion of faith; or ministering, let us wait on our ministering; or he that teacheth, on teaching, Rom. 12. 6, 7, 8. See the Note there. He exhorts the Ephesians and Colossians to be filled with the spirit, speaking to themselves in Psalms, and Hymns, and spiritual Songs, Eph. 5. 18, 19. Coloss. 3. 16. Two of his Admonitions to his Thessalonians are conceived in these words, *Quench not the holy Spirit, despise not Prophecy*, 1 Thess. 5. 19, 20. To his Son Timothy he speaks thus: *Neglect not the gift that is in thee, which was given thee by Prophecy*, 1 Tim. 4. 14. And in his Second Epistle, *Stir up the Gift that is in thee by the putting on of my hands*, chap. 1. 6. For, faith he, God hath not given us the spirit of Fear, but of Power, Love, and Wisdom, ver. 7. He exhorts him also, to keep the good thing committed to him by the Holy Ghost that dwelleth in him, ver. 14. Now in these Epistles he speaks of himself as a Prisoner, and a Sufferer for the Cause of Christ, saying, *Be not thou ashamed of the testimony of the Lord, nor of me his Prisoner*; he tells him he was ready to be offered, and the time of his departure was at hand; informs him that Demas had forsaken him, and desires him when he came to him, to bring Mark with him, 2 Tim. 1. 8. 2. 8, 10. 4. 6, 10, 11, 12. He speaks of Hymeneus and Alexander, whom he had delivered up to Satan, and faith, *These things I write unto thee, hoping to come to thee shortly*, 1 Tim. 1. 20. 3. 14. All which are evident Proofs that these Epistles must be sent to Timothy, whilst St. Paul was living, and was a Prisoner at Rome. St. Peter advertiseth the converted Jews, that the Gospel was preached to them by the Holy Ghost sent down from Heaven; and he gives these Instructions to them for the use of their extraordinary Gifts: *As every man hath received the gift, so let him minister, as good stewards of the manifold Grace of God; if any man speak, let him speak as the Oracles of God; if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ*, 1 Pet. 4. 10, 11. Now the Messenger by which he sent this Epistle, and the Salutations in the Close of it, shew that it was written whilst St. Mark and Sylvanus were living.

But the great Scene of these Directions and Admonitions lies in the first Epistle to the Corinthians, where he exhorts them to covet earnestly spiritual Gifts, but chiefly that of Prophecy, 1 Cor. 14. 1. to covet to prophecy, and forbid not to speak with tongues, ver. 39. Moreover, he directs them in the due exercise of these spiritual Gifts, after this manner: *Forasmuch as ye are zealous of spiritual Gifts, seek that ye may excel to the edifying of the Church*, ver. 12. Wherefore let him that speaketh in an unknown Tongue, pray that he may interpret, ver. 13. And again, *If any man speak in an unknown Tongue, let it be by two, or at most by three, and let one interpret; but if there be no Interpreter, let him keep silence in the Church*, ver. 27. 28. *Let the Prophets speak two or three, and let the others judge*, ver. 29. *If any thing be revealed to another that sitteth by, let the first hold his peace, for ye may all prophesie one by one, that all may learn, and all may be comforted*, ver. 30. 31. In the same Chapter he chides them for using these spiritual Gifts without profit to the Hearer, and so as to breed confusion in the Church. *How it is*, faith he, *Brethren, that when you come together, every one of you hath a Psalm, hath a Doctrine, hath a Tongue, hath a Revelation, hath an Interpretation? let all things be done to edifying*, ver. 26. declaring that by using Tongues not understood in the Assembly, they would give to the Infidel and Unbeliever occasion to say they were mad, ver. 23. *But if all prophesie*, faith he, *and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all, and thus are the secrets of his Heart made manifest, and so falling down on his face, he will worship God, and report that God is in you of a truth*, ver. 24. 25. So notorious are these Gifts supposed to be, not only to the Saint, but to the Infidel, and so powerful for his Conversion. Now had these great Apostles given thanks for Gifts conferr'd upon these Churches which they never had enjoy'd; had they exhorted them to desire, and earnestly to convert, to stir up, and excel in Gifts they never had, and which were not imparted to any Members of the Church; had they given these grave Directions, and solemn Charges touching those Gifts of Prophecy and Revelation, of Tongues and the Interpretation of them, which never had been exercised in that of Corinth, or any other Christian Church; had they severely chid them for abusing those Gifts they never had, and shewed themselves so much concerned to correct an Abuse of which they were incapable, as having not the use of what they are supposed to abuse; had they condemned the Murmurings of them who had them in a less, the Boastings of them who had them in a higher measure, by such Enquiries as these, *What hast thou which thou hast not received? And if thou hast receiv'd (them,) wherefore dost thou boast, as if thou hadst not received (them?)* 1 Cor. 4. 7. See the Note there; and shewing the necessity that there should be such a diversity of Gifts and Operations in the Body, 1 Cor. 12. 14.

---27. and done, and said, all this without a just foundation; this must have render'd those Epistles in which these Passages are contain'd, the matter of their derision and disdain, rather than worthy to be owned as the Oracles of God: And those *Apostles* which indited them must rather have been esteem'd by them Brain-sick *Enthusiasts*, than Men inspired by the Spirit of God.

Since then these Writings generally were receiv'd as Divine Records by all *Christians*, and by those very Churches to which they were indited, it must be certain, that in all these Assertions they contain'd matter of unquestionable Truth, and only spake of those Spiritual Gifts of which these Churches had a full experience; there being, saith *Clemens Romanus*, in his Epistle writ soon after to them, a full Effusion of the Holy Ghost upon them all.

Arg. 4. § VI. This will still be more evident, if we consider what *Christianity*, the Author, and the Propagators of it, requir'd of all that would embrace the Christian Faith, and what were the Encouragements they tendered as the chief Inducements so to hope, believe, and act, or suffer, as *Christianity* required. And,

1st, They call upon all Christians to take up the Cross of Christ daily, and for his sake to forsake Father and Mother, Wife and Children, Goods and Relations, and even Life it self, declaring that without this they cannot be Christ's Disciples, Luke 14. 26, 27. informing them that all that will live godly must suffer persecution, 2 Tim. 3. 12. that thro' many tribulations they must enter into the Kingdom of God, Acts 4. 22. that they were called to suffer, and were appointed to this very thing, 1 Thes. 3. 3, 4. 1 Pet. 2. 21. Accordingly we find that the Corinthians were partakers with them of their sufferings, 2 Cor. 1. 7. that the Galatians had suffered many things, Gal. 3. 4. that to the Philippians it was given, not only to believe in Christ, but also to suffer for his sake, Philip. 1. 29. that St. Paul commends the Colossians for their steadfastness in the Faith under all their persecutions chap. 1. 11. and prays they may be strengthened with all might, according to his glorious Gospel to all patience, and long suffering, with joyfulness, chap. 2. 5. He saith the Thessalonians suffered the same from their Country-men, as did the believing Jews from theirs, 1 Thes. 2. 14. that he sent Timothy to stablish and to comfort them concerning their Faith, and to exhort them not to be moved at those afflictions to which they were appointed, chap. 3. 34. adding, that he glorified in them in the Churches of God for their patience and faith in all their persecutions, 2 Thess. 1. 4. In his Epistle to the Hebrews he saith, they suffered a great sight of afflictions, partly while they were made a gazing stock both by reproaches and afflictions, and partly whilst they became companions of them who were so used, and that they took joyfully the spoiling of their Goods; and he exhorts them not to cast away their confidence, because they had need of patience, Heb. 10. 32, 36. and after the Example of that Cloud of Witnesses which he had set before them, to run their Christian Race with patience, chap. 12. 1. St. Peter tells the same believing Jews they were in heaviness for a season through manifold temptations, 1 Pet. 1. 6. desiring them not to think it strange concerning the fiery trial which was come to try them, chap. 4. 12. These Tribulations they exhort them to endure with Faith and Courage, Patience and Perseverance, Joy and Triumph; and yet the only thing they offer them to raise this Joy and Comfort, engage them to this Perseverance, and to support them under their fiery Trials, is the Promise or the actual Vouchsafement of the Holy Ghost helping their Infirmities, that as they were Partakers of the Sufferings of the Apostles, so should they be also of their Consolations, 2 Cor. 1. 7. that if they suffered for the Name of Christ, happy were they, for the Spirit of Glory and of God should rest upon them, 1 Pet. 4. 14. This, say they, ye have found, for you became followers of the Lord, and of us, having received the Word with much affliction, and with joy of the Holy Ghost, 1 Thess. 1. 6. and may well suffer hardship as good Soldiers of Jesus Christ, for God hath not given us the Spirit of Fear, but a *ῥωμῆς*, of Courage to endure, of that Love which casts out Fear, and of that Prudence which will instruct us how to bear, or to escape them, 2 Tim. 1. 7. Now if this Promise was sensibly made good to them under these Afflictions, they by it did receive an Earnest of the Truth of Christian Faith, an and Assurance of God's concern to comfort and reward their Christian Patience in his Cause. But if under these fiery Trials they found no sensible Experience of the Holy Ghost thus helping their Infirmities, no inward Joys, Supports, and Consolations of the promised Comforter, what reason had they to continue to take joyfully the spoiling their Goods, the loss of Credit, Life, and all their worldly Comforts, for the Profession of that Faith which had so palpably deceived them, in the chief Motive which it offer'd to engage them to suffer for the Name of Christ, or for the Truth and Divine Authority of those Epistles, which contained these apparent Falshoods?

This Argument may be enforced from the consideration of the multitude of *Christian Martyrs* in the three first Ages of the Church, all which could have no other Motive thus to suffer,

fer, but this promised Assistance of the Holy Ghost at present, and the Assurance which this Earnest of the Spirit gave them of an Eternal State of Happiness hereafter; and so if they had no experience of this Assistance under Sufferings, and no Assurance of such an earnest of the Spirit in their Hearts, must suffer all these dreadful things without just Ground or Motive, which even an *Heathen* (k) *Cicero* doth represent as a thing impossible to be performed, the Hardness of some Jewish Zealots, and some deluded Christian Sects, in suffering, being no instance to the contrary; for though they mistake in Application of this future Happiness, in prospect of which they thus endure, to themselves, the Principle upon which they suffer is indisputably true, and owned even by *Epicurus* himself, *Ut voluptates omittantur majorum voluptatum adipiscendarum causa, aut dolores suscipiantur majorum dolorum effugiendorum gratia, that we should part with our temporal enjoyments for a season here, for a better and more enduring substance, and suffer these light Afflictions which are for a moment, that we may escape more lasting and intolerable torments*, this being only, faith (l) *Torquatus*, the choice which the Wise Man of *Epicurus* ought to make. In a word, the manner of their Sufferings doth give us full Assurance that the Assistance of the Holy Ghost, which *Christ* and his *Apostles* promised to the true Believers, was accordingly vouchsafed to the *Christian Martyrs*, and *Confessors*, they being enabled to bear the greatest Sufferings, not only with undaunted Courage, putting off the Body, faith (m) *Origen*, more chearfully than a Philosopher would put off his Coat, despising Death, faith (n) *Lucian*, and willingly submitting to it; but with great Joy and Exaltation, being strengthened to all long suffering with joyfulness, *Colos. 2. 5. (o) rejoicing in tribulations, counting it all joy when they fell into divers temptations, and happy when they did endure them*, *James 1. 3, 12.* and rejoicing when they were in Heaviness through manifold Afflictions, *1 Peter 1. 6.* yea, sometimes with (p) miraculous Experience of Consolations under all their Sufferings, causing this Joy and Gladness in them; yea sometimes with a perfect freedom from all sense of Pain under the most afflicting Torments; as in the case of the (q) Evangelist *St. John*, and of (r) *Blandina*, these Sufferings not being able to extort from them one Complaint or (s) Groan. Now this being done as well by (t) Children and the weakest Sex, by the Ideot as well as by the wisest Sages, gives a full Demonstration of the Truth of that Assertion of (u) *Eusebius*, That the Love of *Christ*, the Hopes of Immortality, and the Spirit of the Father, inspired them with this Courage; for what else could create such Joys and Exultations, or suggest such Comforts, and Supports under the sharpest Trials? What could procure to them a freedom from the sense of Pain under the greatest Torments, and most intolerable Burthens to Flesh and Blood?

2dly, Again, they engage all Christians in the most difficult Acts of Self-denial, and Mortification of all carnal Lusts, in the cutting off their right-hands, and the plucking out their eyes, in Patience under, and the Forgiveness of the greatest Injuries, in Love and

(k) Nullo igitur modo fieri potest ut quisquam tanti aestimet aequitatem, & fidem, ut ejus conservanda causa nullum supplicium recuset, nisi in rebus assensus sit, quæ falsa esse non possunt. Acad. Quæst. l. 2. n. 25, 26.

(l) Itaque harum rerum hic tenetur a sapiente delectus, ut aut rejiciendis voluptatibus majores alias consequatur, aut perferendis doloribus asperiores repellat. De finibus bonorum, &c. l. 1. n. 27, 29.

(m) Ὁ δαιμόνιον ἡμῶν λέγει δ' ἡμᾶς εἶναι, καὶ φιλοσώματον ἡμῶν, ἔγωγε προχέρας ὑπὲρ εὐσεβείας τιθέντας τὸ σώμα, ὡς ἴδ' ἐπὶ τῷ ἱματίον ἀποδύσαι ἂν ἐν χερσὶ φιλόσοφος. Contr. Cell. l. 7. p. 357.

(n) Περὶ πάντας γὰρ αὐτὸς οἱ κακοδαίμονες, τὸ μὴ ὅλον ἀθάνατον εἶσεσθαι, καὶ βιώσεσθαι, ὃ δὲ χεῖρον, παρ' ὃ καὶ καταφρονῶσι τὸ θάνατον, καὶ ἐκόντες αὐτὰς σπιδιδόνει οἱ πολλοί. Lucian. peregr. F. 338.

(o) Θανατούμενοι χαίρομεν, Just. M. p. 265. Magisque damnati quam absoluti gaudemus, Tertul. ad Scap. c. 1. Μετὰ χαρᾶς καὶ γέλωτος καὶ εὐφροσύνης τὴν ὑστάτην ἀποφασιν τὸ θάνατον καταδέχεσθαι solebant. Euseb. Hist. Eccl. lib. 8. cap. 9.

(q) Solebant etenim πάλαιον καὶ ἀτάραχον εἰς αὐτὴν τῇ τελευταίᾳ ἀναπνεύου διατηρεῖν, immo ἀπίστων καρτερίαν, ὥς φάλλεν καὶ ὕμνος καὶ εὐχαιεῖας εἰς τῶν ὄλων θεὸν ἀναπέμπειν. Euseb. Hist. Eccl. l. 8. c. 9.

(r) Tertull. de prescript. cap. 36.

(s) Ἡν αὐτῆς ἀναληψίς καὶ ἀνάπαυσις καὶ ἀναλήψια, Euseb. Hist. Eccl. l. 5. c. 1. Ἀσάρκῳ δ' ῥώσῳ, καὶ ἀσώμῳ, ἴδ' ἐπαίειν δοκῶν τῶν ἀληθινῶν, l. 8. c. 10. p. 338, 339.

(t) Quos ex nostris non dexterum solum sed totum corpus uri, cremari, sine ullis ejulatibus pertulerant, Minutius p. 41. Tortores suos taciti vincunt, & exprimere illis gemitum nec ignis potest, Lat. l. 5. c. 13.

(u) Pueri nostri, & Mulierculæ nostræ, cruces, & tormenta, feras, & omnes suppliciorum terribiles, inspirata patientia doloris ibudunt, Minut. p. 42. Athenag. Legat. pro. Christ. p. 12. A.

(v) Ἐκεῖνος μὲν γὰρ ἐπεκρίβεν ἡ χάρις τὴν μαρτυρίαν, καὶ ἡ ἐλπίς τῶν ἐπιτηδεύων, καὶ ἡ πρὸς τὸν χριστὸν ἀγάπη, καὶ τὸ πνεῦμα τὸ πατρικόν. Hist. Eccl. l. 5. c. 1. p. 160. C.

Charity to the worst of Enemies; in Temperance as to the Pleasures and Honours of this present Life, in a Deadness of the World, and the Enjoyments of it, in Piety and Purity, and Heavenly mindedness, because they cannot otherwise be Christ's Disciples; cannot be worthy of him, Matth. 10. 37, 38. they cannot enter into his Kingdom, Matth. 19. 23, 24. but shall hereafter be denied and rejected by him, Matth. 10. 32, 33. Now what could such Threats signify to them who were not by his Miracles, and by experience of the Holy Ghost sent down from Heaven, convinced that he was indeed the Christ, the Saviour of the World? The Encouragement they give them to be thus stedfast, immovably, always abounding in the Fear of the Lord, was only the Promise of a future and unseen Reward, chiefly to be enjoy'd after the Resurrection of the Body, which to the Sadducees among the Jews, and the whole Race of Heathen Sages, seem'd a thing incredible. 'Tis therefore not to be imagined, that so many Myriads of Christian Converts should renounce all the Pleasures of the Flesh, all the Gratifications of this present World, all their old Rites, Religions, Customs, evil Habits, submit to all this Self-denial and Mortification, only to be partakers of these unseen Blessings after the Resurrection, without a full Assurance that they hereafter should enjoy them. Now the only Assurance which the Apostles and Holy Scriptures did afford them of this Blessed Resurrection, and Eternal Happiness, was the Miracles by which their Doctrine was confirmed, the Powers, Gifts, and Distributions of the Holy Ghost vouchsafed to them. After the Dissolution of this Body we expect, say they, an House not made with hands, eternal in the Heavens: we groan, desiring to be clothed with this house from Heaven, that Mortality may be swallowed up of Life. Now he that hath wrought this Hope within us, is that God who hath given us the earnest of the Spirit, 2 Cor. 5. 1--5. And again, The Promises of God are all yea and Amen, or sure and certain in Jesus Christ, and He who hath established us with you, in Expectation of them, is that God who hath anointed us, and sealed us, and given the earnest of his Spirit in our hearts, 2 Cor. 1. 20, 21. enabling us by the Spirit to wait for the Adoption, even the Redemption of the Body. Rom. 8. 23. adding, that by the Spirit of Adoption they were enabled to cry Abba Father, ver. 15. 16. that he bore witness with their spirits that they were the Sons of God, the Love of God being shed abroad in their hearts by the Holy Ghost, which God had given them, Gal. 4. 6. Hence they continually declare, that after they believed, they were sealed with the Spirit of Promise, which was the earnest of their Inheritance till the Redemption of the purchased Possession, Eph. 1. 13, 14. that by him they were sealed up to the day of Redemption, Chap. 4. 30. that he was the earnest of their future Inheritance, that they were not ashamed of their Hope, they thro' the Spirit waiting for the hope of Righteousness, Gal. 5. 5. and abounding in hope through the power of the Holy Ghost, Rom. 15. 13. Hence is he stiled by St. John, the witness of God within them, 1 John 5. 10. and by this, faith he, do we Christians know, that God abideth in us, and we in him, even by the Spirit that he hath given us, Chap. 4. 13. By all which sayings it appears, that if these things were true, they to whom this Assistance of the Holy Spirit was vouchsafed, must be very sensible of his dwelling, and his acting in them, that they could plainly know they had this Unction from the holy one, and could be hence assured of the Divine Affection to them, and of their future Hopes and Expectations, since otherwise he could be no such Seal, Pledge, and Earnest to them, and no such Witness of God within them, and no such Confirmation of their Faith, or Token of the Love of God: And if these things were false, and they had no such sensible Experience of the good Spirit acting and abiding in them, if they found no such Confirmation of their Hopes from any inward Testimony or outward Operations of the Holy Ghost, they must not only have no certain Ground or Motive to assure them of that future Recompence, which was the only reason which could induce them to embrace, and to continue stedfast in the Christian Faith, but must have a convincing Demonstration that the whole Doctrine of Christianity depended on a false Suggestion of such a sensible and certain Testimony of these future Hopes, of which they neither had, nor could have any Knowledge or Experience, and that the Apostles and first Assertors of this Faith had laid the whole Foundation of their Hopes upon a false and a precarious Appeal to their own Consciences concerning that of which they had no Knowledge or Experience. And being once assured of this, that the great Fundamentals of the Christian Faith were bottom'd on a confident Appeal to their Perception of those things, of which they who embrac'd this Faith had not yet found the least Experience, it is incredible to believe they should continue stedfast in, and endure such continual Persecutions for that Faith, and should receive those very Records as the Word of God, which made these false Appeals unto their Conscience and Experience.

§VII. I think I have sufficiently made it appear, that these Epistles, which contain these things, must be indited whilst the Apostles lived, and so they must be sent by those Churches and

and Persons to whom they are directed, at a time when all the Members of those Churches must be able to discern the Truth or Falshood of what is thus asserted in them: Yet because the pretence that it might be otherwise containeth the whole Strength of Scepticism, let it be farther noted;

1st, That these Epistles from which these things are cited, one alone excepted, bear the Names of the Apostles, by whom they are supposed to be written: Now had they not been really indited by them, this could not have been done by any, but he must put a cheat upon all Christians, and substitute his own Inventions for the Word of God.

2^{dly}, That all of them, excepting one, which is yet proved to be genuine in the Preface to the Epistle to the *Hebrews*, have been delivered down unto us by the perpetual and uncontroll'd Tradition of the whole Church of Christ, as the undoubted Works of these Apostles, and as the Word of God. Moreover, it is apparent from the Writings of *St. Clement R. Ignatius, Polycarp, Justin M. Irenaus*, that even from the *Apostles Days* they have been cited, read, and generally received as such. Now this is a Tradition more general, and of a firmer Credit than any other Book, Writing, Charter, Law, or Statute whatsoever, can pretend to. Consider,

3^{dly}, That the Tradition which concerns these Books was a Tradition concerning things of the highest moment, and which it was the Interest of all Christians to be well assured of, these Writings being at present the chief ground of their Support under their sharpest Trials, and of their future Hopes; they therefore must be Writings which they were concerned to get and keep, to hear and read; they were Books written to whole Churches and Nations, yea to all that called on the Name of Christ Jesus in every place; who could not easily have receiv'd, and yielded such a firm Assent unto them, as we know they did, had the Apostles, by whom they were converted, given no Intimations of them. They were also Books of the greatest Opposition to the vain Tradition of the *Jews*, and to the Superstition of the *Heathens*, to the false Apostles and deceitful Workers, and which denounc'd upon them the greatest Plagues and Judgments, which must oblige them narrowly to search into the Flaws that could be spied in them, and as much as possible, to labour to discover the Falshood or Imposture of them; and yet these Works were not denied by them to be the Books of those Apostles whose Names they bear, tho' the Apostles themselves, especially *St. Paul*, was persecuted by them with a restless Malice, as an *Apostate* from the Law; and upon this account, all his Epistles were rejected by those *Jewish Christians*, who maintained the necessity of the Observance of the Law of *Moses*; most of them also are writ about that very Controversie, and against those very Men who pleaded the necessity of Circumcision, and of observing the whole Law of *Moses*; which yet could be no Controversie after the Ruin of *Jerusalem*, and the Destruction of the Temple, seeing that render'd the Observation of the Precepts of that Law, for the most part impossible. They were Books which could not be spread abroad in the *Apostles Days*, and in their Names, unless the *Apostles* had indited, and sent them to these Churches, or be esteem'd as the great Charters of the *Christians Faith*, if the *Apostles* were so forgetful of them as not to let those Persons for whose sake they were written, know it. They were Books which pretended to a Commission from the Holy Jesus to leave a Rule of Life and Doctrine to Mankind, which was intrusted only in the Hands of the *Apostles*, all others still pretending to deliver only what they received from them. They also were indited partly to confirm the Christian Faith, and to engage Men to believe it; partly to put an end to the Contentions, and rectifie the Errors which had crept into the Church in the *Apostles Days*, and needed speedy Reformation; partly to justify themselves against false Brethren, and to assert the Truth of their *Apostleship*; and partly to preserve their Profelytes from such as did pervert the Faith, and to instruct them how to bear up in fiery Trials, and to support the Souls of Christians under the Miseries they suffer'd from a persecuting World: And therefore they were written on such Grounds as did require a quick dispatch upon these Errands to the Churches for which they were intended; and so the *Apostles* must be supposed to give early notice of them, and to divalge them to the Christian World, whilst they to whom they were committed, were able to disprove them if they had been false.

Let us consider all the Writings which pass for true *Authentic Records* in the World, and we shall find there is not any reason to conceive them such, which is not with advantage applicable to these Books.

The Arguments which can be offered to prove a Book or Writing genuine, are only of two kinds, *external* from the Testimony of Persons who lived near to the times of the Author; and *internal* from the things contained in, and asserted by those Writings; and the firm Faith they obtained among them to whom they were directed and committed.

The *external Testimonies* have their force partly from the number and the eminence of the Testators, their nearness to the times when such a Book is said to be written, or such a Writing published by the Original Copies, preserved by those to whom they were at first committed, and from the general Reception and Citation of them as such Writings and Records.

Now as for these *external Evidences*, no Writings can compare with those *Epistles* I have mentioned, they having all the Circumstances by which any Writing can be proved genuine, and many others of great weight which are peculiar to them, and which no other Writing can pretend to. I say, they have all the Circumstances to prove them genuine which any other Writing can pretend to. For,

1st, Their *Originals* were preserved in their respective Churches till *Tertullian's* time ; who speaks thus to the Hereticks of his Age, or of the third Century : (a) *Go to the Apostolical Churches, where their Authentick Epistles are still recited, representing the Voice and Face of each of them.*

2^{dly}, They were not doubted of, but as (b) *St. Clement* and *Origen* say, all that I have cited, excepting only the *Epistle to the Hebrews* mention'd by *St. Peter*, were generally receiv'd by all *Orthodox Christians* throughout the World.

3^{dly}, The Writers by whom they were cited, lived either in those times when they were written, as *St. Clemens Rom.* or in the very next Age, as *Ignatius*, *Polycarp*, *Justin Mart.* *Irenæus*, and were therefore stil'd *Apostolical Men*.

4^{thly}, They were very eminent both for their Learning, and for their Sufferings for the Faith contained in them, or for their Opposition to it, as *Celsus* was : Now sure we have unquestionable Certainty of such Books as have been handed down to us by the Tradition of all Ages of the Church, inserted into all her Catalogues, cited by all her Writers as Books of a Divine Authority, and by her very *Adversaries*, preserv'd so long in their Originals, and of which never any doubt was made by any genuine Member of the Church of *Christ*. I add,

2^{dly}, That there are many Circumstances of great weight to confirm these Testimonies, which are peculiar to these Writings : As,

1st, A general Dispersion of them through those places which were converted to that Faith which the *Apostles* preach'd : For the *Apostles*, saith *Irenæus*, first preached the Gospel, and after, by the Will of God, in *Scripturis nobis tradiderunt, delivered it to us in the Scriptures, to be hereafter the Pillar and Foundation of our Faith*, lib. 3. cap. 1. *Eusebius* saith, that the first Successors of the *Apostles*, leaving their Countries, preached to them who had not yet heard of the Christian Faith, and then delivered to them, as the foundation of their Faith, τῶν τῶν θεῶν εὐαγγελίων γραφαί, the Writings of the Holy Evangelists. Hist. Eccl. l. 3. c. 37.

2^{dly}, The Translation of them into other Languages, that of the *Syriack* being so Ancient that it leaves out the second *Epistle of St. Peter* and the second and third *Epistle of St. John*, and the *Revelations*, as being for a time controverted in some of the *Eastern Churches*. That of the *Latin*, stiled in *Jerom's* time the old Translation, and very probably made from the beginning of a settled Church among them ; for the *Latin Church* could not be well without a *Latin Version*, it being the Custom of all Churches to read these Scriptures on the Lord's Day ; which sure they would not do in a Language not understood by those that heard it.

3^{dly}, The constant reading of them in publick, and in private, in their Assemblies, and in their Closets and Families. On Sunday (c) saith *Justin M.* all the Christians in the City or Country meet together, and then we have read unto us the Writings of the Prophets

(a) *Percurre Ecclesias Apostolicas apud quas ipsæ Authentica Literæ eorum recitantur, sonantes vocem & representantes faciem uniuscujusque.* De Prescript. c. 36.

(b) Ἡ ἀντιτίρησις ἔστιν ἐν τῇ ὑποφύρατι τῶν ἐκκλησιῶν τοῦ θεοῦ. Ita de Evangeliiis, Orig. apud. Euseb. l. 6. c. 25. καὶ ταῦτα μὴ ἐν ὁμολογημένοις, Euseb. de Epistolis, l. 3. c. 25.

(c) *Apol.* 2. p. 98.

and τὰ Σμνημονιδία τῶν Ἀποστόλων, the *Monuments of the Apostles*; and having read them, they did publickly (d) τὰς θείας ἐρμηνεύειν γραφάς, expound them to the People. That they were also read by the most eminent and pious *Christians* every day, that (e) discat unusquisque ex Scripturis sanctis officium suum, every one might learn his Duty from the Holy Scriptures, we learn from the Question in the (f) *Constitutions of St. Clement*, Whether a Man ought the Day after he had done the Duties of Wedlock, or been subject to any involuntary Defilement, βιβλίον θίγειν, touch the Book; and the Declaration of (g) St. Clement, that the Matrimonial Duties should not be done, ὅπνινκα δ' ἤντις καὶ ἀναστρώσεως ὁ καιρὸς, when was the time of Prayer, or reading of the Scriptures; and that (h) the Sacrifices of the true Gnostick were, δ'χαίτε καὶ αἶνοι, καὶ αἱ μετὰ τὴν βρώσιν ἐν δόξῃ τῶν γεγραμμένων, Prayers and Praises, and the reading of the holy Scriptures before Meals. And (i) seeing Irenæus saith, That he who had a care of his Salvation might read the form of his Faith in the Epistle of Polycarp to the Philippians; since that (k) Epistle, and the (l) Epistle of St. Clement to the Church of Corinth, which were their genuine Works; yea, the Epistle (m) of St. Barnabas, and the Book of (n) *Hermas*, which two were reckon'd as *Apocryphal*, were read publickly in many Churches, doubtless they must be more concern'd to read the undoubted Writings of the Apostles, which they esteem'd the Rule of Faith, which they stiled, (o) *Libri deifici*, Books which transform'd them into a Divine Nature, which they look'd upon as the Records of their eternal Interests, as Books by which they must be judged at the last Day, and according to which they should be punish'd, or rewarded everlastingly.

4thly, The early perusal of them both by *Jews* and *Heathens*, who writ against them, and did endeavour to destroy them, that so they might cause the Christian Faith to perish, but never did deny them to be indeed the Works of the Apostles whose Names they bore: By *Jews*; for (p) Trypho speaks thus at least of the Gospels; The Precepts contained in your Gospels are so great, that I suspect no Man can keep them, ἐμοὶ δὲ ἐμέλεισεν ἐντυχίνειν αὐτοῖς, for I took care to read them. The (q) *Ebionites*, who also were *Jews*, rejected all the Epistles of St. Paul, as gathering from them, that he was an *Apostate* from the Law of Moses. The *Heathens*; for (r) Celsus not only boasts that he knew all things belonging to the Christians, but often carps at the Writings of the Evangelists, and of St. Paul. And indeed the Christians freely offer'd them to be perused by them: For that we may not seem to impose upon you, saith Justin Martyr to the Roman Emperor, we offer to you some of the Doctrines of Christ; and you, being (s) Emperours, may ἐκτάσει search whether we truly have been taught, and teach these Doctrines. And again, The Prince of evil Spirits is by us called a Serpent, Satan, and the Devil, (t) ὥς καὶ ἐν τῶν ἡμετέρων συγγραμμάτων ἐρρυνισάντες μάλακ' εὐνοῶμεν, as you may learn by searching into our Writings. Thou who thinkest we are not concerned for the safety of Cæsar, saith (u) Tertullian, look into the Words of God, Quas neque ipsi supprimimus, & plerique casus ad extraneos transferunt, which we do not suppress, and which many Accidents bring into the Hands of Heathens. From their Endeavours to destroy the Christian Faith by burning these Books, came the Edicts of (x) Dioclesian, τὰς γεγραμμένας ἀπαρῆς περὶ θύεσθαι προστάλλοντα, commanding that the Scripture should be committed to the Flames, and the (y) actual burning of them where they could be found, and the tormenting of the Christians to deliver up the Scriptures.

5thly, The direful Torments which the Christians chose to suffer rather than they would desert the Faith contained in these Books, or deliver them up to their Tormentors, and the Infamy of those that did so, they being branded with the odious Name of *Traditors*. Now

(d) Euseb. Hist. Eccl. l. 6. c. 19

(f) Lib. 6. cap. 27.

(h) Strom. 7. p. 728. B.

(k) Suidas in voce Polycarpus.

(l) Euseb. Hist. Eccl. l. 3. c. 38. l. 4. c. 23. Epiph. Her. 30. p. 15. Phot. Cod. 113.

(m) Hieron. vicibus Barnabus & Hermas.

(n) Euseb. Hist. Eccl. l. 3. c. 3. Athanas. Epist. Paschal. Tom. 2. p. 39, 40.

(o) Cyr. de Elu. & Lib. & Eph. 52. pass. Sancti Felicis passim.

(p) Apud Justin. Dial. p. 227. C.

(q) Iren. l. 1. c. 26. Orig. l. 5. p. 274. Euseb. l. 3. c. 27.

(r) Apud Orig. p. 11. 227, &c.

(s) Apol. 2. p. 61. D.

(t) Pag. 71. B.

(u) Apol. cap. 31.

(x) Euseb. Hist. Eccl. l. 8. c. 2.

(y) Scripturæ reperta incenduntur Laß. de Mort. Persec. § 12.

(e) Orig. Hom. 11. in Exod. F. 50. L.

(g) Padag. l. 2. c. 10. p. 194. D.

(i) Lib. 3. cap. 3.

what Writings in the World have been so generally dispersed, and so much perused by all sorts of Persons, Friends, Foes, Assertors of, and Enemies to the Faith of Christians? What Laws, or Writings whatsoever have been so early translated into other Languages? Who were so much concerned to peruse them as were all *Christians* to peruse the Laws of Christ? Who suffered so much for them as the Christians did? Since then this early reading of them in publick, and in private by the Christian, this general dispersion of them through all Christian Churches, this quick translation of them into other Languages, this constant suffering for them, are all corroborating Circumstances of the unquestionable Evidence all *Christians* had obtained that they were Genuine Works, and truly what they did pretend to be; 'tis also clear these Writings are more worthy to be received as genuine, and Writings of unquestionable Truth, than any profane Writings in the World.

§ VIII. The *internal Arguments* which usually are, or can be offered to prove other Writings genuine, are only taken from the things contained in them, that they were proper to the Times in which the Author was suppos'd to write, and from the freedom of them from any thing which is not well consistent with those Times, which are all mean, and trifling things, compar'd to those internal Arguments which these *Epistles* do afford, that they are the *Authentick Records* of those Apostles whose Names they bear, and that those things which they assert touching the Gifts and powerful Operations of the *Holy Ghost*, both exercised by them, and conferr'd on other Churches, were unquestionably true. For,

1st, It is not once nor twice, it is not by the by, but it is frequently, professedly, and upon all occasions they refer to these miraculous Powers, and spiritual Gifts, as yielding a full Proof and Confirmation of the Testimony they gave of Christ, and that *Christ was among them*, and as a Demonstration of the Truth of their *Apostleship* against all Opposers, and of the preferance of that Faith which was attended with them, above the Law which some desired to observe, spending whole Chapters in discoursing of these Spiritual Gifts, distinguishing them somewhat nicely into Gifts, Administrations, and Operations, ranking them under nine several Heads, and specifying the very Names of those who did by Office exercise them, and shewing the necessity there was of this variety of Gifts and Operations in the Body, appealing to the Senses, the Consciences, and the Experience of those to whom they wrote, touching the Truth and Certainty of what they had asserted touching those Spiritual Gifts, by such Enquiries as these: *What? know ye not that Christ is among you? 2 Cor. 13. 5. am I not an Apostle? Surely I am so to you, for the Seal of my Apostleship are ye in the Lord, 1 Cor. 9. 1, 2. 'Tis manifest you are the Epistle of Christ ministered by us, written not with Ink, but with the spirit of the living God, 2 Cor. 3. 3. Surely the signs of an Apostle have been wrought among you in all patience, in signs, and wonders and mighty deeds, 2 Cor. 12. 12. Have you received from the false Apostles another Spirit which ye have not received from us? chap. 11. 14. This only would I learn of you, he that ministered to you the Spirit, and wrought miracles among you, did he it by the works of the Law, or by the hearing of Faith? Are ye so foolish? having begun in the spirit, are ye (desirous to be) made perfect in the flesh? Gal. 3. 3, 4, 5. our Gospel came not to you in word only, but in power, and in the Holy Ghost, and in much assurance, as ye know what manner of Persons we were among you, 1 Thess. 1. 5. Which words are either plain Enquiries upbraiding their Doubtfulness, and Hesitation in so plain a Case, or else appeals unto their certain knowledge of these things; nor is it to be wondred that they should make these confident Enquiries, and Appeals, seeing the external Miracles, and the internal Gifts and Distributions of the *Holy Ghost* mentioned in those Epistles, were either such of which even *Infidels* might from the nature of them be convinced, or such as from some outward and sensible Appearances and Effects, or by their inward Operations, made themselves known to them who heard and saw them. For instance, the working of Miracles, the casting out of Devils by the Name of Jesus, and the healing the Sick through Faith in his Name, the Gift of Prophecy, or foretelling things future, the discernings of Spirits, the Gift of Tongues, and the Interpretation of them, if truly done, were things self-evident, and could not well be exercised without a sensible Demonstration to all that saw, perceived, heard, or felt them, that they were performed; and therefore God by assisting the Apostles, and by enabling others to perform them, must give full Testimony to the Word of his Grace: And the Apostles by this constant Appeal to them as to things which their own Eyes had seen, and their Consciences bore witness to, and they in Person had performed, must appeal to the Senses, and Experience of those to whom they writ in Matters subject daily to their Experience, and to the Senses of the Members of those respective Churches, touch-*

touching the Truth of their Apostleship, and of the Confirmation they pretend to have given of it. Now as it seemeth highly incredible that Persons able to write the deepeſt Myſteries, and the exacteſt Precepts of Morality, ſhould be ſo fooliſh as to confirm them only by an Appeal to the Senſes, and Experience of thoſe very Men of whom they were aſſured that they had never ſeen or done, or found the leaſt Experience of any of the things they mention'd; ſo is it ſtill far more incredible, that an Appeal of ſuch apparent Falſhood, made to the Conſciences of Men who never ſaw theſe Miracles, or found theſe Comforts of the Holy Ghoſt, and never had theſe Gifts of *Tongues, Interpretation, Healings, Prophecy*, which theſe *Epistles* tells us were their daily Exerciſe, ſhould embrace theſe very *Epistles* as Divine, theſe Records as the Word of God. And yet we know both they, and other *Churches*, did thus actually eſteem them, and receive them as ſuch, and therefore muſt be well aſſured that what they thus aſſerted of the Gifts of the *Holy Ghoſt* were things confirmed to them by their own Senſes and Experience.

2dly, Add to this, that theſe Men, in theſe very Writings, confidently ſay, that this was their rejoycing, *even the Teſtimony of their Conſcience, that in Simplicity, and Godly Sincerity, they had their Converſation in the World, and more abundantly towards them,* 2 Cor. 1. 13. and that they writ no other things than what they did acknowledge, and they truſted would acknowledge to they end, Chap. 5. 11. *We are, ſay they, made manifeſt to God, and we truſt alſo we are made manifeſt in your Conſciences,* Chap. 5. 11. They repreſent it as a great Abſurdity, that they ſhould be found *false Witneſſes of God,* 1 Cor. 15. 15. They diſtinguiſh themſelves from others they call *false Apoſtles, and deceitful Workers,* by this very Character of their Sincerity. *For we, ſay they, are not as many who corrupt the Word of God, but as of Sincerity, as of God, in the Sight of God ſpeak we in Chriſt,* 2 Cor. 2. 17. *we have renounced the hidden things of Diſhoneſty, not walking in Craftineſs, not handling the Word of God deceitfully, but by Manifeſtation of the Truth, commending our ſelves to every Man's Conſcience in the ſight of God,* Chap. 4. 2. Yea, for this they appeal to the Searcher of all Hearts, and to the Conſciences of thoſe to whom they write, ſaying, *Our Exhortation was not of Deceit or Guile, for neither at any time uſed we flattering words, as ye know; nor of Men ſought we Glory, neither of you, nor yet of others; ye are Witneſſes, and God alſo, how holy, and juſtly, and unblameably, we behav'd our ſelves among you that believe,* 1 Theſſ. 2. 3, 5, 6, 10. Now with what Face could theſe things be aſſerted by Men, who knew that they, in theſe *Epistles*, had told ſuch things as even the Senſes and Experience of thoſe to whom they write muſt know to be the greateſt Falſhoods? Or how could they to whom they write give Credit to ſuch impudent Untruths as theſe muſt be, if the Relations which they made of theſe miraculous Operations of the *Holy Ghoſt* had been fictitious things? This therefore is a farther Evidence of their Sincerity and Truth in theſe Relations.

3dly, Let us conſider how the *Apoſtles* treats thoſe *Churches* of *Corinth* and *Galatia*, in which he ſpeaks moſt copiouſly of theſe Operations of the *Holy Ghoſt*, and how they ſtood affected to the *Apoſtle Paul*. The *Corinthians*, in his 1ſt Chapter, are repreſented as *ſchismatical*; in his 3d, as *Carnal*; in the 5th, as *glorifying in an Inceſtuous Perſon*; in the 6th, as *Contentious*, to their own Shame, and to the Scandal of Chriſtianity; in the 8th, as *Murderers* of them for whom Chriſt died; in the 10th, as *Murmurers, Tempters, of Chriſt, Fornicators, Idolaters, Partakers of the Table of Devils*; in the 11th, as coming to the Lord's Supper *not for the better, but the worſe*, offending in it both againſt the Rules of Charity, and Temperance, and Faith, in *not diſcerning the Lord's Body*; in the 12th and 14th, as guilty of *Emulations, Schiſms, and Contentions* touching ſpiritual Perſons, and of *Vain-glory, Scandal, and Confuſion* in the Exerciſe of their ſpiritual Gifts; and in the 15th, as *Deniers* of that *Reſurrektion* which was the great Foundation of all the future Hopes of Chriſtians. In his 2d *Epistle* he declares his Fears that he might find among them *Debates, Envyings, Wrath, Strifes, Backbitings, Whisperings, Swellings*; and that he ſhould find among them many who had not yet repented of the *Uncleanneſs, Fornication, and Lasciviouſneſs* which they had committed, 2 Cor. 12. 20, 21. And for theſe things, if not reformed, he threatens he would uſe *Sharpneſs, and come to them with a Rod.* 2 Cor. 10. 6. 13. 2. He charges the *Galatians* with *Apoſtacy*, admiring that they were ſo ſoon removed from him that called them to another Goſpel, Chap. 1. 6. and repreſents them as *fooliſh and bewitch'd* for falling from that Goſpel by which they had receiv'd theſe ſpiritual Gifts, to the beggerly Elements of the Law, chap. 3. 1---5. Now how could the *Corinthians* be guilty of ſuch Emulations about ſpiritual Perſons, or ſuch Diſorders in the Exerciſe of their ſpiritual Gifts, provided there were among them no ſuch Perſons, and they had no ſuch Gifts? How could they fear the Laſhes of his Rod,

on the account of Crimes of which they neither were nor could be guilty? Why should they not be rather for *Cephas* or *Apollo*, than for *Paul*, if *Paul* imposed upon them with false Stories, and sensible Untruths? Or why should not the *Galatians* even quit that Gospel in which he endeavour'd to confirm them only by an Appeal to that which they must know to be a Lye?

Moreover, the Affections of the Members of these Churches were not so firm to him, their Esteem of him was not so great as that he might securely lessen it by venturing on these Arts of Falshood, for he found some of his *Corinthians* *puffed up against him*, and preferring others much before him, 1 Cor. 4. 18. charging him with *Lightness* and *Inconstancy*, 2 Cor. 1. 17. and *walking according to the Flesh*, Chap. 10. 2. looking upon him as a Man too much transported, and almost besides himself, 2 Cor. 5. 13. as *base in Person, and in Speech contemptible*, Chap. 10. 10. He complains, that they were *strengthened in their Bowels of Affection towards him*, and that the more he loved them, the less he was beloved by them, 2 Cor. 12. 15. that they question'd his Apostleship, and even sought a proof of Christ speaking in him, Chap. 13. 3. He represents the *Galatians* as Men who questioned his Apostleship and Doctrine, or at least thought him much inferior in both to others, Chap. 1. and the second, supposing he *dissembled* with them, and elsewhere preached himself that Circumcision he condemn'd in them, Chap. 5. 11. yea, who looked upon him as *their Enemy*, and were even ready to exclude him, Chap. 4. 16, 17. Now under these Circumstances could he hope to repair his Credit with them, and to establish the Apostleship they question'd, by an Appeal to, and a Relation of such things as both their Senses and Experience knew to be manifest Untruths? But,

4thly, Could it be supposed that these Churches were so stupid and insensible, that they did not, or so partially affected to the Apostles, that they would not take notice of these things? These Epistles inform us of other subtle and industrious Adversaries, Men zealous to oppose, and to adulterate the Gospel which he preached, and desirous to find Occasions to depress and lessen the Promoters of it, and to advance themselves above them, 2 Cor. 10. 12. --- 15. 11, 12. St. Paul complains, that the *Corinthians* had among them *false Apostles, and deceitful Workers, who transform'd themselves into the Apostles of Christ*, when in truth they were *Ministers of Satan*, 2 Cor. 11. 13, 15. Men who corrupted the Word of God, Chap. 2. 17. and sought to corrupt them from the simplicity that is in Christ, Chap. 11. 3. That among the *Galatians* there were evil Agents who troubled them, and would pervert the Gospel of Christ, Chap. 1. 7. *False Brethren, who came in privily to spy out their liberty*, chap. 2. 4. Men that desired to exclude the Apostles that they might be affected by them, chap. 4. 17. Men who constrained them to be circumcised, and observe the Law, and yet kept it not themselves, but only did this lest they should suffer persecution for the Cross of Christ, chap. 6. 12, 13. wishing they were cut off who did thus trouble them, chap. 5. 12. The like he saith, Philip. 1. 15, 16. chap. 3. 18. Col. 2. 4, 8, 19, 20. 1 Tim. 1. 5, 6. chap. 6. 3, 4, 5. 2 Tim. 2. 17, 18, 19. chap. 3. 5, 8. Tit. 1. 10, 11. Now if he himself were a vain Talker, and deceitful Worker, one who endeavour'd to impose upon them with false Tales, with what face could he object those things to others, of which he was himself so guilty? Or how could they whom he so confidently doth accuse as guilty of these things, neglect this obvious Reply to such an Accusation, that he himself, in his Appeal to the miraculous Operations of the Holy Ghost, for Confirmation of his Doctrine and Apostleship, had done the very thing he laid to their Charge? We have no reason to suspect that all, or any of these Adversaries neglected any Pains or Diligence to search into the Truth of what St. Paul thus offered to confirm his Doctrine, and magnifie his Office, and to vindicate himself from the Aspersions which they cast upon him. Since then we never find the Truth of these Relations question'd by any of those Jews who so insatiably thirsted for his Blood, or by those Judaizing Christians, those of the Circumcision, who so vehemently inveigh'd against his Doctrine, his Person, and his Office; and since we are assur'd by the Event, that if they ever made any such Attempts, they all proved ineffectual, and insufficient to impair the Credit of those Writings in the Christian World; it may be certainly concluded, that these Epistles could not be convinced of Falshood, but contain'd matter of unquestionable Truth in these Assertions touching the powerful Operations of the Holy Ghost.

Lastly, Let us consider what the Apostles suffer'd for this Testimony, and what it cost them to propagate this Faith throughout the Christian World, and in what tragical Expressions they are set forth in Scripture; God, saith St. Paul, hath set forth us the Apostles last, as *drinking* appointed to death; for we are made a Spectacle to the World, to Angels, and to Men. Even to this present hour we both hunger, and thirst, are naked, and buffeted, and have no certain dwelling place. And labour working with our hands. Being reviled, we bless; being persecuted, we suffer it. Being defamed, we entreat; we are made as the filth of the World, and the off-scouring of all things to this very Day, 1 Cor. 4. 9.---13. that they died daily; or stood in Jeopardy of it every hour, 1 Cor. 15. 31. that they approved themselves as Ministers of Christ in much Patience, in Afflictions, in Necessities, in Distresses, in Stripes, in Imprisonments, in Tumults, in Labours, in Watchings, in Fasting, 2 Cor. 6. 4, 5. We were, saith he, pressed above measure, beyond strength, insomuch that we despaired of Life, 2 Cor. 1. 8. And in the eleventh Chapter he gives such a dreadful Account of his own Afflictions as can scarcely be read without trembling. Now by what Motive could they be acted in the Publication of that Faith, for which they suffered all that Wit and Malice could inflict upon them, but the Conviction of the Truth of what they published; seeing they actually lost all in this, and could expect no Blessings in another World for calling God to Witness to a Lye? The Moralists assure us, that 'tis impossible for Men to act without Appearance of some good to be pursued by that Action; that Love of Life, and a Desire of self Preservation, is common to us with the Brutes, and 'tis as natural both for them, and us, to avoid Misery and Torments. If then the Apostles did actually abandon all the Enjoyments and Expectations both of this and of a better Life, and wilfully subject themselves unto the worst of Misery and Torments, in Propagation of a Testimony from which they could expect no Profit, or Advantage, they must be even bereft of common Sense, renounce the natural Instincts of Mankind, and be in love with Misery and Ruin. I confess, 'tis possible for Men to lay down their Lives for false Opinions, provided they believe them true; but if the Apostles were guilty of any Cheat at all in this matter, they must be guilty of a known Imposture, and so must sacrifice their Lives for Falshood, i. e. for that from which they could expect no Good at all, which seems so inconsistent with the common Principles of Reason and Self-Love, that nothing can be more incredible.

And this I hope, may be sufficient to convince any reasonable Person that these Epistles must be written whilst the Apostles lived, and be their genuine Writings, and then the Truth of what they do so copiously assert concerning the miraculous Gifts and Operations of the Holy Ghost, vouchsafed to the Believers of those times, cannot be reasonably contested.

§ IX. But yet I shall proceed to farther Confirmation of this Argument from these two Heads.

1st, From a particular Consideration of the Gifts they mention.

2^{dly}, From the Reason we have to believe that these extraordinary Gifts were equally confer'd upon all other Christian Churches, as upon those which the Apostles mention in their Epistles, and also were of a lasting Continuance among them.

1st, From a particular Consideration of the miraculous Operations, and the Gifts they mention. Now they were of two sorts:

The healing of the sick, and the curing of the lame, blind and maimed, the raising of the dead, the ejecting Devils out of Men, and from their Oracles and Temples; which being performed by the Apostles and Primitive Professors of Christianity upon others, I stile outward Operations.

Or else those inward Gifts by which the Understanding was enlightned, and was enabled to discern that which their natural Powers could not reach, as the Gift of speaking with unknown Tongues, of Prophecy, of discerning Spirits. I begin with

The Gift of healing the sick, and the diseased. Of which let it be noted,

1st, That this Gift was not confin'd to the Apostles, but was confer'd on the Inferior Clergy, and other Members of the Church indifferently: For amongst the Gifts confer'd upon the Church, the Apostle mentions *χαρίσματα ἰαμάτων*, those of healing, 1 Cor. 12. 19. and verse 29. they who exercised those Gifts are reckoned after Apostles, Prophets, Teachers, as being both distinct from them, and inferior to them; and verse 30. the Question is

is thus put, *have all the Gifts of healing?* St. James directs the sick; and the diseased to the Rulers of the Church, with promise that the Prayer of Faith, joined with the holy Oil, should heal the sick, Jam. 5. 14, 15. And this is by our Saviour promised as one of the Signs that should follow them that believed in his Name. They shall lay hands on the sick, and they shall recover, Mark 16. 18. This being therefore made as well the matter of a Promise, as of their frequent Prayers; had not these Prayers been answered, and this Promise verified, Christianity would have, in Probability, been blasted by it.

2dly. This Gift continu'd frequent and notorious in the three first Ages of the Church, and the salutary Influences of it were dispersed throughout the World. Soon after the Destruction of Jerusalem, the Christians, saith (a) Epiphanius, return'd from Pella *μεγάλα ἔργα ζήμειοι ἰάσεων*, working great miracles of healing. Amongst the Operations of the Holy Ghost confer'd at Baptism upon the Converts of his time, (b) Justin M. enumerates, τὴν ἰάσεων, the Gift of healing. (c) Irenæus proves the Certainty of our Lord's Resurrection from those Miracles which his Disciples perform'd still in his Name, For some of them, saith he, cast out Devils, others heal those that are diseased, and even now the dead have been raised, and continue with us many Years. The Spirit of many dead Men have returned again, and the Man hath oft been given to the Prayers of the Saints, the whole Church of that Place requesting it with Prayer and fasting. Even to this day, saith (d) Origen, there remain Footsteps of that holy Spirit who appeared in the shape of a Dove among the Christians, for ἑκπαύσαι δαίμονας, καὶ πολλὰς ἰάσεις ὀπτεῖσσι, they cast out Devils, and perform many Cures. And again (e) Even now the Name of Christ exempts Men from Ecstasies, scares away δαίμονας ἢ δὲ καὶ νόσους Devils and Diseases. Some footsteps and remainders of the Miracles which Christ performed (f) ἐν ταῖς ἐκκλησίαις καὶ μέχρι νῦν γίνεσθαι are to this day done in the Churches by the Name of Jesus. And lastly, to that Enquiry of Celsus, What magnificent Work hath your Jesus done? he answers, (g) This is one magnificent Work, that μέχρι σήμερον even to this Day his Name doth heal Diseases. Now of the Truth of what they thus deliver, they pretend,

1st, To be themselves Eye-witnesses. We can produce, saith (h) Origen, a vast number of Greeks and Barbarians who believe in Christ; some of whom, as a token of the Power of that Faith they have embraced, heal Diseases by Invocation of the Name of God and Christ: καὶ ἡμεῖς ὡρακαμεν and we our selves have seen many delivered by these things from dangerous Symptoms, Ecstasies, and Madness, and ten thousand other Evils which neither Men nor Devils could exempt them from.

2dly, They call the God of Heaven to witness to the Truth of what they say: We have seen many such things, saith (i) Origen, being present, and beholding them with our Eyes, which should we write, the Heathens would laugh at them as things feigned, ὅσα δὲ θεὸς μάρτυς τῶν ἡμετέρων Σωμειδότης, but God is witness to my Conscience, that I do not endeavour by false Testimonies to commend the Doctrine of Christ.

3dly, They appeal to the Testimonies of their very Enemies. For thus (k) Tertullian speaks to Scapula, a Judge in Carthage: All these things may be suggested to thee from thy Office, and the Advocates of it, who have received these Advantages from Christians; for the Notary of one, the Child and Kinsman of another, have been freed by us from Devils. Et quanti honesti viri (de vulgaribus enim non dicimus) aut a Dæmoniis, aut valetudinibus remediati sunt. And how many honourable Men (for we speak not of the vulgar) have been delivered from Devils or Diseases by the Christians. 'Twas Proculus, saith he, the Christian, that heal'd with Oil Evodus, which so ingratiated him to Severus, that he kept him in his Palace to his Death. And,

Lastly, By this very Argument they triumph over the like Attempts of Hereticks and Heathens, who pretended to do these things by Magick, or that their Gods perform'd the

(a) *De Mens. & Ponder. § 15.

(b) Dial. cum Tryph. p. 258.

(c) "Ἄλλοι δὲ τὸς καμυνήσας διὰ τῶν χειρῶν ὅτι θείως ἰώνται καὶ ὑψίως ἀποκαθίστανται, ἢ δὲ καὶ νεκροὶ ἡγέρθησαν." καὶ παρέμειναν ἡμῖν ἱκανοὶς ἔτεσι 1. 2. c. 57. Πολλὰς δὲ διὰ τὸ ἀνακαλεῖσθαι κατὰ τίπον ἐκκλησίας πάσης αἰτισσαμένης μετὰ νηστίας πολλὰς καὶ ἀνείας, ἐπεσρέψε τὸ πνεῦμα τῷ τελευτηκώτῳ, καὶ ἐχρεώθη ὁ ἀνδρῶν πῶς καὶ ἐνχαλῖς τῶν ἀγίων. Ibid. c. 56.

(d) Contr. Cels. l. 1. p. 34.

(e) Pag. 55.

(f) In Joh. Tom. 26. p. 328. C.

(g) Contr. Cels.

l. 2. p. 80.

(h) Lib. 3. pag. 124.

(i) Lib. 1. pag. 35.

(k) Cap. 4.

fame, 1. Over those *Hereticks*, who knowing these miraculous Cures were frequently performed by the *Orthodox*, were forced to pretend the like. Thus *Irenæus* comparing the Miracles of *Christians* with the *Magical Operations* of *Simon M.*, *Carpocrates*, and others of that Gang. (l) *This*, saith he, is sufficient to confute them that they can neither give sight to the blind, nor hearing to the deaf, nor cure the weak, the lame, the paralytick, nor those that are diseased in any other part of the Body; which yet, saith he, was often done by *Christians* to the benefit of the *Heathens*. 2. Over the like Pretences of the *Heathens*, who boasted that (m) πολλοὶ σαρμάτων πρῶσσις ἰάθησαν, that their Gods did many Cures, that they gave (n) morbis medelam, spem afflicto, opem miseris, *Medicine to the diseased, Hope to the afflicted, Help to the miserable*; and that their Gods had often cured (o) multorum hominum morbos valetudinesq; the *Diseases of many*. For to this they do not only answer, by saying they had no Assurance that their *Demons*, however courted by them, could heal the Infirmities of humane Bodies, as (p) *Origen* replies to *Celsus*; and that if they did any thing of this kind, 'twas only by applying Medicines, and directing them to such Meats, such Potions, and such Juices of Herbs, that is, saith *Arnobius*, by shewing the Skill of a Physician rather than the Power of a God. But that they could do nothing of this nature worthy to be named with that which *Christ* and his *Apostles* did; he, say they, with a word commanded the *Blind* to see, the *Lame* to walk, and cured all *Diseases* with a touch of his hand. Now can you shew us any among all your *Magicians*, (q) consimile aliquid Christo millesima ex parte qui fecerit, who have done any thing in the least resembling *Christ*? yea (r) quid simile dii omnes quibus opem dicitis ægris, & periclitantibus latam? What like to this have any of your Gods, to whom you do ascribe the cure of the sick, performed? That whereas their Gods could not transmit their supposed Power to others, our *Jesus* derived this Power to the meanest, to *Rusticks*, *Fisher-men*, *Day-Labourers* (s) and did himself nothing which he gave not them also power to do. And that the Name of *Jesus* restored them to perfect Health, who were incurable by all the Powers of humane Art, the Assistance of the *Demons*, or of *Heathen Deities*. Seeing you have the Confidence, say they, to bring the cures of *Heathen Deities* into contest with those of *Christ*, how many thousands shall we instance in who have in vain repaired with Supplications to all the Temples of the Gods; in vain have tired the ears of your admired *Æsculapius*? (t) Quid ergo prodest ostendere unum aut alterum fortasse curatos, cum tot millibus subvenerit nemo? and what availeth it, to tell us of the good success of two or three, when the Complaints of thousands receiving no help from them shew their want of power to assist the needy?

Let it be then considered, that the *Christians*, for three whole Centuries together, heal'd many *Myriads* throughout the World, who laboured under those *Diseases*, which were incurable by all the Arts of Men and Devils, that they made frequently the *Lame* to walk, the *Deaf* to hear, the *Blind* to see, and sometimes rais'd the *Dead* by Invocation of the Name of *Jesus*; and we shall find just reason to conclude this was the Lord's doings, and it is marvellous in our Eyes.

§ X. 2dly, Our Lord promised, that they who believed in him should cast out Devils, which Promise he perform'd with such a constant Scene of glorious Instances, and such amazing Circumstances, if in this matter we may credit the *Primitive Professors* of, and *Martyrs* for *Christianity*, that 'tis not possible for any Man to doubt the Truth and Certainty of *Christian Faith*, who does not look upon them as impudent Untruths, and Lying Legends. For,

1st, Let us consider to whom this Power was committed over this strong Man armed over these Principalities, and the Rulers of the darkness of this World. Our blessed Saviour having said, Behold I give you Authority over all the power of the Enemy, great Multitudes of *Christians* gave a continual Demonstration of the Truth of this Prediction. For, that our Lord was sent for the destruction of these evil Spirits, καὶ τὸν ἐν τῶν υἱῶν ὁρίων γινόμενον μακάριον δῶκεν, you may now learn, saith (u) *Justin M.* from what is done before your Eyes, for

(l) Nec enim cæcis possunt donare visum neque surdis auditum, neque debiles, aut claudos, aut paralyticos curare vel alia quadam parte corporis vexatos, quemadmodum sæpe evenit fieri secundum corporalem infirmitatem vel earum quæ a foris accidunt, infirmitatum bonas valetudines restaurare. Lib. 2. cap. 56, 57.

(m) Cels. apud Orig. l. 8. p. 447, 416.

(n) Cecil. apud Minut. p. 9.

(o) Arnob. l. 1. p. 28.

(p) Lib. 8. p. 418.

(q) Arnob. Lib. 1. pag. 25.

(r) Pag. 28.

(s) Neque quicquam est ab illo gestum, quod non omne donaverat faciendum parvulis illis, & rusticis, & eorum subjecerit potestati. Pag. 30, 31.

(t) Ibid. pag. 29.

(u) Apol. l. p. 45.

many Christians throughout all the World, and in the very City of your Empire, have healed many that were possessed of the Devil, and still do they eject them by Invocation of the Name of Jesus, whom none of your Inchanters, Conjurers or Sorcerers were able to expel. Those Christians are not few, faith (x) Origen, who eject Devils from them that are possessed with them, and this they do without all curious Arts, or any Sorcery or Magick, only by Prayers, and simple Adjuration of them, *ὡς ἔτιπεν ἰδιδῶν τὸ ταῖς τὸν πρὸς τῷ ὀνόματι, for mostly this is done even by the meanest Christians, the Grace assistant to the Word of Christ demonstrating by this the Devil's Weakness, that to expel them from the Soul or Body of a Man there is no need of Men of Wisdom, or powerful in Demonstration of the Faith.* (y) Now, faith he, were not Christ of a Divine Composition, the Devils would not thus quit the Bodies they possess at the bare Invocation of his Name, Fidelis quisque Dæmonibus imperat, every Christian hath command over the Devils, faith (z) Clemens, *yea such is the Efficacy of the Name of Jesus, faith (a) Origen, ὡς ἔδ' ὅ τε καὶ ὑποφάλλον ὄνομαζ' ὄμενον ἀνέναι, that it sometimes profits when it is used by wicked Men, according to our Lord's Prediction, that at the dreadful Audit, many should be rejected who could make this Plea, in thy Name we have cast out Devils, Matth. 7. 22. It was sometimes efficacious even when used by them who were no Followers of the Holy Jesus; as in the Instance mentioned by St. John, Master, we saw one casting out Devils in thy Name, and we forbid him, because he followed not us, Mark 9. 38. And this gave Courage to the Jewish Exorcists, the Sons of Sceva, to adjure evil Spirits by the Name of Jesus, Acts 19. 14. And not the (b) Jews only, but other Inchanters also, faith (c) St. Austin, mixed the Name of Jesus with their Incantations.*

2dly, This Name was efficacious, against all evil Spirits whatsoever, none of them being able to resist the Power of it. Even now, faith (d) Justin M. *we who believe in Jesus, τὰ δαιμόνια πάντα, καὶ πνεύματα πονηρὰ ἐξορκίζοντες, ὑποτασσόμενα ἡμῖν ἔχομεν, adjuring the whole Herd of Devils and Malignant Spirits, have them all subject to our Power. And again, By the Name of the Son of God, πᾶν δαιμόνιον ὀρκιζόμενον νικᾶται, καὶ ὑποτάσσεται all kinds of Devils, being adjured, are overcome, and brought into Subjection. 'Tis evidently seen, faith (e) Origen, that by the Name of Jesus ten thousand Devils have been expell'd from the Souls and Bodies, of those who were possessed by them. On this account they triumphed over the Heathens Exorcists, that by the Name of Jesus they expell'd those Devils which none of their Inchanters, Sorcerers, Magicians, faith (f) Justin M. could expel; and over all the Heathen Deities: bring one possessed, mad, and raging, faith (g) Lactantius, to your Jupiter, or because he is not skilful in those matters, bring him to Æsculapius, or Apollo, let both their Priests adjure him, in the Name of their supposed Deities, to quit his Station, they in vain attempt it; but let the same Devils be adjured in the Name of the true God, and instantly they fly. Quæ ratio est ut timeant Christum, Jovem non timeant, were this Jove any better than themselves, why do they fear our Christ, and not their Jupiter? And on the same account they triumphed over those Hereticks which then appeared to corrupt the truth: For we by this, faith (h) Irenæus confounded the Heresies of Simon M. Carpocrates, and the whole Tribe of those deceitful Workers, that they cannot, omnes dæmonas effugare, expel all kinds of Devils, but only such as are confederate with them, if they indeed do that. Consider,*

3dly; That they expell'd them not only out of Men, but also from their Temples, Oracles and Altars. We are so far, faith (i) Origen, from worshipping of Demons, that we expel them ἀπὸ τόπων ἐν οἷς αὐτοὶ ἰδρύκασιν from the places where they are seated. Go no more, faith (k) Clemens of Alexandria in his Exhortation to the Greeks, to your Castalian, or other Fountains, all these prophetick Streams are now dried up, and they are pass'd away with their own Fables. Divination and Oracles, faith (l) Strabo, were by the Ancients much re-

(u) Contr. Cels. l. 7. p. 334.

(y) Εἰ γὰρ μὴ θεύδεν ὡς αὐτῷ δοθεῖσα σύσσις, l. 3. p. 133.

(z) Recogn. l. 4. c. 33. p. 461.

(a) Lib. 1. pag. 7.

(b) Pag. fid. p. 289, 290.

(c) Illi ipsi qui seducunt per ligaturas, per praccantationes, per marchinamenta inimici, miscunt praccantationibus suis nomen Christi. Traët. 7. in Joh. Tom. 9. p. 63.

(d) Dial. cum Tryp. pag. 302. A. § 311.

(e) In Celsum. l. 1. p. 20.

(f) Apol. 1. pag. 45.

(g) Lib. 4. cap. 27.

(h) Lib. 2. cap. 56.

(i) Contr. Cels. l. 7. p. 376.

(k) P. 9. A. B.

(l) Τοῖς ἀρχαίοις μάλλον ὡς ἐν τιμῇ καὶ ἡ μαντικὴ καθόλου, καὶ χρησμία, νυνὶ γ' ὀλιγωρία κατέχει πολλή, διότι καὶ τὸ ἐν Ἀμφωνί ῥεόντι ἐκλείπειται χρησμεῖον, πρῶτον, ὃ ἐτετίμητο, l. 17. p. 813. Et de Phano Delphico, Νυν μὲν ὀλιγώρηται καὶ τὸ ἱερὸν, πρῶτον δὲ ὑπερβαλλόντως ἐτιμήθη, l. 9. p. 419.

garded, but now they are as generally neglected and contemned, the Oracle at Delphos and at Hammon being wholly silent. Not above one or two remains, saith (m) Plutarch, the rest are wholly silent, or entirely desolate. The Spirit of the Gods, saith the (n) Apostate Julian, comes now σπανίως καὶ ἐν ὀλίγοις but rarely, and to very few. Thus are the very Heathens forced, with (o) Porphyry, to confess the Triumphs of our Jesus over their supposed Deities. Nor did they only silence their Oracles, and stop the Mouths both of their Priests and of those Demons that inspired them, but they did open them, at the same time, to force them to confess, even before their Priests and Votaries, that they were evil Spirits. This most Men, saith (p) Minutius, know, and some of you, that all your Demons, when they are forced out of Bodies by our Words and Prayers, do with Grief confess what they are, not belying their own Filthiness, even in your presence, ip̄is testibus esse eos Dæmonas de se verum confitentibus credite, believe their Testimony when truly they confess themselves to be but Devils. All the Dominion we have over them saith (q) Tertullian, proceedeth from the Name of Christ, and the Commemoration of these things they are to suffer from him as their Judge; this causeth them, at our Command, to come forth of the Bodies they possess with great Reluctance, and Grief and Shame, when you are present, you who have credited their Lyes, believe them when they speak the Truth of themselves, for none will lye to their Disgrace, but for their Honour; they are more to be believed who confess against themselves, than who deny for themselves. These Devils, saith (r) St. Cyprian, being adjured by the true God, do instantly confess, and are compell'd to come out of the Bodies they possess, you may see them by our Voice, and by the Power of the invisible Majesty, as it were whip'd and scorch'd, and as their torment doth increase, you may hear them howling, groaning, deprecating, confessing even in the Audience of their Votaries, whence they come, and when they will depart. In his Epistles to (s) Donatus, this is made one Property of a Christian, to force impure Spirits to confess what they are, and to urge them by their powerful strokes to depart. Consider,

4thly, That this was done not in Rome and Carthage only, and other Cities of the chiefest note, but, as it is observed by (t) Justin Martyr, κατὰ πάντα τὸ κόσμον throughout all the World, not only for some Weeks or Months together, but, as these Records testify, from the first rise of Christians to the Days of Constantine; for even about that time (u) Laſtantiuſ speaks thus: As Christ himself, whilst he convers'd with Men, did with a word expel all kind of Devils, ita nunc sectatores ejus, so now his Followers expel these filthy Spirits by their Master's Name, and by the sign of his Passion. (x) Eusebius adds, that εἰσέτι καὶ νῦν, even now he shews the Virtue of his Divine Power, by expelling wicked and hurtful Devils from the Bodies and the Souls of Men, only by mention of his Name, ὡς αὐτῇ πέφικα καὶ ἐλεησάμεν, as from experience we have found. This they did,

Lastly, say these Authors, without the Use of Medicines, or Magical Incantations, only by Invocation of the Name of Jesus, or by reciting the sacred Books, saith (a) Origen, without Deceit, or without Gain, saith (b) Irenæus, sine premio, sine mercede, without Advantage, or Reward, saith (c) Tertullian, it being then conceived criminal to gain by such spiritual Gifts, and contrary to that Injunction of their Lord, Matth. 10. 8. freely ye have received, freely give. And truly to conceive these things were done by any Medicines, or Magical Incantations, is the greatest Folly; for how should Multitudes of mean and simple Christians arrive at such a Skill in any of those Arts, which neither Jew or Gentile, who had long exercised them, could attain unto, and which none of these numerous Apostates or Hereticks which fell off from them in the times of Persecution, could discover, or instruct others to perform, or themselves exercise? And much less is it to be thought that Satan should

(m) Οὐδὲν δὲ περὶ τῶν ἐκείνων πυνθάνεσθαι καὶ διαπορῆν τιμῇ ἐν ταῦτα τῶν χρησθέντων ἀμαύρασιν, μάλλον δὲ πλεονέκτης ἢ δυνάμει ἀπάντων ἐκλεῖψιν ὁρῶντας, τῶν δ' ἄλλων τὰ μυστήρια, τὰ δὲ παντελὴ ἐρημία κατέχρηκε. De Defect. Orac. pag. 411. E. F.

(n) Apud Cyrill. Al. l. 6. p. 198, 199.

(o) Apud Euseb. præp. Ev. l. 5. c. 1.

(p) Hac omnia sciunt plerique pars vestrum, ipsos Dæmonas de semetipsis confiteri, quoties a vobis præmonitos verborum, & orationū incendiis de corporibus exiguntur, p. 31.

(q) De corporibus nostro imperio excedunt inviti, & dolentes, & vobis præsentibus erubescunt; credito illis quum verum de se loquuntur, qui mentiētibz creditis. Nemo ad suum dedecus meminitur, &c. Apol. c. 23.

(r) De Idol. van. Ed. Ox. p. 14.

(s) Immundos & erraticos spiritus, qui se expugnandū hominibus immerseant, ad confessionem mīnis incropanitibus cogere, ut recedant doris verberibus urgere. Ibid. p. 4.

(t) Apol. p. 45.

(u) Lib. 4. c. 27.

(x) Const. Hierocl. p. 514.

(a) Lib. 3. p. 124. l. 7. p. 375.

(b) Lib. 2. cap. 57.

(c) Apol. c. 37.

assist them to build *Christianity* upon the Ruins of his own Kingdom, and to promote an Interest as contrary both to his Nature and Designs, as is Light to Darkness. Moreover that none might doubt the truth of these particulars.

1st, They frequently appeal even to the Senses of the very *Infidels*. If you are willing, saith (d) *Iustin M.* ἡ τῶν ὀφθαλμῶν σου καὶ τῶν ὠτίων σου μαρτυρία, it is easie for you even now to be assured of these things with your own Eyes. Dictis non stetis si oculi vestri & aures permiserint vobis, disbelieve these things, saith (e) *Tertullian*, if your Eyes and Ears will suffer you to do so. Admirable are those words of (f) *Cyprian to Demetrianus*, a Persecutor of the *Christians*, Veni & cognosce vera esse quæ dicimus, Come and experiment the truth of what we say; and since thou sayest thou worshippst the Gods, believe the Gods thou worshippst; or if thou wilt, believe thy self; for he that now dwells in thy Breast, and holds thy Soul in Ignorance, shall in thy Audience speak of thee, thou shalt see them entreating us whom thou entreatest, them whom thou fearest fearing us, thou shalt see them bound, and trembling under our Hand, whom thou adorest as Gods; sure this must be sufficient to confound thee in thy Error, when thou seest and hearest thy Gods, at our Command, instantly confessing what they are, and not daring to conceal their Cheats in thy presence.

2dly, They appeal also to their Consciences; we expel Devils out of Men, saith (g) *Tertullian*, sicut plurimis notum est, as very many know. Most Men are very well acquainted with these things, saith (h) *Minucius*, pars vestrum, and so some of you Heathens are. They appeal,

3dly, To the Confessions of the very Devils, as hath been proved already from the Testimonies of *Tertullian*, *Minucius*, *Cyprian*; and by this very Argument (i) *Theophilus* proves them to be evil Spirits, that μέχρι τῆς δευτέρας, even at this day being exorcised by the Name of the true God, they confess themselves to be deceitful Spirits. And,

4thly, They appeal to the Effects produc'd upon the Persons thus dispossest'd, even their Conversion by this means to the Christian Faith. Some *Christians*, saith (k) *Irenæus*, have the Gift of casting out Devils so firmly, and so certainly, ὥστε πολλὰκις πισθέντες αὐτοῖς ἐκένους καθαιρούμενοι ἀπὸ τῶν πονηρῶν πνευμάτων, that many times they who are healed, and delivered from these evil Spirits, believe, and do continue in the Church. Hæc denique Testimonia Deorum vestrorum Christianos facere consueverunt, these Testimonies of your Gods do oft make *Christians*, saith (l) *Tertullian*; believing them, we believe in Christ; they advance the Credit of our Writings, and build up our Hope; for you worship them even with the Blood of *Christians*, they therefore would not lose such profitable Votaries, lest turning *Christians*, you should, with us, expel them, si illis, sub Christiano volente vobis veritatem probare, mentiri liceret, if they durst lie to a Christian attempting to confirm you in the Truth. (m) *Lactantius* accounting for the multitude of *Christians*, saith this is no small reason of it, that the Devils being cast out by *Christians*, omnes qui resanati fuerint, adhæreant Religioni cujus potentiam senserunt, they who are healed, embrace that Faith whose Benefit and Power they have felt.

5thly, They encourage others to embrace the Christian Faith, by promising to them this Power of ejecting Devils, when they should cordially embrace it. Be ye Baptized, saith (n) *Clemens*, in the Name of the most holy Trinity; and then, if you believe with an entire Faith, and wish true Purity of Mind, etiam ex aliis vos malignos Spiritus effugetis, & Dæmones, you shall expel impure Spirits and Devils out of others, and free Men from Diseases; for the Devils know and own those who have given up themselves to God, and sometimes at their very presence are cast out; we exhort you therefore to be of our Religion, and we assure you that when you do advance to the same Faith and Innocence of Life with us, erit par vobis atque eadem etiam contra Dæmonas potestas, you shall obtain like Power over the evil Spirits.

(d) Dial. cum Tryph. p. 311.

(e) Apol. c. 23.

(f) Si volueris — ut se ipso loquatur, audiente te, videbis nos rogari ab iis quos tu rogas, timere ab iis quos tu times, quos tu adoras videbis sub manu nostra stare vinatos, & tremere captivos quos tu suscipis & venerariis ut Dominos. Pag. 191.

(g) Ad Scap. c. 2.

(h) Pag. 31.

(i) Ad Autol. l. 2. p. 87. C.

(k) Lib. 2. cap. 57.

(l) Apol. cap. 23.

(m) Lib. 5. cap. 27.

(n) Recogn. lib. 4. § 32, 33.

Lastly, They offer upon pain of Death, and all that could be dear to them, to make this Experiment before the Eyes of *Heathens*, i. e. not only to eject those very *Demons* they invoked, but even to force them to confess they were Cheats, and own themselves to be but *Devils*. *I come now, saith (o) Tertullian to the Demonstration of the Point* Edatur hic aliquis coram tribunalibus vestris, let any one be placed before your Tribunals, who manifestly is possessed by the Devil, being commanded by any Christian to speak what he is, he shall as certainly truly confess himself to be a Devil, as elsewhere he doth falsely profess to be a God; produce any other of them who profess to be inspired by any of your Gods, Nisi se Dæmones confessi fuerint, Christiano mentiri non audentes, ibidem illius Christiani procacissimi sanguinem fundite, if they do not confess themselves to be Devils, not daring to lie to a Christian, let the Blood of that Malepert Christian be shed before you in that very place. What is more manifest than this Experiment, more faithful than this Proof? Here is plain Evidence laid before you, whose Virtue will assist it self, here can be no Suspicion; even say that *Magick*, or some such Fallacy, is imposed upon you, if your Eyes and Ears will permit you.

All this we have delivered upon certain Knowledge, and confirm'd to us with the highest Attestations, by Men of greatest Wisdom, to distinguish betwixt Truth and Falshood, and so discern Matters of real Fact, from vain Impostures; by Men of that Sincerity, and undisguis'd Piety, as renders their Veracity, in Matters subject to their Senses, and their Experience incontestable; by Men who suffer'd all that is terrible to Human Nature, for the Profession of a Faith whose Truth depended on the Certainty of these Events, and which in this World, call'd for continual Acts of Self-denial, and Austerity, and the renouncing all that tends to gratifie the sensual Appetite, only for the Enjoyment of inward and spiritual Pleasures here, and of Celestial Joys hereafter. Again, all this is said in their Discourses directed to *Heathen Emperors*, and Judges, or to the *Heathen World*, partly to mitigate their Hatred of them, and their Severities against them, and partly to engage them to embrace the Christian Faith, which sure no Person of Sincerity would, no Men of Wisdom could attempt by such Untruths as might be easily detected by them: For could they boast of their continual Triumphs over *Satan's Kingdom* throughout all the World, and send the Heathens to *Rome* and *Carthage*, and other famous Cities, to be convinc'd of the Truth of what they said? Would they talk of the multitude of Converts they had made to the Christian Faith by dispossessing Men of Devils, or forcing evil Spirits in their presence to confess they were but Devils? Would they encourage others to embrace the Christian Faith, by promise of like Power when they did cordially believe and practise suitably to it? Would they appeal to the Senses, to the Ears and Eyes, to the Conscience and Experience of their most suitable *Adversaries*? Would they provoke them to make the Experiment of the Truth of what they said with the hazard of their Lives, and even to encourage them to shed their Blood, if, upon Trial, they should fail of the Performance? or could they by such means as these, prevail upon the World, and daily gain new Profelytes, had not the Evidence of Truth confirmed their Sayings? And if in these Assertions they speak the Words of Truth and Soberness, they give the clearest Evidence of the Power of that Jesus whose Name so mightily prevailed over the Host of these infernal Legions. For is it reasonable to conceive these Devils, without Constraint from a Superiour Power, should not only quit the Power they so long had exercised over the Bodies and the Souls of them who worshipped them as Gods, but also should confess so oft even in the presence of their Votaries, at the Command of them who sought the Ruine of their Kingdom, and used their Confessions to that purpose, that they were evil Spirits? Or could the Name of Jesus, without the Power to which he pretended, have been so great a Terror and a Torment to them, or be thus efficacious even in the Mouths of wicked Men, and those who followed not him, had not this also tended to the Confirmation of his Power? Did ever any of the *Heathen Jugglers*, with all their Arts of *Magick*, extort such plain Confessions from them? Did they thus force them to desert the Bodies and the Temples they possess'd, and to exert their power to the ruine of themselves, and the amendment of those Souls they had ensnar'd? This therefore being only done by our Jesus, or others in his Name, demonstrate his Divine Commission.

Obj. Against this signal Demonstration of the Truth of Christian Faith, the only Cavil which the *Infidels* and *Sceptrick* raise, is this, That we find no mention of Persons thus possess'd

with the *Devil* among *Jews* or *Gentiles*, before our *Saviour's* Advent; nor have we now Experience of any such thing, either among *Christians*, or in the *Heathen* World, and therefore cannot easily believe it was so then, but rather, that the Persons represented as *Demoniacs* were only Persons afflicted with some strange Diseases, Fits of the Mother, Convulsions, Falling-sickness, Madness, and the like.

Ans. 1. To this I answer, That were this granted, yet must this be a Demonstration of the Power of *Christ*, and of the Truth of *Christian* Faith, that it enabled its Professors every-where, by Virtue of the Name and Invocation of the *Holy Jesus*, thus to heal all manner of Distempers, which no Physicians could cure by their Art, much less by speaking of a Word.

2dly, Moreover, I have sufficiently confuted this Cavil, by shewing, That the *Christians* of those times ejected *Devils*, not only out of Men, but also from their Temples, Oracles, and Altars, and that so signally, that even the best *Historians* of those Ages, tho' by Religion *Heathens*, and some of them professed Enemies of *Christianity*, are forc'd to confess their Oracles were silent, and that *Christianity* had thus triumphed over their suppos'd Deities, and also by shewing, that they forc'd these evil Spirits to confess they were but *Devils*. Besides, we find both in the *Sacred Records*, and in the Writings of those *Fathers*, a constant and a plain Distinction betwixt these two things, the curing Diseases, and the casting out of *Devils*; so Mark 1. 34. He healed many that were sick of divers Diseases, and cast out many *Devils*, and suffered not the *Devils* to speak, because they knew him, Mat. 10. 1. He gave to the Apostles Power against unclean Spirits, to cast them out, and to heal all manner of Sickness and Diseases. The *Christians*, saith (a) *Irenaeus*, truly cast out *Devils*, and heal the Sick by Imposition of Hands. Ἐξαπαύσκει δαίμονας, καὶ πολλὰς ἰσχυεῖς ἐπιτελεῖ, they cast out *Devils*, and heal many Diseases, saith (b) *Origen*. How many honest Men have by us been healed, or freed from *Devils*? is the Enquiry of (c) *Tertullian*.

3dly, The Falshood of the Suggestion, that Men possess'd with evil Spirits were not known among the *Jews* in former Ages, appears from the plain Testimonies of (d) *Josephus*, who saith, That God taught Solomon this Wisdom, for the benefit of Men; and that he left behind him those ways of exorcising Demons, which so effectually expell'd them, that they never entred into them more; and from that time to this, hath that way of curing those who were possess'd, been very powerful. He also talks of a strange Herb, or Shrub, which being artificially pulled up, (e) τὰ καλέωμεν δαίμονια ταχέως ὀξελαύνει, presently expels *Devils*. We also read in the Acts of Seven Sons of one *Scæva* a *Jew*, who were Exorcists, Acts 19. 13. and of their Children casting out of *Devils*, Matth. 12. 25. And both (f) *Justin Martyr*, and (g) *Irenaeus* inform us, That they did this before the time of our Saviour, by Invocation of the God of Abraham, Isaac, and Jacob.

That among the *Heathens*, there were Persons thus possess'd, appears sufficiently by this, that otherwise the *Christians* could not have pretended to cast them out; and from the Exorcists and Magicians in every Nation, of whom (h) *Plutarch* saith, That they advised those who were possessed, to repeat the *Ephesian Letters*: And (i) *Lucian* mentions it as a thing known to all, That they had those who did dispossess Demons. (k) *Justin Martyr* saith, The *Jews* exorcised them, τῇ τέχνῃ ὡσπερ καὶ τὰ ἔθνη χράμενοι, using that Art as the *Heathens* did. The Names of *Abraham*, *Isaac*, and *Jacob*, are us'd, saith (l) *Origen*, not only by the Jewish Exorcists, ἅλλα καὶ χεῖρον καὶ πάντας τοὺς τῶν ἐπωδῶν καὶ μαγικῶν πραγμάτων ὁρῶντες, but almost by all that practice the Art of Magick or Enchantment. So that 'tis certain, that the History of *Christ* and his Apostles, casting out *Devils* in *Judea*, and of *Christians* casting them throughout the World, was therefore never question'd by *Jew* or *Gentile*, because they had among themselves in every place, Pretenders to it.

(a) L. 2. c. 56, 57.

(b) Contr. Celsum. l. 1. p. 34.

(c) Ad Scap. c. 4.

(d) Καὶ τὸ ἔργον θεοκώσων κατέλειπεν ἵνα ἐν δαίμονια τὰ δαίμονια, ὡς μικρὰ ἐπανελεῖν ἐν δαίμονισι. καὶ αὐτὴν μὲν νῦν παρ' ἡμῶν ἡ θεοκώσων πλεονέχουσι. Arch. l. 8. c. 2. p. 257.

(e) De Bello Jud. l. 7. c. 23. p. 981.

(f) Dial. p. 311.

(g) L. 2. c. 5.

(h) Οἱ μάγοι τὰς δαιμονιοκρατίας κατέχουσιν τὰ ἔργα ταῦτα ὡς αὐτοὶ καταλέγουσιν. Sympos. l. 1. q. 5. p. 706.

(i) Ὅσοι τὰς δαιμονίων ἀπαλλάττουσι τῶν δαιμόνων. Philop. Ed. Gr. p. 363. 364.

(k) Dial. p. 311.

(l) L. 4. p. 184, 185. Cl. l. 1. p. 17.

And if after the Triumphs of the Gospel, there now continue among *Christians* no footsteps of this Power of *Satan*, this is a Testimony of the Truth of what our Lord foretold, *Now is the Prince of the World cast out*, John 12. 31.

§ XI. Of those internal Gifts, which shew the Power of the Holy Ghost engaged to promote the Christian Faith.

First, That of Tongues is most illustrious. This was a Gift exceeding requisite, to the speedy Propagation of the Gospel, which in the space of forty Years was by our Lord's Prediction, *Matth. 24. 14.* to spread itself throughout the World. And therefore, it was daily exercised among the *Heathens* to convert them, and by themselves, when they embraced the *Christian* Faith; for the Family, the Friends, and Kindred of *Cornelius*, received the *Holy Ghost*; and, to the Amaze-ments of the *Jewish* Converts, *spoke with Tongues, and magnified God*, Acts 10. 46. Upon the twelve *Disciples* of the *Baptist*, the *Apostle* lays his hands, and they receive the *Holy Ghost*, and speak with Tongues, Acts 19. 6. St. Paul in his Epistle to the Church of *Corinth*, faith, *They were enriched with, and they abounded* ἐν παντί λόγῳ, *in all Tongues*, Cor. 1. 5. See the Note there. Among the Gifts imparted to them, he reckons *divers kinds of Tongues, and the Interpretation of them*, 1 Cor. 12. 9 and puts the Question to them thus, ver. 30. *Do all speak with Tongue?* This he objecteth as their Crime, That when they came together, every one had his Tongue, 1 Cor. 14. 26. and adds, That if they thus continu'd to use this Gift, 'twould breed Confusion in their Churches, and cause their Auditors to say, *That they were mad*, ver. 23. Whence he adviseth them who used these Tongues, *to pray they might interpret*, ver. 13. permitting only two or three to speak with Tongues in one Assembly, and that by course, and with Interpretation, ver. 26. 27, 28. imposing Silence on them, when no Interpreter was present; and Order, faith he, being thus observed, *Let no Man forbid to speak with Tongues*, ver. 39. And if this Gift was so abundantly conferr'd upon that Church, in which the *Apostle* found so great Miscarriages, and of which he only faith, *They came behind the other Churches in no Gifts*; we reasonably may suppose others, and better Churches, had an equal Share in this Gift. Accordingly we have heard, faith *Irenæus* (l. 5. c. 6) *many Brethren who have received the Spirit of God, καὶ πάντες ἀπ' αὐτῶν λαλῶντων διὰ πνεύματος γλώσσας, and by that Spirit spake all Languages.*

And now, what can the Unbeliever offer to invalidate the Strength of this convincing Demonstration? Will he ascribe this Gift to the Assistance of the Devil? Let him produce one Instance of like nature from any *Heathen* Writer, to shew, that ever this was done by any besides *Christians*: Or tell us, why that subtle Spirit should thus concern himself to propagate, and to confirm that Faith, which bears the clearest Opposition both to his Nature and Designs? Will they ascribe it to some Fit of Melancholy, or some Distemper of the Brain? What can be more absurd, than to assert, That at the Preaching of a Sermon, the rushing of a mighty Wind, the laying on of an *Apostle's* hands, or the baptizing of a Person in the Name of *Jesus*, such inaccountable Diseases should seize on many Thousands, and should enable them to speak a Language they had never learn'd? Or, is it reasonable to think, this Distemper should be so peculiar to *Christian* Constitutions, as that no other Persons should pretend to it? And that it should wholly cease from them, when once the *Christian* Faith had spread it self over all Nations, *Christians* themselves never pretending, that it lasted beyond the second Century.

§ XII. The second internal Gift of which the Scripture maketh frequent mention, is that of *Prophecie*; of which let it be noted,

That seeing the *Jews* from the Foundation of their Church to the Completion of the Canon of the *Old Testament*, had a continual Succession of *Prophets* to instruct them in the Mind of God, it seemeth highly requisite, that the like Gift should for some season be conferr'd upon the Church of *Christ*, which was not only to succeed, but highly to excel the *Jewish* Oeconomy. Especially, if we consider, that their own Prophet *Joel* had foretold, touching the Times of the *Messiah* promised to the *Jews*, God would then pour his Spirit upon all Flesh, and their Sons and Daughters should prophesie, Joel 2. 18. and also that our Lord had promised to send the Spirit of Truth to his *Disciples*, to lead them into all Truth, and to declare unto them things to come, Joh. 16. 13. and to send to the *Jewish* Nation *Prophets and wise Men*, Matth. 23. 34. and of these must he be suppos'd to speak, when he engageth, That he that receiveth a Prophet in the Name of a Prophet, shall receive a Prophet's Reward, Matth. 10. 41. So that you see, the *Christians* had just reason to expect the Spirit of *Prophecie* should be again reviv'd in their Days, and plentifully conferr'd upon them; and that both *Jew* and *Gentile* must have had sufficient Cause to question

question the whole Truth of *Christian Faith*, had not this Spirit of Propheſie been found among them: And therefore of the Completion of this Promise, we are assured,

First, From the Catalogue of *Christian Prophets*, mention'd in the *New Teſtament* and Ancient Writers of the *Church*. For *Acts* 11. 27, 28. mention is made of *Christian Prophets* coming from *Jerusalem*; and of *Agabus*, who foretold the Famine that hapned in the Days of *Claudius Ceſar*, as (m) *Joſephus*, (n) *Suetonius* and (o) *Dion* teſtifie. In the 13th Chapter, we are told of five Prophets in the Church of *Antioch*, who whiſt they were employed in the Publick Miniſtry, received a Divine *Aſſatus*, commanding them to ſeparate *Barnabus* and *Saul*, to ſome ſpecial Work to which the Holy Spirit had deſigned them, verſ. 3. And Chap. 15. 32. we read of *Judas* and *Silas*, who being Prophets, exhorted the Brethren with many Words. And Chap. 19. 6. of Twelve Diſciples, whom when St. Paul had laid his Hands upon them, ſpake with Tongues and propheſied. In the Revelations of St. John, mention is made of *Chriſt's Servants the Prophets*, Chap. 16. 6. and of the Blood of the Prophets ſlain by the Beaſt, Chap. 18. 20, 24. and of the Prophets his Brethren, Chap. 19. 10. (p) *Eusebius* cites an Ancient Author, who ſpeakes of *Quadratus* and others, as *πνευματικοὶ προφῆταις Περσηνταί*, Inspired Prophets, and who declared, That the Prophetick Gift continued ſtill in the Church. Moreover, as *Joel* had foretold, that in thoſe days their Daughters and their Hand-maids ſhould propheſie; ſo we read in the Hiſtory of the *Acts*, of four Daughters of *Philip the Evangelist*, who did propheſie. *Acts* 21. 9. In the *Epistle to the Corinthians*, of Women propheſying, 1 Cor. 11. 5. and in the *Eccleſiaſtical Hiſtory*, of (q) *Ammia* of *Philadelphia*, a Prophetess.

In a word, there was not any Church in which this Gift of Propheſie was not frequent. We read of Prophets at *Jerusalem*, the Mother of all Churches, *Acts* 11. 27. in the Church of *Antioch*, *Acts* 13. 1. of the Gift of Propheſie in the Church of *Rome*, *Rom.* 12. 6. in that of *Corinth* and of *Theſſalonica*, 1 Theſſ. 5. 20. and of Spiritual Perſons in the Church of *Galatia*, Chap. 6. 1. They are ſaid to be placed in the Church in General; for God, ſaith the Apoſtle, hath ſet ſome in the Church, *First*, Apoſtles; 2dly, Prophets; 3dly, Teachers; as therefore the Apoſtles and the Teachers, ſo did the Prophets exerciſe their Functions in all Churches. They were given to the Church for ends which equally concern'd all their Aſſemblies, Chriſt having given ſome Apoſtles, ſome Prophets, ſome Evangelists, ſome Paſtors and Teachers, for the perfecting of the Saints, for the Work of the Miniſtry, for the edifying the Body of Chriſt, *Eph.* 4. 11, 12. Now theſe are ends in which all Churches muſt be equally concern'd, and therefore we have reaſon to believe, that as Apoſtles, Evangelists and Paſtors, ſo Prophets alſo were vouchſafed to them all.

Moreover it ſeems evident, That at the firſt Foundation of a *Chriſtian Church* among the *Gentiles*, there were no ſettled Paſtors to perform the Publick Offices in their Aſſemblies, but they were generally performed by Prophets, or by Spiritual Men, who had the Gift of Propheſie, or were in the Aſſembly excited to that Work by an *Aſſatus* of the Holy Spirit. To clear up this, let it be noted:

First That as ſoon as any Perſon that embraced the *Chriſtian Faith*, they receiv'd with it the Gift of Propheſie, or of the Holy Ghoſt; ſo when *Peter* and *John* laid Hands on the *Samaritan Converts*, they received the Holy Ghoſt, *Acts* 8. 15. When *Peter* preached to *Cornelius* and his Friends, the Holy Ghoſt fell on all them that heard the Word, and they ſpake with Tongues, and magnified God, *Acts* 10. 44, 46. So alſo the Twelve Diſciples of the *Baptiſt*, when St. Paul laid his hands upon them, ſpake with Tongues, and propheſied, *Acts* 19. 6. ſo that this Gift of Propheſie was ſtill contemporary with a *Chriſtian Church* or Family of *Chriſtian Converts*.

Note, Secondly, That the Apoſtles did not preſently upon the Conversion of any number of Perſons to the *Chriſtian Faith* ordain them Elders in every Church, but left them for a Season to the Conduct of thoſe Prophets and Spiritual Men, the Holy Ghoſt had fitted for that Work. The Church of *Antioch* was converted, ſaith Dr. *Lightfoot* in the Fortieth Year of our Lord, and a great number of them turned to the Lord, *Acts* 11. 21. and yet no Elders were ordained among them, till the Fiftieth Year, *Acts* 14. 23. But in this interval, there were Prophets among them who miniſtered in their Aſſemblies to the Lord, Chap. 13. 2. The Inhabitants of the *Iſle* of *Crete*, were converted for ſome conſiderable

(m) *Antiq.* l. 20. c. 2.
(p) *H. Ecc.* l. 5. c. 17.

(n) *C.* 18.
(q) *Ibid.* l. 5. c. 17.

(o) *L.* 80.

time before St. Paul sent *Titus* to them, to set in order the things which were lacking, and ordain Elders in every City, Chap. 1. 5. How were they then in the mean time supply'd with Teachers, and Men that ministred in their Assemblies, unless by Men assisted by that Spirit which was shed on them abundantly at their Conversion? Chap. 3. 5, 6. And if we may take an Estimate of other Churches, by what was certainly performed in the Assemblies of the Church of *Corinth*, we cannot reasonably doubt the Truth of this Assertion. For, where all the Publick Offices performed then in the Church were Prayer and Psalmody, expounding or preaching of the Word, and Eucharistical Oblations; all these are in the Fourteenth Chapter of the first Epistle ascribed to the Prophets in that Church, or to the Men endowed with Spiritual Gifts among them: For when they came together, some of them prayed, others composed Sacred Hymns by their Spiritual Gifts among them: For when they came together, some of them prayed, others composed Sacred Hymns by their Spiritual Gift, ver. 15. their Prophets did then teach for Edification, Exhortation and Comfort, ver. 3. and 31. they also did then εὐλογεῖν, Bless, which is the Word used for Consecration of the Eucharist, Cap. 10. 16. and εὐχαρισεῖν, Give Thanks, which is the Word used in our Lord's Institution of this Sacrament, 1 Cor. 11. 21. and at this Thanksgiving the People answered, Amen, (r) as they were wont to do at the Celebration of the Sacrament, ver. 16. 17. That all, or any of these things were done by stated Pastors, we never read in the Epistles to that Church. And this seems yet more probable, touching the Church of *Corinth*, because there seems no Order observed among them in their Prophesying, and no Subjection of the Prophets in their Assemblies, to any Ruler in that Church. When the incestuous Person was to be delivered up to Satan, this was done by the Authority of St. Paul, with the Concurrence of the whole Assembly; When you are met together, saith he, deliver such a one to Satan, 1 Cor. 5. 4. put away from your selves that wicked Person, ver. 13. And when he speaketh of this Act of Discipline, he calls it ἐπιτίμια ὑπὸ τῶν πολλῶν, the Punishment inflicted by many, 2 Cor. 2. 6. See the Note there. And when the same Person was to be absolved, there is no Direction sent to any Rulers of the Church to give him Absolution, but all seems immediately to be done by the Authority of St. Paul, and by the whole Assembly. And lastly, in the Epistle sent from *Corinth* to the Church of *Rome*, we find not any Salutation sent to *Rome*, from any Bishop or Elder of the Church of *Corinth*, but only from the Kindred of St. Paul, from Gaius the Host of that Church, Erastus the Chamberlain of the City, and Quartus a Brother, Chap. 16. 21, 22, 23. All which things put together, render it more than probable, that there were then no settled Pastors in the Church of *Corinth*, which makes it necessary, that the Affairs of their Church Assemblies should be wholly managed by their Prophets and Spiritual Persons.

It seemeth also highly probable, this was the case of other Churches, since the Apostle directing his Epistles to many of them, maketh no mention of any Church Governours amongst them, either in the beginning of them, as he doth in his Epistle to the *Philippians*, or the Salutations at the close of them, as he doth in the *Hebrews*, saying, Salute all them who have the Rule over you, Chap. 13. 24. For instance, there is no Direction of the Epistle writ to the *Galatians* to any Church Governours among them, no Salutation of them in the close of it, no charge against them for suffering those great Disorders which had obtained in that Church, no Exhortation to them to take heed to their Ministry, or to oppose themselves to the Deceivers then crept in among them; but there are plain Directions given to the Spiritual Men, or to the Prophets then among them, in these Words, Brethren, if any Man be overtaken with a Fault, ye that are Spiritual, i. e. who are endow'd with those Spiritual Gifts which enable you for Publick Ministrations in the Church, restore such a one in the Spirit of Meekness, Chap. 6. 1. (See the Note there) which makes it highly probable, that Church was managed not by stated Pastors, but by Prophets, and Spiritual Teachers of the Word.

Thus also seems it, to have been in the Church of *Theffalonica*. For (First,) we find no notice taken of them in the front of the Epistles to them, no Salutation of them in the close; the Words of Salutation being only these, Salute all the Brethren with an holy Kiss. (2dly.) We find no Directions given to them in particular, but only to the Brethren in general, touching such Matters as must have related to their Office only, or chiefly, had they been settled Rulers in that Church. The Charge, 1 Theff. 5. 14. runs thus: We exhort you Brethren, warn them that are unruly, comfort the feeble-minded, support the weak. And 2 Theff. 2. 6. thus, We command you Brethren, in the Name of the Lord Jesus Christ, that ye withdraw your selves from every Brother that walks disorderly, and not according to the Tradition which ye have received from us. And, ver. 13. 14. And ye Brethren,---if

any Man obey not the Word by this Epistle, note that Man, and have no Company with him, that he may be ashamed; yet count him not as an Enemy, but admonish him as a Brother. And lastly, to these Brethren the Adjuration mention'd, Chap. 5. 27. is directed, charging them by the Lord, that this Epistle be read to all the holy Brethren.

The same may be observed of the Epistle directed by the same Apostle to the Church of Rome; for 'tis directed in the General, To all that are in Rome, beloved of God, and Saints called; and among the numerous Salutations in the Close, we find not one directed to any stated Pastors of that Church; but this we find, that having finished his great Dispute concerning Justification, and the Rejection of the Jews, he exhorts them to be wise to Sobriety, as God had distributed to every one the measure of Faith, Chap. 12. 3. and adds, Having therefore Gifts differing according to the Grace given to us, whether it be Prophecy, let us Prophecy according to the Proportion of Faith, ver. 6. or Ministry, let us wait on our Ministry, or he that teacheth on Teaching. Now evident it is, that both the Prophets and Teachers in those Times, are reckoned as Men who exercised those Offices by a Spiritual Afflatus, and were enabled to perform them by the miraculous Gifts of the Holy Spirit then vouchsafed to them; whence they are stiled in the Words now cited *χαρίσματα*, Spiritual Gifts. Hence therefore it is highly probable, these were the Men who then presided in their Assemblies, and exercised Sacred Offices in the Church of Rome. Now if these things were so, all Christian Churches at their first Conversion to Christianity, must have a sensible and constant demonstration of the Exercise of these Spiritual Gifts in their Assemblies, and so a certain Evidence of the Divine Presence with them, and of the Truth of the Profession they embraced.

This will be farther evident, if we consider what is ascrib'd to these Prophets, what Demonstrations they afforded, that they were truly acted by a Divine Afflatus.

In Prosecution of this Head, I do acknowledge that Prophecy doth 1 Cor. 14. signify, expounding the Scriptures, for Exhortation, Edification and Comfort, but then it signifies the doing this by a Divine Afflatus; and when this Gift was exercis'd by Singing, or by praising God, this was still done, as Holy Scripture doth inform us, *ὡς αἱς πνευματικαῖς*, in Psalms, and Hymns, and Odes, compos'd by the immediate Impulse and Assistance of the Holy Ghost; for upon that account alone, could this be stiled Praying, and Singing in the Holy Ghost, and mentioned as an instance of their Spiritual Gifts; and such a Manifestation of the Spirit did attend them in this Exercise, as made it easie for others to discern that they were Prophets; for either with the Gift of Prophecy they had the Gift of Tongues, as in the first Effusion of the Holy Ghost, when they spake with other Tongues the wonderful things of God, Acts 2. 11. and thereby shew'd the Spirit of Prophecy which God had promised by his Servant Joel, was fulfilled upon them, and on Cornelius and his Kinsmen, the first Gentile Converts; for by this were the Jews convinced, that God had shed on them also the Gift of the Holy Ghost, that they heard them speak with Tongues, and magnify God, Acts 10. 44, 45. Or, 2dly, They foretold things future and contingent, according to our Saviour's Promise, That the Spirit he would send, should shew them things to come, Joh. 16. 13. Thus we find mention in the Sacred Story, of the Prophet Agabus, who foretold the Year before, that Dearth which hapned in the Reign of Claudius, Acts 11. 27. that other Christians might be moved by this Prediction, to send their Charity to their Brethren where the Famine pinched them most, as it did in Judca, saith Josephus; and of Timothy, chosen to be an Evangelist, according to the foregoing Prophecies concerning him; whence by the Ancients this Gift was stiled, *ὁ ἡ προρρησία* the Gift of Foreknowledge.

Moreover, in the Epistles of St. Paul we find not only mention of Prophets settled in the Church, and of Prophecy reckoned among the Gifts of the good Spirit, but we find him comparing it with other Gifts; particularly, (First,) with that of Tongues, and preferring it before that Gift, as being such a Gift as tended more to the Edification of the Church; For greater is he that Prophecieth, than he that speaketh with Tongues, saith the Apostle; for he that speaketh with Tongues edifieth himself only, but he that Prophecieth edifies the Church, 1 Cor. 14. 2, 5. Hence he declareth his Desire, that they should rather prophesy than speak with Tongues. (2dly,) He compares it with that of Charity, declaring in that case, that Charity excels it, because, tho' we have the Gift of Prophecy, and understand all Mysteries, and all Knowledge, yet if we have no Charity we are nothing, 1 Cor. 13. 2. and because Prophecies shall cease, but Charity never ceaseth, ver. 8. Moreover, he gives Directions to Prophets, to Prophecy, according to the proportion of Faith, Rom. 12. 6. to Prophecy successively, or one by one, and let the other Prophets judge, 1 Cor. 14. 29. and to hold their Peace when any thing is revealed to another Prophet, ver. 10. He also blames them for prophesying all together, in a confused manner, and without Observation of due Order, and for suffering their Women to prophesy in the Church, ver. 39.

And yet after all these Directions, he exhorts them to *covet Propheſie*, and ſaith, *Quench not the Holy Spirit, deſpiſe not Propheſies*, 1 Theſſ. 5. 19, 20. Now theſe things give us an unqueſtionable Evidence, that this Gift was then plentifully conſerr'd upon the Church of Chriſt; for could the *Apoſtle* talk with ſo great Confidence in his *Epistles* directed to *Chriſtian Churches*, of *Propheſies*, and a *Gift of Propheſie* vouchſafed to them, and ſetled in the Church by God? Could he ſpeak ſo much of the Edification, which the Church received by thoſe who had the Gift of *Propheſie*, and of the *Revelations* which they made by Virtue of it, and of the Effect it had on Unbelievers, to force them to acknowledge, *that God was preſent with the Church*? Could he compare it with other Gifts then extant in the Church, and give it the Pre-eminence above them, and with the Grace of Charity, exalting that even above *Tongues* and *Propheſie*? Could he give Directions to the *Prophets* then among them, how to exerciſe this Gift, and chide them for abuſing it? Could he ſay to them, *Covet and deſpiſe not Propheſies*, and could he cloſe thoſe Sayings with theſe Words, *If any Man be a Prophet, or Spiritual, let him acknowledge, that the things I write to you are the Commandments of God*? 1 Cor. 14. 37. I ſay, could he have written all theſe things in ſuch *Epistles* as were embraced, as the Word of God, had it not been beyond exception, that there was ſuch a Gift of *Propheſie* vouchſafed to, and exerciſed in the Church of God.

Laſt, Of the Continuance of this Gift of *Propheſie*, not only in the Age of the *Apoſtles*, but alſo in the Age ſucceeding, we have ſufficient Evidence from the beſt Writers of the *Chriſtian Church*. For,

Fiſt, *Hermas*, Contemporary with *St. Paul*, ſpeaks of this Gift as ſtill remaining, and uſually practiſed in the Church of Chriſt: For he profeſſedly gives Rules, by which all *Chriſtians* might diſtinguiſh betwixt true and falſe Prophets, thoſe who were acted by an evil Spirit, and thoſe who were acted by the *Holy Ghoſt*, ſaying, *That he who had the earthly Spirit, came not into the Congregation of juſt Men; or if he came thither, (1. 2. c. 11.) Obmuteciſcit, nec quidquam poteſt loqui, He was preſently ſtruck dumb, and had no power to ſpeak before them. But (s) when a Man comes, ſaith he, who hath the Spirit of God, into the Congregation of the Juſt, and prays to God, he is then filled with a Divine Afflatus, and ſpeaketh as God will. Whence two things are evident:*

(*Fiſt*.) That he ſuppoſeth there were then Men in the Church inſpired with the Spirit of *Propheſie*. (*2dly*.) That this *Prophetical Afflatus* came upon them, and was exerted by them in the Aſſemblies of the Church.

Of the Continuance of this Gift in the Second Century, we have a ſignal Teſtimony of the Church of *Smyrna*, declaring, That *Polycarp* their Biſhop, was διδάσκαλος Ἀποστολικός, καὶ Περηπτικός, an *Apoſtolic* and *Prophetical Teacher*; for, ſay they, (t) *every Word he ſpoke, hath been already fulfilled, and will be fulfilled.*

Eusebius makes mention of (u) *Quadratus* as an *Apoſtolic* Man, and one of the firſt Order of their Succellors, who was, ſaith he, Περηπτικῷ χάρισματι διαπρέψας, celebrated for his *Prophetical Gift*.

Juſtin Martyr ſpeaks of himſelf, as a Diſciple of the *Apoſtles*; and *Methodius* ſaith, *He was not far from the Apoſtles*; now he expreſſly ſaith to (w) *Trypho*, Παρ' ἐμῶν καὶ μέχρ' ἐν Περηπτικῷ χάρισματι ὄντων, *we have ſtill Prophetical Gifts among us.*

Irenæus was alſo near to the *Apoſtles* Times, ſaith *Baſil* and *St. Auſtin*; and he not only declares, That ſome *Chriſtians* had then (x) Περὶ γνώσεως τῶν μελλόντων, καὶ ὀπτισίας, καὶ ῥήσεως Προφητικῆς, the Knowledge of Things future, and Viſions, and *Prophetical Predictions*, but confirms this from what he and others had then heard; for, ſaith he, *St. Paul calls them perfect, who had received the Spirit, and by him ſpoke with all Tongues*; καθὼς καὶ ἀκούμεν πολλῶν ἀδελφῶν ἐν τῇ ἐκκλησίᾳ Περηπτικῷ χάρισματι ἔχόντων, (y) *as alſo we have heard many Brethren in the*

(s) Cum ergo venerit homo qui habet spiritum Dei in Ecclesiam justorum habentium fidem Dei, & Oratio fit ad Deum, tunc nunciis Sanctus Divinitatis implet hominem illum Spiritu Sancto, & loquitur in turba sicut Deus vult.

(t) Ἡ δὲ γὰρ ῥῆσις ἔξαρχηκεν ἐκ τῶ εὐαγγελίου αὐτοῦ, καὶ ἐτελείωθη, καὶ τελεωθήσεται. *Martyr. Polyc. § 16.*

(u) *H. Eccl. l. 3. c. 37.*

y: l. 5. c. 6.

(w) *P. 308. B.*

(x) *l. 2. c. 57.*

Church, who had Prophetical Gifts, and by the Spirit spake with all Tongues, and discovered the Secrets of Men, and expounded the Mysteries of God. Moreover, three things are in this Matter very remarkable.

First, That by this very Argument, the Christians of the second and third Century, endeavoured to convince the Jews, that their Religion was to give place to Christianity, that God had left their Synagogues, and was now efficaciously present with those Churches who had embrac'd the Christian Faith, because that Gift of Prophecie which formerly had been peculiar to the Jewish Church, had now entirely left them, and was translated to the Assemblies of Christians, among whom they remained, μέχρι νῦν, to that present time, as hath been proved already by the Testimonies of Justin Martyr, in his Dialogue with (z) Trypho. Thus to Celsus, pleading in the Person of a Jew for that Religion against Christianity, Origen declares, That the Divinity of Christ had transferr'd his Providence from the Jews, to the converted Gentiles; for, saith he, we may see them after the coming of our Lord, entirely deserted, and having nothing venerable that remains among them, they having now no Prophets, and no Miracles, (a) ὅτι καὶ ἔτι ἐπὶ πόσον παρὰ Χριστιανῶν ἐπισκεταί, καὶ τινὰ γὰρ μέγιστα, of which some considerable Footsteps have so long remained among Christians.

2dly, The Case of Montanus, and his Followers, pretending to this Gift of Prophecie, hath in it many Circumstances, which plainly shew, this Gift did still continue in some measure in the Church. For,

(First,) Eusebius informs us, That when Montanus, Alcibiades, and Theodotus in Phrygia, pretended to the Gift of Prophecie, (b) many believed they might be Prophets, because many extraordinary Operations of the Divine Gifts, were still performed in divers Churches.

(2dly,) They confute the Montanists pretence to this Gift, by the Falstoods which they utter'd; Maximilla, one of his Prophetesses, having declared, That after her, there should be no Prophets, but the consummation of all things; and because they left no Prophets to succeed them, whereas, say they, (c) the Prophetick Gift is to continue in all Churches; which shews, it did continue then; for otherwise, this Objection must have been as strong against the Church of Christ, as against the Sect of the Montanists. And, Lastly, They confute them from their way of Propheying, they speaking still in Ecstasies and strange Emotions of their Minds; Whereas, say they, (d) the Prophets under the Old Testament, and ours under the New, Agabus, Judas, Silas, Quadratus, and many others, were never subject to such Ecstasies; whence they concluded, καὶ δὲ ἡ προφητεία ἐν ἐκστασει ἀλλοῦ, that Prophets must not speak in Ecstasies.

Lastly, It farther is observable, that some Hereticks denied the Gospel of St. John, because he had so fully spoken of the Promise which our Lord had made to his Disciples, That he would send the Comforter to teach them all things, and shew them things to come. They rejected also the Epistles of St. Paul, because in his Epistle to the Corinthians, he had so fully spoken, de propheticiis charismatibus, of the Prophetical Gifts. Now these, saith (y) Irenaeus, are unhappy Men who chuse themselves to be false Prophets, i. e. to speak in God's Name, when they confess they are not taught of God, and who endeavour to repel the Grace of Prophecy from the Church; which Words suppose it was extant in the Church of God.

§ XIII. There is one other Divine Gift which beareth some affinity to that of Prophecy, which therefore I shall briefly handle, viz. that of discerning Spirits. Now this imports not only the Skill of discerning betwixt true and false Prophets, which he that had seems by (z) St. Clemens to be stiled, ὁ σοφὸς ἐν διακρίσει τῶν λόγων, a wise Man in discerning words,

(z) P. 308.

(a) L. 2. p. 62. Vide l. 7. p. 337.

(b) Πᾶσαι γὰρ καὶ ἄλλαι παραδοξοποιῶσι τὸ εἶναι χάρισμα] ὅ, ὥστε τι τότε κατὰ διαφόρους ἐκκλησίας ἐπιτελεῖσθαι, πρὶν παρὰ πολλοῖς τὸ κακῶς περιηγηθῆναι παρὰ ἑαυτοὺς. H. Eccl. l. 5. c. 3.

(c) Δὲν γὰρ ἡ τοῦ Προφητικῶν χάρισμα ἐν πάσῃ τῇ ἐκκλησίᾳ. Ibid. c. 17.

(d) Τέτοιον δὲ ἔστι τὸ πρῶτον, ὅτε τινὰ τῶν κατὰ τὴν παλαιάν, ὥστε τῶν κατὰ τὴν καινὴν, πνευματοπορεύοντα Προφήτην δαΐμονα δυνήσκον. Apud. Euseb. l. 5. c. 17.

(y) Simul Evangelium & Propheticum expellunt spiritum infelices vere qui pseudoprophetae quidem esse volunt, prophetia autem gratiam repellunt ab Ecclesia. L. 3. c. 11. p. 259.

(z) Ep. ad Cor. § 42.

or in distinguishing betwixt the laying Wonders, and *Magical* Operations of evil Spirits and the Powers of the *Holy Ghost*, which must be in some measure common to all *Christians*, they being all enjoined to try the Spirits whether they be of God, 1 Thess. 5. 20. 1 John 4. 1. But chiefly it signifies the Power of discerning the inward Operations of the Soul, and of discovering the Secrets of Mens Hearts. Thus of the Prophets of the Church of Corinth; every one, saith St. Paul, hath his Revelation: And again, if ye all prophesie, and there come into your assembly, one who is an unbeliever, or unlearned, he is convinced of all, ἀνακρίνεται ὑπὸ πάντων, his Actions are discerned by all the Prophets, and thus are the secrets of his heart laid open, and so falling down upon his face, he will worship God, and declare that God is in you of a truth, 1 Cor. 14. 26, 30. So Peter discerned the Heart of Ananias and Saphira, saying to Ananias, Why hath Satan filled thy Heart to lie to the Holy Ghost? And to Saphira, Why have you agreed to tempt the Holy Ghost? Acts 3. 5. 9. i. e. having joined your selves to the Assembly of Christians, where you have had so great Experience of the Assistance of the Holy Spirit, to declare the Secrets of Men, why, after such Experience, have you dared to lie in the Assemblies of those Men in which the Holy Spirit thus resides, and thereby shew you doubt his Power to reveal what you have fraudulently conceal'd? He also knew the Heart of Simon Magus, for to him he speaks thus, Acts 8. 22. 23. I perceive thy heart is not right before God, but thou art in the gall of bitterness, and in the bond of iniquity. 'Twas by this Gift that St. Paul at Lystra looking upon a blind Man, saw that he had faith to be healed, Act. 14. 9. (a) Ignatius also speaks of the Spirit in him that did τὰ κρύπτα ἐλέγχειν, reprove things secret, and (b) Irenæus, that the Brethren which had the spiritual Gift, did τὰ κρύπτα τῶν ἀνθρώπων εἰς φανεράν ἀγειν, discover the hidden things of Men.

It was discover'd in discerning Mens Fitness or Qualifications for any Office in the Church; and accordingly in setting them apart for that Office. Thus the Holy Ghost, in the Prophets, said, Separate me Barnabas and Saul for the work to which I have called them. Thus is the Holy Ghost said to have made the Bishops and Presbyters in Asia the Overseers of the Churches there, Acts 20. 28. Because, as (c) Clemens Romanus saith, the Apostles constituted Bishops and Deacons, δοκιμάζοντες τὸ πνεῦματι, approving of them by the Spirit. And (d) Clemens of Alexandria, that St. John ordained to be of the Clergy, τοὺς ἀπὸ τοῦ πνεύματος ἀγίου σημαίνοντας, them who were signified to him by the Spirit. And (e) Ignatius saith of the Bishops of his time, that they were constituted not by Men, but, ἡμεῖς Χριστοῦ νόμος, by the Council of Christ Jesus.

§ XIV. I proceed, Lastly, To shew the reason we have to believe that these extraordinary Gifts were equally conferr'd upon the other Churches, as upon those which the Apostles mention in their Epistles. This we may gather,

1st. From these Expressions of St. Paul to the Church of Corinth, in which they were so plentifully exercised; for his Enquiry to them runs thus: What is it wherein you were inferior to other Churches? 2 Cor. 12. 13. and his Assertion thus, In every thing you are enriched by him in all utterance, and in all knowledge, so that ye came behind the other Churches in no gift, 1 Cor. 1. 5, 7. which words plainly insinuate, that all other Churches were plentifully endowed with these Gifts.

2^{dly}, This also may be gathered from the Reason of the thing: For the Operations of the Holy Ghost are said to be designed for these ends; 1. The Confirmation of the Testimony, and the Faith of Christ, 1 Cor. 1. 6. and their establishment in Christ, 2 Cor. 1. 21, 22. 2. The edification of the Body of Christ, 1 Cor. 12. 7. Eph. 4. 11, 12. 3. To be a pledge and earnest of their adoption, and their future happiness, Rom. 8. 23. 2 Cor. 1. 22. Gal. 4. 6, 7. Eph. 1. 13. 4. To be their comfort under persecutions, Rom. 5. 3, 5. 2 Cor. 1. 7. 1 Pet. 4. 14. Now these are ends as necessary for all, as for any Christian Churches, who must all equally need the Confirmation of their Faith, the Work of the Ministry, the Perfecting the Saints, and the Edification of the Body of Christ, the Support and Comfort of the Spirit under Persecutions, the Pledge and Earnest of their future Hopes.

3^{dly}, This also may be gathered from that Account which the Apostle giveth of Spiritual Gifts, and Spiritual Persons in the Church. The Gifts given for the Edification of the Church in general are these, the Word of Wisdom, and of Knowledge, the Gifts of Healing, the working of Miracles, Prophecy, discerning of Spirits, kinds of Tongues, and the Inter-

(a) Ep. ad. Philad. § 7.

(d) Apud Euseb. Hist. Eccl. 1. 3. c. 23.

(b) Lil. 5. c. 11. 6.

(e) Præm. Ep. ad Philad. & § 1. 3. 6.

(c) Ep. ad. Co. § 42.

pretation of them, 1 Cor. 12. 8, 9, 10. The Persons exercising them are mention'd thus; God hath set some in the Church, first Apostles, secondarily Prophets, thirdly, Teachers, after that Miracles, then the Gifts of Healing, &c. v. 28. And in the Epistle to the Ephesians thus, He gave some Apostles, some Prophets, some Evangelists, some Pastors and Teachers, for the perfecting of the Saints, for the work of the Ministry, for the edifying the Body of Christ, Eph. 4. 11, 12. Which places evidently shew that these were Gifts designed for the benefit of all the Churches of Christ in general, and exercised by these Persons as they went about to plant, or to confirm the Churches, the Power of Miracles, and the Gift of Healing, being also exercised by them in Confirmation of that Faith they preached according to our Saviour's Promise. So that some Gifts seem for some time constantly exercised by the Members of each Church in their Assemblies, and others by those Persons who preached the Gospel first among them, or travel'd to confirm the Churches, and so all had Experience, more, or less, of these Spiritual Operations done among them.

Lastly, From the Consideration of that Baptism which they all generally receiv'd; for as the Promise ran to the Jews in general, that they should be baptized with the Holy Ghost, Matth. 3. 11. to every one that would believe, and be baptized, that they should receive the Holy Ghost, Acts 2. 38. and that because the Promise was to them, and to their Children, καὶ πᾶσι τοῖς υἱοῖς μακρὰν, and to all that were afar off, even as many as the Lord should call; so was this Promise signally fulfilled to the Believers of the Jewish Nation, who being enlightned, φωτισθέντες, that is, baptized, they also tasted of the Spiritual Gift, and were made Partakers of the Holy Ghost, and of the Powers of the World to come, Heb. 6. 4, 5. See the Note there: And great Grace was upon them all, Acts 4. 33. To the Believers in Samaria, for when the Apostles, Peter and John, laid their hands upon them, they received the Holy Ghost, Acts 8. 17. To the Converts of the Gentiles; for by one Spirit they were all baptized into one Body, 1 Cor. 12. 13. and after they believed, they were all sealed with the Spirit of Promise, Eph. 1. 13. they being saved, by the washing of Regeneration, and the renewing of the Holy Ghost, which was shed on them abundantly through Jesus Christ, Tit. 2. 5, 6. All Christians therefore being made Members of Christ's Body by Baptism, all Christian Churches, and Bodies must have these powerful Gifts conferr'd upon, and exercised by some of the Members of those Churches, to the edification of the rest.

Accordingly it is declar'd by Justin M. of them who were converted to the Christian Faith, that being (a) baptized in the Name of Christ they received, some the Spirit of Knowledge, some of Counsel, some of Fortitude, some of Healing, some of Fore-knowledge, some of Doctrine.

§ XV. To conclude, the Primitive Professors, and Martyrs for the Christian Faith, afford us a full Testimony of the Continuance of these Gifts and Operations of the Holy Ghost in the next Ages of the Church. (b) Clemens Romanus, in his Epistle to the Church, of Corinth, saith, There was πλήρης πνύματι καὶ ἐν ἡμῶν χάρις ἐπὶ πάντας, a full Effusion of the Holy Spirit upon them all. (c) Ignatius saith of the Church of Smyrna, that she was ἐλεημένη ἐν παντί χαρίσματι, favoured with all Gifts, and was deficient in none. (d) Justin saith, That even their Men and Women had the Gifts of the Holy Ghost. Eusebius, having mention'd the first Order of the Successors of the Apostles, he saith, that (e) even then they performed many wondrous Works by the Holy Ghost. 'Tis needless, saith (f) Irenæus, to insist upon Particulars, for the miraculous Gifts which the Church throughout the World enjoys, and the beneficial Miracles she worketh for the good of Heathens, are innumerable. This he saith after he had enumerated among the Gifts then given to Believers the casting out of Devils, Prophecy, the Knowledge of things future, the healing the sick, and the raising the dead. And when Montanus appeared, there was not only in the Church the Gift of Prophecy, but in divers Churches (g) many other strange Works performed by the Divine Gifts.

(a) Οἱ καὶ λαμβάνουσι δόματα ἕκαστος, ὡς ἄξις εἰς τὴν καθ' ἑαυτοῦ δυνάμιν δια τὸ νόημα καὶ τὴν γαίαν, ὁ μὲν γὰρ λαμβάνει συνέσεως πνεῦμα, ὁ δὲ βελῆς, ὁ δὲ ἰσχυρὸς, ὁ δὲ ἰσάσεως, ὁ δὲ παρηγοίας, ὁ δὲ διδασκαλίας. Dial. cum Tryph. p. 258.

(b) § 2.

(c) Proem. Ep. ad Smyrn.

(d) Παρ' ἡμῶν ὅταν ἰδῶν, καὶ θηλείας, καὶ ἄρσενας, χαρίσματα ἀπὸ τοῦ πνύματος καὶ τοῦ θεοῦ ἐχούσας. Dial. cum Tryph. p. 315. D.

(e) Τὸ θεῖον πνύματι καὶ εἰσέτι τότε δι' αὐτῶν πλεῖσαι παρεδόξασι δυνάμεις ἐν ἡμῶν. Hist. Eccl. l. 3. c. 37.

(f) Οὐκ ὅταν ἀειμένον εἴπῃ τῶν χαρισμάτων ἃν κατὰ πάντας κόσμους ἡ ἐκκλησία παρὰ τοῦ θεοῦ λαβούσα ἐν τῷ νόμῳ. Ἰστοῦ Χριστοῦ ἐκείνης ἡμέρας ἐπὶ ἐκκλησίᾳ τῇ τῶν ἐθνῶν ἐπιτελεῖ. Lib. 2. cap. 57.

(g) Πλεῖσαι γὰρ καὶ ἄλλαι παρεδόξασι τῷ θεῷ χαρίσματα καὶ εἰσέτι τότε καὶ διὰ τοῦτο ἐκκλησίας ἐτελεύτησαν, &c. Hist. Eccl. l. 5. c. 3.

Here then we find, by all these early Testimonies, That in the two first Centuries many Gifts of the Holy Ghost were still continu'd in all Churches, that every one at their Baptism received some or other of them. These also are Relations not of things past, or of things done in a corner, but of things commonly performed in the face of the Assemblies, and so confirmed by the joint Testimonies of all *Christian Churches*; they were Miracles which their own Eyes had seen, *Tongues* and *Prophetick Gifts* which their own Ears had heard; Gifts which they used against the *Jews* and *Hereticks* for their Conviction; and beneficial Miracles so truly wrought upon the Heathen, that they were efficacious to engage them to espouse and persevere to the end, in the Profession of the *Christian Faith*. This therefore is, saith (h) *Origen*, οὐκ ἐὰν ἀπόδειξις τῶ λόγῳ, the proper Demonstration of our *Jesus*, no other Pretender to the Power of doing Signs or Wonders, having ever derived that Power from himself to others, or engaged that Believers should so generally receive it, none ever pretending to enable their Followers to speak with *Tongues*, discover the Secrets of Mens Hearts, or confer all, or any of these Gifts upon their *Profelytes*. It also must be owned as a most convincing Demonstration of the Truth, and the Divine Original of that Faith which ministred these Gifts so plentifully to its Professors.

§ XVI. And oh that all who by this Demonstration of the Spirit are convinced of the Truth of *Christian Faith*, would seriously consider how much it does concern them, in point of Interest and Wisdom, to yield to Obedience to all the Precepts of that Faith! For, if the *Gentiles* were given up to vile Affections, and a reprobate Mind, Rom. 1. 24. 26. only for Sins committed against the dim and the imperfect Light of Nature; if the *Jews* received a just recompence for every Transgression of the Law delivered by *Moses* to them; how shall we escape if we neglect this great Salvation, which at the first was spoken by the Lord, and was confirmed by them that heard, God bearing witness to it by divers Signs and Wonders, and Distributions of the Holy Ghost? Hebr. 2. 3, 4. And to this end consider,

1st, That by our Disobedience to the *Christian Precepts* we contradict the great Design of all these Demonstrations of the *Holy Spirit*, they being all intended, saith *St. Paul*, to make the *Gentiles* obedient in word and deed, Rom. 15. 18.

2^{dly}, That all our Certainty of *Christian Faith* doth highly aggravate the Guilt of our Transgression of the *Christian Precepts*: For the stronger is the Motive to believe, the greater is the Guilt of Disobedience, because such Motives may be easily discerned, and so our Ignorance of them must be less excusable; and we cannot resist their Evidence, but we must offer Violence to the Convictions of our Consciences, and so we have no cloak for our Sin.

3^{dly}, That though we own the *Christian Faith*, and our Lord *Jesus*; yet whilst we live in Disobedience to his Precepts, God looks upon us as mere *Infidels*, such as in words profess to know him, but in works deny him, being disobedient, Titus 1. 16. Our Faith at least must be irrational and absurd, for why call ye me Lord, Lord, saith *Christ*, and do not the things that I say? Luke 6. 46. And 'twill be as unprofitable, as it is irrational; for tho' we know these things, we only can be happy if we do them, John 13. 17.

To conclude all, Our Convictions of the Truth of *Christian Faith*, add Strength to those Engagements and Encouragements which that Religion offers towards a Virtuous and Holy Life; for if all that is delivered in these Sacred Records be the revealed Will of God, then all the Promises and comfortable Passages contained in them, will be assuredly made good to all obedient *Christians*, and the Assurance of such inestimable Blessings as the Gospel promifeth, must lay upon us strong Engagements to be steadfast and unmoveable, always abounding in the work of the Lord, as knowing that our Labour shall not be in vain in the Lord.

* (h) *Contra. Celsum*, lib. 1. p. 5.

THE P R E F A C E TO THE Epistle to the R O M A N S.

IT is the general Note of the Ancient Commentators, that though this Epistle be in place the first of all St. Paul's Epistles, yet was it not first written by him, * but was the last of all he wrote from Asia, Macedonia, and Achaia, before he went to Rome: The Epistles to the Thessalonians, to the Corinthians, and the Epistle to the Galatians, being writ before it. They therefore think that it was placed first, either as being written † to the Imperial City, as some thought, or for the Excellency of the Doctrine contained in it, as others do conjecture. So saith Theodoret in his Preface.

It was written from Corinth, as the same Ancients note, for he calleth Erastus the Chamberlain of the City from whence he writ it, Chap. 16. 23. and he had his abode at Corinth, 2 Tim. 2. 4. He calleth Gaius his Host, i. e. the Man with whom he lodged, Chap. 16. 23. now he was a Corinthian, 1 Cor. 1. 14. He commendeth to them Phæbe, a Servant of the Church at Chencræa, Chap. 16. 1. now Chencræa was a Port of Corinth. Moreover it was written thence, not when St. Paul travelled through Greece, Acts 20. 2. for that then he came to Corinth, is not said; nay it is gainsaid by St. Paul himself, who in his Second Epistle to the Corinthians, writ the same Year with this, excuses himself for not coming to them, Chap. 1 and declares, that the third time he was ready to come to them, Chap. 13. 1. Add to this that when he writ this Epistle to the Romans, he knew the Contributions of the Church of Corinth were actually made, and even deposited in his hands, he being then going up with them to Jerusalem, Rom. 15. 25--28. Whereas when he travelled Greece, and came to Macedonia, Acts 20. 1, 3. they either indeed were not so, or at the least he knew not that they were so,

and therefore sent first Titus, and then his Second Epistle to them, that they might be so, Chapters 8, 9.

It was written to the Romans when he had not seen them, Chap. 1. 11. and before he was gone up to Jerusalem, for he was but then going thither, Rom. 15. 15. and purposed from thence to go by Rome to Spain, v. 28. And so it must be written A. D. 57. for we find him at Jerusalem, Acts 21. 6. and a Prisoner under Felix in the fourth Year of Nero. See Dr. Pearson, Annal. Paulin, p. 15, 16.

That the Church of Rome consisted partly of the Jews then dwelling there, we learn both from the 14th Chapter, where the Gentiles are exhorted to bear with their weakness: And from the 15th Chapter, where he speaks thus, I have written unto you more boldly, ἀπὸ μέγας, as to the Gentile part. See the Note there, v. 15. 16. And from the Salutations sent to them at Rome, they being chiefly sent to them of the Jewish Nation.

The two Great Doctrines laid down in this Epistle, are (1.) That of Justification by Faith alone, without the Works of the Law. Of which see the Preface to the Epistle to the Galatians. And (2.) The Mystery of the Calling of the Gentiles, the Rejection at present of the Jews, and the recalling of them when the fulness of the Gentiles was to come in.

Lastly, It is observable, that among all his Salutations to those of Rome, he hath not one directed to St. Peter, nor doth he give us any hint that St. Peter then had ever been at Rome, or planted any Church there, which, as it makes it highly probable he had not then been there at all, so doth it make it certain that St. Paul knew not of his being there when this Epistle was ended.

* Παρὼν ἐγένετο τῶν ἐκ τῆς Ἀσίας καὶ Μακεδονίας καὶ Ἀχαιῶν ἐκπεμφθεῶν. Chryst. Theodoret.

† Ὡς παρὸς αὐτὸν ἔχοντες διδασκαλίαν καὶ τὴν τῶν δοσμάτων ἀκελείαν διὰ πλείοναν διδασκῶσαν, τινὲς δὲ οὖν ὅτι τὴν πόλιν τιμῶντες ὡς τῆς ἐκκλησίας περικαθημένην καὶ τῆς βασιλείας τὰ σκήπτρα κατέχουσαν πρώτην, ἐταξάμεν τὴν πρῶτον γραφῶσαν ὁμοῦσιν. Theodoret.

A
P A R A P A R A S E
WITH
ANNOTATIONS
ON THE
Epistle to the R O M A N S.

C H A P. I.

^a Verse 1. **P**aul, a Servant of Jesus Christ, called to be an Apostle, a separated to the Gospel of God.

2. Which [*Gospel*] he had promised afore by his Prophets in the holy Scriptures [*speaking in them,*]

3. Concerning his Son Jesus Christ our Lord, who was made of the Seed of *David* according to the flesh, [*Acts 2. 30. 2 Tim. 2. 8. and*]

^b 4. ^bDeclared to be the Son of God [*invested*] with Power, according to the Spirit of Holiness [*residing in him without measure, John 3. 34. and*] by the Resurrection from the Dead.

5. By whom [*thus raised and invested with all power, and acting now not as a Prophet, but as Lord of all, by the whole fulness of the* ^cGodhead] we have received ^c Grace, and Apostleship [*i. e. the Office of an Apostle, and the Grace belonging to it*] for obedience to the Faith among [*Gr. in*] all Nations.

6. Among whom are ye also the called of Jesus Christ.

7. [*I Paul write*] to all that be in Rome beloved of God, called to be Saints, [*Gr. Saints called. See Note on 1 Cor. 1. 1. wishing*] Grace [*may*] be [*given*] to you from God our Father, and [*from*] the Lord Jesus Christ.

8. [*And*] first, I thank my God through Jesus Christ [*the Fountain of all our Blessings, Eph. 1. 3. for the Conversion wrought in*] you all [*so visibly*] that your Faith is spoken of throughout the World.

9. [*This happy success of the Gospel being very grateful to me,*] for God is my witness,

whom I serve with my spirit in the Gospel of his Son, that without ceasing [*Gr. how unceasingly*] I make mention of you.

10. Making request [*Gr. requesting*] always in my prayers to come to you, if by any means, now at length, I might have a prosperous journey by the will of God;

11. For I long to see you, ^d that I may ^d impart to you some spiritual gift, to the end that you may be established.

12. That is, that I may be ^e comforted ^e together with you, by the mutual Faith, both of you [*through faith receiving*] and me [*by faith imparting these gifts.*]

13. Now I would not have you ignorant, Brethren, that oftentimes I purpos'd to come to you, that I might have some fruit among you also, even as among other Gentiles, [*though through many hindrances I have not been able to accomplish my purpose, Ch. 15, 22.*]

14. For [*as*] I am a debtor both to the Greeks, and the Barbarians; both to the wise, and to the unwise, [*as having by God the dispensation of the Gospel committed to me for their sakes, 1 Cor. 9. 6.*]

15. So, as much as is in me, I am ready to ^f preach the Gospel to you that are at Rome also.

16. For I am not ashamed of the Gospel of Christ, for it is [*attended with*] the power of God to salvation, to every one that believeth, to the Jew first, [*to whom it was by God's appointment to be first preached, Acts 3. 26. and 13. 46.*] and also to the Gentile.

17. For therein is ^g the Righteousness of God revealed ^h from faith to faith, [*Gr. the Righteousness of God by faith is revealed to* ^{beget}

i *begat in men faith*] as it is written,ⁱ but the just shall live by faith.

18. [And this way of Justification, or obtaining Remission of Sins, is necessary to exempt all men, whether Jew, or Gentile, from the wrath of God ;] for [to begin first with the Gentiles ;] ^k the wrath of God is revealed from heaven ^l against all ungodliness, and unrighteousness of [those] men who hold the truth, [they know by the light of Nature,] in unrighteousness.

19. Because that which may be known of God [by the light of Nature] is manifest in, [or, to] them, for God hath shewed it to them.

^m 20. For the invisible things of him ⁿ from the Creation of the World are clearly seen, [or, are clearly seen (even) from the creation of the World,] being understood by the things that are made, [i. e. by his works,] even his eternal Power and Godhead ; so that they are without excuse ; [viz. who do not worship him alone as God, who is the Creator of all things, but rather give the worship due unto him, to the works of his hands.]

21. Because when they knew God, they glorified him not as God, [by giving him the honour due to the Deity,] neither were thankful [to him, who giveth to all men, life, breath, and all things, Acts 17. 28. and 14. 17.] but became vain in their Imaginations [of him,] and their foolish heart was darkened.

22. Professing themselves to be wise, [and usurping that name, v. 14. 1 Cor. 1. 20, 21.] they became, [in their actions,] fools.

ⁿ 23. And changed ⁿ the glory of the incorruptible God into an Image made like to corruptible men, and to birds, and four-footed beasts, and creeping things.

24. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their bodies among

themselves, [as did the Sodomites and Canaanites of old, ἀπελθῆσαι ὁπίσω σαρκὸς ἐτέρας, Jude 7.]

25. [As being also men] who changed the truth of God into a lie, [worshipping as God's them who by nature were no Gods, Gal. 4. 8. or only Demons, 1 Cor. 10. 20.] and [they] served the ^o Creature more than the Creator, who is blessed for ever. Amen.

26. For this cause God gave them [farther] up to vile affections, for even their women did change the natural use [of their bodies,] into that which is against nature. [See Lucian. διὰ τὴν ἑταίρην Κλωνάσιον καὶ Λέαιναν.]

27. And also the men, leaving the natural use of the women, burned in their lusts one towards another, men with men working that which was unseemly, [Gr. filthiness,] and receiving in themselves that recompence of their error which was meet ; (i. e. being given up thus to dishonour their own Bodies,) (See Lucian's ἑρωῖτες) for the dishonour they did to God by their Idolatry.]

28. And as they liked not to retain God in their knowledge, [so] ^p God gave them up ^q to a reprobate mind, to do those things which were not convenient : [They]

23. Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers,

30. Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents ;

31. Without understanding, covenant breakers, without natural affection, implacable, unmerciful ;

32. Who knowing the judgment of God, [viz.] that they who do such things are ^r worthy of death, not only do the same, ^s but ^s have pleasure in them that do them.

Annotations on Chap. I.

^a Verse 1. **A** ^{ὁμοιωσάμενος}, separated.] He in this word seems to allude to his former Separation when he lived a Pharisee, i. e. one separated from all Ceremonial Defilement, and from the People of the Earth, i. e. the Common People, who observed not the exact Rules of Legal Purity ; saying, That he was separated now, not to a nicer observation of the Jewish Rites and Customs, but to the Preaching of the Gospel of God ; and the affinity betwixt this, and the Epistle to the Galatians, both as to Matter and Style, inclines me not to interpret the Apostle of the Separation mention'd Acts 13. 2. where the Holy Ghost saith, Separate me Barnabas and Saul for the work of the Ministry, to which I have appointed them ; but of God's separating him from his mother's womb, and calling him to that work, Gal. 1. 15.

V. 4. ^{ὁμοιωσάμενος}, declared to be the Son of God.] ^b Christ, while he was on Earth, declared that he was the Son of God, whom the Father had sanctified, and set apart to his Prophetick Office : Accordingly the Spirit of God descended on him at his Baptism, and a voice from heaven said, This is my beloved Son in whom I am well pleased ; this he proved from the powerful Works wrought by him, that he was the Son of God, sanctified and consecrated to his Office by the Spirit of God abiding in him, and so was in the Father, and the Father in him, declaring that he did his Miracles by the Power of the Holy Ghost, and by the Spirit of God, did cast out Devils, Matth. 12. 28. And thus St. Peter represents this Prophet to Cornelius, saying, God anointed Jesus of Nazareth with the Holy Ghost, and with power, who [therefore] went about doing good, and healing all that

that were oppressed of the Devil, for God was with him, Acts 10. 38. And thus it seemeth necessary he should act in his Prophetical Office, a Prophet being a Person sent from God, and speaking in his Name, and acted by his Spirit in the delivery and confirmation of his Message; That our Great Prophet Jesus was, as in a more sublime, so in this sense, the Son of God, endowed with power of working Miracles by the Holy Ghost for confirmation of his Doctrine, God hath demonstrated, saith the Apostle, here, by raising him from the dead.

c Ver. 5. χάριν ὑ' Ἀποστόλων, Grace and Apostleship.] That is, saith Oecumenius, χάριν εἰς Ἀποστόλῃν, Grace for the Office of Apostles; the favour to be Apostles, say some, because the Apostle call this Office Grace, Rom. 15. 15. Gal. 2. 9. Eph. 3. 2---7. but where he doth so, there is always something added of the Gifts and Powers by which they were enabled to exercise it: v. g. To me is this grace given, that I may be the Minister of Christ to the Gentiles, Rom. 15. 15, 16. In the power of Signs, and Miracles, and Gifts of the Holy Ghost, v. 19. James, Cephas, and John knew the grace given to me, Gal. 2. 9. because God had wrought mightily with me towards the Gentiles, V. 8. And Eph. 3. 2. there is mention of the Grace of God given to St. Paul; but then 'tis added, that he is made a Minister, according to the gift of the Grace of God, given to him by the effectual working of his power, V. 7. I therefore think fit to join both together, and give the sense of the words thus: By whom we have received the Office of Apostles, and Grace through his Name to call all Nations to the obedience of Faith in him; or to yield Obedience to the Faith preached in his name.

d V. 11. ἵνα τι μεῖζον χάρισμα ὑμῖν ἀνδράσιν, that I might impart to you some Spiritual Gift.] This is by most interpreted of the Spirit of Wisdom and Knowledge, by which St. Paul would instruct them: I rather chuse to refer it to some Spiritual Gift he at his coming would bestow upon them, by the Imposition of his Hands upon some of them, as the Apostles used to do, Acts 8. 17. and 19. 6. 2 Tim. 1. 6. For (first) that is most agreeable to the phrase μεῖζον χάρισμα ἀνδράσιν, to give the Spirit, or a Spiritual Gift. And (secondly) to his words in the close of this Epistle, that he shall come to them in the fulness of the blessing of the Gospel of Christ, that Phrase being applied to the giving of the Spirit, and his Gifts, Gal. 3. 14. Eph. 1. 3. And (thirdly) to the end here assigned of the imparting this Gift, viz. the Establishment of the Romans in the Faith: For the vouchsafement of the Spirit, and his Gifts unto the Churches, is still called βεβαίωσις, the Confirmation of them in the Faith, 1 Cor. 1. 5, 6. 2 Cor. 1. 21, 22. and 5. 5. Gal. 5. 5. 1 Thess. 1. 5.

Ver. 12. Συμπαράκλησέναι, to be comforted together with you.] It being both a comfort and establishment of Faith in them, to receive these Gifts of the Spirit, and in him, to be able to impart them to them, and to find God so effectually working by him.

V. 15. Ἐμὴν τοῖς ἐν Ῥώμῃ ἐπαγγέλισεσθαι, to preach the Gospel to you at Rome.] St. Paul here seems plainly to challenge Rome as part of his Province, as being the Apostle of the Gentiles. So again, Chap. 11. 13. I speak to you, Gentiles, in as much as I am the Apostle of the Gentiles, I magnifie my Office. And Chap. 15. 15. I have written the more boldly to you in part, i. e. as to the Gentile part among you, as putting you in remembrance of the grace given to me of God, v. 16. that I should be the Minister of Jesus Christ to the Gentiles; and so on to v. 30. And here, I purposed to come to you Gentiles, for I am a debtor, &c. When therefore the Ancients tell us, that St. Peter was Bishop of Rome, as well as St. Paul, this can be only true of Peter as to the Jewish Converts there, whilst St. Paul was the Apostle and Bishop of the Gentiles at Rome, according to the Agreement made between them, that Paul and Barnabas should go unto the Gentiles, St. Peter and John to the Circumcision, Gal. 2. 9. And so the Bishop of Rome, if he will be St. Peter's Successor, must only preach to the Jews, or be the Bishop of the Circumcision. Moreover, it seems highly probable that St. Peter was not yet come to Rome, much less had settled his See there; for if so, why should St. Paul be so desirous, so often purposing to come to them, that he might impart some spiritual Gift to them, to the end they might be established, unless St. Peter were either insufficient for, or very negligent in that work? See the Preface to this Epistle.

g Ver. 17. Δικαιοσύνη Θεῷ, the Righteousness of God.] This Phrase in St. Paul's stile, doth always signifie the Righteousness of Faith in Christ Jesus dying, or shedding his Blood for us. So Chap. 3. 20, 21. The Righteousness of God without the Law is manifest, to wit, the Righteousness of God through Faith in Jesus Christ. The same Apostle having declared, that the Gentiles, who followed not after Righteousness, had obtained unto Righteousness, even the Righteousness of Faith; but Israel not believing had not attained to the Law of Righteousness, Rom. 9. 30, 31. He proves the second assertion thus: For they being ignorant of the Righteousness of God, and seeking to establish their own Righteousness (which is of the Law) have not submitted τῇ δικαιοσύνῃ τοῦ Θεοῦ to the Righteousness of God; i. e. to the Righteousness of Faith in Christ, to which the Gentiles had submitted, Chap. 10. 3. For Christ is the end of the Law for Righteousness; i. e. for justification

fication through Faith in Christ, v. 10. See the Note on 2 Cor. 5. 21. The Righteousness of God is therefore manifestly taken for Gospel Righteousness, as Mr. Cl. notes on Rom. 3. p. 263. But when he adds, *that is, for sanctity of life consequent upon Repentance*, he is miserably out; for this Righteousness consists not in our Sanctification, but in our Justification, or Absolution from our Sins past, through Faith in the Blood of Christ, shed for the Remission of Sins.

h Ibid. *Ἐκ πίστεως ἐκ πίστεως*, from i. e. by faith to faith.] *Ἐκ* being here put for *διὰ*, as in this very Verse, *the just shall live ἐκ πίστεως* by his faith. So Chap. 3. 20. *It is one God who will justify the Circumcision ἐκ πίστεως* through faith, and the uncircumcision *διὰ πίστεως* by the same faith. So ἡ ἐκ πίστεως δικαιοσύνη is the Righteousness that is by faith, Chap. 9. 30. & 10. 6. *δικαιοσύνη ἐν τῇ πίστει*, and *διὰ πίστεως τὸ Χριστῷ*, the Righteousness by faith in Christ. Vain therefore is the Descant of Mr. LeClerk upon these words, *That from the Faith whereby the Jews believed the Prophets, and the Gentiles their Ancestors, they might proceed to another faith*: For if he means they should proceed from the one Faith to the other, this is true of the Jews who were to add to their Faith in God, and in his Prophets, Faith in our Lord Jesus Christ, John 14. 4. But it is false as to the Gentiles, who were to renounce, and turn from the Faith of their Ancestors, that they might believe in Christ. If he means by proceeding from Faith to Faith, renouncing the one to embrace the other, this is true of the Gentiles, but false when applied to the Jews, who were not to renounce their Faith in the Prophets, but by virtue of it to embrace this Righteousness of God, testified by the Law and the Prophets. The sense of these words seems plainly to be this; *The Righteousness of God, which is by Faith, is revealed in the Gospel to beget faith in men.*

i Ibid. *Ὁ δίκαιος ἐκ πίστεως ζήσει*, the just shall live by his faith.] In God's Promises; whence it appears that Faith doth not include Obedience, but only a firm belief of God's Promises obliging to Obedience. Hence the Apostle argues from this very place, Gal. 3. 10, 11. that the Law is not of faith, because it saith, *That man that doth these things shall live in them*, making Obedience the Condition of Justification by the Law.

k Ver. 18. *Ὁργὴ Θεοῦ*, the wrath of God.] This was before more expressly revealed against the unrighteousness of the Jews, God in the mean time so far winking at the unrighteousness of the Gentiles, as to make no express denunciation of his Wrath against them; but now he calls all men everywhere

to repent of their unrighteousness. because he hath appointed a day in which he will judge the world in righteousness, Acts 17. 30, 31.

Ibid. *Ἐπὶ πάντων ἀσεβειῶν καὶ ἀδικοῦν ἀνθρώπων*, I against all ungodliness and unrighteousness of men.] The ungodliness of men signifies their impiety of robbing God of his honour, and giving it to graven Images, or to them which by nature were no Gods, and so being ungrateful to him, who was the Author of all their Blessings, v. 21. to 26. Their unrighteousness is their injustice to one another, from v. 26. to the 30th. And they are said to retain the truth in unrighteousness, by acting contrary to the Notions of it, they had, or might have learned from the Law of Nature, and by suppressing or corrupting the Dictates of their Natural Conscience. So of the Builders of the Tower of Babel, (a) Philo saith, *That it sufficed them not, τὰ πρὸς τοῖς ἑμοφύλοις συγχῆν δίκαια*, to confound the Laws of Justice among men, but also they invaded Heaven, ἀδικοῦν ἰδὼν πατέρες, ἀσεβειῶν δὲ δεῖσσοις, sowing unrighteousness, and reaping ungodliness.

Ver. 20. *Ἀπὸ τῆ κτίσεως κόσμου*, from the Creation of the World.] This Phrase seems not to signify the means by which they came to the Knowledge of God, for that is afterwards expressed in these words, *ποιήμασι νοούμενα*, being made known by his works; but rather to import, that from the beginning of the World the Heathens had this means of knowing the true God from the Works of the Creation; so *ἀπ' ἀρχῆς κόσμου* is from the beginning of the world, Matth. 24. 21. *ἀπὸ καθεκλήνης κόσμου*, from the foundation of the world, Matth. 13. 35. Luke 11. 50. Heb. 4. 3. and 9. 26. Strange is the Conceit of a Learned Person, who interpretes these, and all the following words of this Chapter of the Gnosticks; for whoever heard that the Gnosticks changed the glory of the incorruptible God into an Image made like to birds, and fourfooted beasts, and creeping things? Who of the Ancients ever said, *Their women changed the natural use of the body for that which is against Nature*? or, How is it possible that the Apostle should here accuse them of all this Idolatry and Image-worship, and yet in the next Chapter say of the same Gnosticks, according to the Interpretation of the same Person, *Thou that abhorrest Idols, dost thou commit Sacrilege*? v. 22. Doubtless the Apostle speaks here of that Knowledge of God which by the Light of Nature was in the heart of the Gentiles, and so was manifest in, and to them, even from the time of the Creation of the world, by his works, because the Heavens declare the glory of God, and the Firmament sheweth

his handy work, Psal. 19. 1. and therefore doth not here say, that his Mercy, and Grace, and Love to Mankind, but that his *Eternal power and Godhead* was shewed by these Works, which yet in reason he should have mentioned here, as he doth elsewhere, had he spoken of the Discoveries God made of himself by the Gospel Revelation.

n Ver. 23. *Τὴν δόξαν τῆς ἀφάρτης Θεοῦ, the glory of the incorruptible God.*] The Description of God in the New Testament is this, That he dwelleth in Light inaccessible, 1 Tim. 1. 16. That he is Light, 1 John 1. 5, 6. And thus he always exhibited himself to Men in a mighty Splendor of Flame and Light, as a visible Token of his Special and Majestick Presence. Thus he appeared to the *Antediluvians*, to *Adam*, saith the Learned Bishop of Ely on Gen. 2. 15. and 3. 8. and to *Cain* and *Abel*, when they brought their Offerings to the Lord, i. e. to the place where his *Schechinah* or Glorious Presence used to appear; for God had respect to *Abel* and his Offering, i. e. saith Theodotion's Translation, ἐνεπύρσεν, he set it on fire by a stream of light, or flame from the *Schechinah*, which then usually appeared at the place of Worship: Why else doth *Cain* complain thus, *From thy face shall I be hid?* Or why is he said to go out from the Presence of the Lord? Gen. 4. 4, 14. So after the Flood, we may presume he appeared to *Noah* offering Burnt-offerings to him; for God accepting his Oblation, as he did that of *Abel's*, 'tis reasonable to conceive that he gave the like token of that Acceptance. So he appeared to *Abraham*, when he said unto him, *Get thee out of thine own Country*, in a lamp of fire consuming his Sacrifices, Gen. 15. 17. Whence St. Stephen saith, ὁ Θεὸς δόξης, the God of Glory appeared to our Father *Abraham*, Acts 7. 2. In this visible Majesty God appeared to him again, Chap. 17. 1. For in the Conclusion of that Chapter it is said, *God went up from Abraham*, i. e. the glory of the Lord ascended, saith the Chaldee Paraphrase, and B. Uziel. So he appeared to *Moses* in the Bush, Exod. 3. 2. so to the People on Mount Sinai, Exod. 24. 16, 17. where τὸ εἶδος τῆς δόξης τῆς Κρείας ὡς πῦρ, the sight of the Glory of the Lord was like fire. This visible Appearance of God in Light is above thirty times in the Old Testament stiled the *Glory of the Lord*; See Note on Phil. 2. 8. and on Heb. 1. 3. And

this *Schechinah* was not only given to the Jews after the Law, but to the *Gentiles* before the Law, as a Preservative from Idolatry, or to instruct them to make no other Resemblance of him, or Symbol of his Presence, besides that which he from the beginning had chosen to appear in; but this, saith the Apostle, they changed into the similitude of Men and Birds, &c. And of the Jews making the golden Calf, God says, they changed δόξαν αὐτῶν their glory into the similitude of a Calf, Psal. 106. 20. and of the same Jews departing from God to Idols, it is said, *My people ἠλλαξάλο τὴν δόξαν αὐτῶν hath changed its glory for that which cannot profit them*, Jer. 2. 11.

Ver. 25. Ἐλάτρωσαν τῇ κτίσει, they served the O Creature.] In the 23d Verse they are charged only with false Representations of God, in this also with a false Object of their Worship, by giving the Divine Honour to a Creature.

Ver. 28. Εἰς ἀδόκιμον νῦν, to a reprobate p mind.] To a mind that could not be approved of by God or Men, to do τὰ μὴ κα- δύναντα things not agreeable to Nature, or to Reason.

Ibid. Παρέδωκεν αὐτοῖς ὁ Θεός, God gave them q up to a reprobate mind.] V. 24. God gave them up in the lustings of their hearts to uncleanness. V. 26. God gave them up to dishonourable affections.] Here the Fathers carefully inform us, that these Phrases cannot be so understood, as to lay upon them, of whom St. Paul speaks, a necessity of being thus unclean and unnatural in their Affections, or thus perverse in their Minds. For then (b), say they, this would not be their fault, nor would it be blame-worthy in them to do all these things.

2ly, They positively tell us that the Apostle here puts the Phrase, (c) *He gave them up*, for, *he permitted them to be given up*.

3dly, That this was done, (1.) (d) by leaving them naked and destitute of his former Providence and Care of them; not giving them any warning of his Displeasure against them for these things by his Prophets, as he did to the old World, and Nineveh, or by his Judgments, in order to their Reformation. (2dly,) By giving them up to (e) Satan, that unclean Spirit, who will not fail, when he hath permission, to provoke them to such uncleanness, and who is that

(b) Non enim vires agitur, neque necessitate in alteram Partem anima declinatur, alioquin nec culpa ejus, nec virtus posset ascribi, nec boni electio, primum, nec declinatio mali, supplicium mereretur, sed servatur ei in omnibus libertas arbitrii, ut in quod cunque voluerit, ipsa declinet. Origen. in Locum.

(c) Παρέδωκεν ἀντὶ τῆς σωτηρίας, Theodoret. Ἀντὶ τῆς χάριτος, Chrysostom, Theophylact.

(d) Τῆς οἰκείας προνοίας ἐγύμνωσε, Theod. Οὐκ αὐτὸς παρέδωκε ἀπαγε! ἀλλ' αὐτὸς μὴ αὐτῶν ἡμέλεισιν ὄντων κηδεμονίας, Photius. Τὴν τῆς Θεοῦ καλῆς φρονέας, παρέδωκεν ὀνομάζει, Theoph.

(e) Λοῖπον ἢ λαδὼν αὐτὰς ὁ Σάτανάς παρέδωκεν εἰς ἀπαγωγὴν, Phot. Τῇ ᾧ ἀναστροφῇ τῆς Θεοῦ ἐσάγει νῦν ἀδόκιμον παρέδωκεν τῶν δαιμονίων, τί τοι παρέδωκεν εἰς καλὴν τὴν γένην. Oecum.

God of the World who blinds mens eyes, that they should not see the Truth, 2 Cor. 4. 4. So the Lord moved David to say, Go, number Israel and Judah, 2 Sam. 24, 1. i. e. Satan provoked him to do it, 1 Chron. 21. 1. And thus, say they, a Physician gives up his Patient to do what he will, when he finds he will not follow his Prescriptions. Lastly, They observe, that they were thus deserted, and given up by God, as the just punishment of their Iniquities committed against the Law of Nature, which they had received, because they held the truth revealed in unrighteousness, v. 18. because when they knew God, they did not glorifie him as God, nor were they thankful, v. 21. and because, knowing that they who did these things were worthy of death, they not only did the same, but had pleasure in them that did them; and so indeed (f) they were delivered up to do these things by their own wickedness. Thus on the contrary we say, Such a Man's Money destroyed him, when it was not the Money, but his intemperate and evil use of it that did so. And such a Man's Flatterers corrupted him, when it was his hearkning to them, and being perswaded by them which did it; whereas he had it in his power not to hearken to them. And in this permissive sense the word παρέδωκεν, he gave them up, is used almost an hundred times in the Old Testament; when God is said to give Men up into the hands of their Enemies, to give them up to the Sword, Thus the three Children παρέδωκαν, gave up their Bodies to be burned, Dan. 3. 20. Thus David prays he may not be given up into the hand of his Oppressors, i. e. that God would not leave him to their power, Ps. 119. 121. And the Son of Syrach, That God would not give him up to a proud look, Eccclus. 23. 4. And so God gave his People up to their own hearts lusts, i. e. he let them follow their own Inventions, Psal. 81. 12. And this is further evident from v. 32. where they are said to have done all these things against their knowledge of the Judgment of God upon such evil Doers.

He that would see a larger Comment upon v. 29. 30, 31. let him consult the Learned Grotius; I only shall observe from the Greek Commentators, 1. That from these words, being filled with all unrighteousness, it seemeth reasonable to interpret almost all that follows as some Species of Unrighteousness or Injustice. 2. That πορνεία signifies that wickedness which causes Men to do Mischief against their Neighbour by Treachery; κακία, to do it out of Malice; κακοήθεια, to accustom themselves to do so. 3. That ὀφθαλμοὶ are they that whisper things to the damage of others when they are present; κἀπαλάοι, they that openly defame them being absent. 4. Ὀψιφρονία, is that Pride which puffs us up on the account of the things we do enjoy; ἀλαζονεία, that boasting we make of things which we have not.

Ver. 32. Ἄξιοι θανάτου, worthy of death.] That Murther, Adultery, and unnatural Lusts deserved death, they knew not only by the Light of Nature and of Conscience, but by their own Laws condemning them who did them, to death. That all these Sins being Species of Injustice, condemned by the Law of Nature, rendered them obnoxious to the Displeasure of that God who is the Governour of the World, and the Avenger of all Unrighteousness; and so obnoxious to Death for violating the Laws he had given them to govern themselves by, they might know by the Light of Nature.

Ibid. Συναδικῶσι τοῖς πρᾶγμασι, have pleasure in them that do them.] This, say the Greek Commentators, is much worse than the bare doing of them; for a Man may do them through the power of Temptation, and by consideration may after become sensible of his folly, and repent of it; but when he is arrived at that height of wickedness, that he not only approves, but delights in seeing the like things done by others, he demonstrates such a strong affection to them as is incurable.

(f) Τὸ ὅτι παρέδωκεν αὐτοὺς ὁ Θεὸς, τούτῳ ἢ εἰς θάνατον πλημμέλεια καὶ παρρησία, ἢ οἰκεία αὐτῶν πράξεις, ἢ ἐκείνοις πάρασιν αὐτὴν παρέδωκεν αὐτοὺς εἰς τὰ ἑαυτοῦ ἀτιμίας πάθη, καὶ ὅτι τῷ ἐναντίῳ ὃ ἐξ ὁδοῦ ἀπὸ λήγουσιν αὐτὸν τὸ ἀργόρεον, καίτοι εἰς τὸ ἀργόρεον ἀπόλλουσιν, ἀλλ' ἢ ἀσώλῳ αὐτῶν καὶ ὅτι κακῶς χρήσις, καὶ διαφθεῖρεν αὐτῶν τῶν κολακῶν τὸ πλεῖστον, καίτοι εἰς κακίαν διαφθείρουσιν, ἀλλὰ τὸ πρᾶγμα, καὶ πείθεσθαι τούτοις, ὃ πρὸς ἐν τῇ γνώμῃ τῇ ἐμῇ τὸ πείθεσθαι ἢ μὴ. Photius.

CHAPTER II.

Verse 1. **T**herefore, [since God hath shewed his displeasure thus against the Gentiles for sinning against the Law of Nature,] thou art inexcusable, ^a O [Jewish] man, whoever thou art that judgest [so severely of them,] for wherein thou judgest another, ^b thou condemnest thy self, for ^b thou that judgest doest the same things, [offending as much against the Law of Moses, as they have done against the Law of Nature.]

2. But we are sure that the judgment of God is according to truth, against them which commit such things, [it being equitable that he should, and certain that he will deal with men according to his word.]

3. And [then] thinkest thou this, O man, who judgest them who do such things [against the Law of Nature,] and doest the same [against the Law of Moses] that thou shalt escape the judgment of God, [which they have so severely felt?]

4. Or despisest thou the riches of his goodness [to thee above them, in giving the Law, Covenant and Promises to thee, Chap. 9. 4.] and [his] forbearance and long suffering [exercised hitherto to thee, who hast long deserved his wrath, Chap. 9. 22. not knowing [or discerning] that the goodness of God [naturally] leadeth thee to repentance, [and is a powerful motive to engage thee to it, 2 Pet. 3. 9, 15.]

5. But after the hardness and impenitency of thy heart [which will not suffer thee to repent, and believe the Gospel,] treasurest [yet] up [more] wrath against the day of wrath, and revelation of the righteous judgment of God, [Rom. 9. 22. 1 Thess. 2. 16. 5. 9.]

6. Who will render to every man [Jew, and Gentile] according to his deeds.

^c 7. To them, who ^c by patient continuance in well doing, seek for glory, and honour, and immortality; eternal life:

^d 8. But to them who are contentious [against] and ^d obey not the truth [of the Gospel, as generally you Jews do not] but obey unrighteousness [or falsehood;] indignation and wrath.

9. Tribulation and Anguish [I say] shall be upon every soul that worketh evil, upon the Jew first, [as being under greater light, and as having the Gospel first preached to them, Acts 13. 46. and to whom Christ was first and in person sent, Acts 3. 26. and also upon the Gentile, [for though God winked at the times of their former ignorance, Acts 17. 30. yet now he hath revealed his wrath from heaven against all unrighteousness, Chap. 1. 17. they must expect his just displeasure who turn not from it to the way of truth, as the Gospel is called, 2 Pet. 2. 2.]

10. But glory, honour and peace shall be to every man that worketh good, to the Jew first, [as being the Church of God, to whom the promises of the Messiah chiefly did belong, Rom. 9. 4.] and also to the [believing] Gentile, [they being by faith Abraham's seed, and heirs according to the promise, Gal. 3. 29.]

11. [I say to the Gentile also] for there is ^e no respect of persons with God. ^e

12. [Tribulation and Anguish, I say, shall be on every soul that worketh evil, whether Jew or Gentile,] for as many as have sinned without the [written] law, [which is the case of the Gentiles,] shall also perish without [that] law, [being condemned by the Law written in their hearts,] and as many as have sinned in [or under] the law, [which is the case of the Jews,] shall be judged [and condemned for their evil deeds] by the Law.

13. For [know this, oh thou Jew, that] ^f not the hearers [only] of the law, are [upon that account] just before God, but the doers of it [only] shall be justified, i. e. accepted of God, as acting suitably to their Profession.]

14. [And say not, that the Gentiles therefore cannot be justified, or accepted with God, because they having not the Law, cannot be doers of it,] for ^g when the Gentiles who ^g have not the law [of Moses,] do by nature the things contained in the [Moral] law, they having not the [written] law, are a law [a rule of living] to themselves.

15. [Doing those things:] which shew the work of the law written in their hearts, their consciences also bearing witness [to it,] and their thoughts mean while [or their reasonings within themselves] accusing, or else excusing one another, [and so the Uncircumcision keeping the Righteousness of the Law, and fulfilling the Law, shall be by God accounted for Circumcision, and be as acceptable to him as the Circumcision, v. 26, 27.]

16. [And these Rewards and Punishments will be distributed to Jew and Gentile] in the day when God shall judge the secrets of mens [hearts] by Jesus Christ, according to my Gospel [or as my Gospel testifies he will; for the Heathens are not to be judged according to the Tenor of the Gospel, but according to the Light of Nature, v. 12.]

17. Behold [thou who gloriest in this, that] ^k thou art called a Jew, [one of that Nation which God hath known above all the Families of the Earth, Amos 3. 2. to whom pertained the Adoption and the Covenants, Ch. 9. 4.] and retest in [the outward performances of] the law, and makest thy boast of God, [as the Author and Patron of thy Religion, and thy God in Covenant.]

18. And [that thou] knowest his will, and approveest the things that are most excellent, being

being instructed out of the Law [concerning them.]

19. And art confident that thou thy self art [able to be] a guide to the blind [Gentile,] a light of them [that sit] in darkness.

20. An instructor of m the foolish, a teacher of babes, which hast the form of knowledge and of truth in the law; [i. e. a Scheme or Draught of the Affirmative Precepts of the Law, which instruct thee what to do, and of the Negative Precepts, which teach thee what to leave undone.]

21. Thou therefore n which teachest another, [i. e. who undertaketh to be a Guide unto, and Teacher of the Gentile,] teachest thou not thy self? [to practise thine own Lessons:] thou that preachest [or proclaimest] a man should not steal, doest thou steal? [and so condemnest thy self out of thine own mouth?]

22. Thou that sayest a man o should not commit adultery, doest thou commit adultery? Thou that abhorrest idols, doest thou commit sacrilege? [robbing God of his honour another way.]

23. Thou that makest thy boast of [thy skill in] the law, through breaking the law, [in those instances which the Conscience of the very Heathen doth condemn,] dishonourest thou [the Name of] God [among the Gentiles?]

24. For p the name of God is blasphemed among the Gentiles, through you [Jews, pretending to be so dear to God, and so great Favourites of Heaven, and yet living so licentiously as you do, and so it hath hapened to you according] as it is written [of you, Isa.

52. 5. Ezek. 36. 23.]

25. For circumcision verily profiteth if thou keep the law, [as Circumcision obligeth thee to do, Gal. 5. 2.] but if thou art [still] a breaker of the law, thy circumcision is made [of no more advantage to free thee from God's condemnation, than] uncircumcision q

26. Therefore [on the other side] if the uncircumcision [i. e. the Gentile, though uncircumcised,] r keep the righteousness of the law, shall not his uncircumcision be accounted for circumcision; [i. e. shall he not be as acceptable to God, as if he had been circumcised?]

27. And shall not [the] s uncircumcision which is by nature, [i. e. the Gentile, who continues uncircumcised as he was by nature] if it fulfil the law, judge [and condemn] thee, who by the letter [i. e. having the letter of the Law doest transgress the Law?]

28. For he is not [in God's account] a Jew, [i. e. one beloved of him] who is one [only] outwardly, [by Profession,] neither is that [valued by him as true] circumcision which is outward in the flesh [only].

29. But he is a Jew [in God's esteem] who is one inwardly, [by the purification of his heart from inward filth, and evil dispositions and affections] and [the] circumcision [valued by him] is that of the heart in the spirit, [wrought in us by the Spirit,] and not in [or by] the letter, whose praise is not of men, [who are not able to discern it,] but of God, [who is the searcher of the heart.]

Annotations on Chap. II.

a **T**H E Apostle had in the former Chapter laid down this as the Foundation of his Discourse, That the Gospel of Christ was the Power of God to the Salvation both of Jew and Gentile, v. 16. and that there only was revealed that Righteousness of God through Faith, by which alone Life and Salvation was to be obtained. He had also shewed the Necessity of this Faith, because the wrath of God was revealed from Heaven against all unrighteousness of men, who held the truth in unrighteousness; and that this the Gentiles had done by acting against the Light of Nature; and that God had been angry with, and punished them for it, he had shewn from v. 19. to the end of that Chapter.

These Gentiles were by the Jews reputed as unclean, great Sinners, and so incapable of

Salvation; and their great quarrel against the Gospel was this, that it admitted such Men to the Favour of God without Circumcision, and Obedience to the Law of Moses. To those Jews the Apostle in this Chapter directeth his Discourse, proving here, That they who lived under the Law wanted this Justification, as much as others, being also great Sinners: and in the following Chapters, that neither they, nor the Gentiles, could obtain this Justification by the Law. See v. 13. & 17.

Ver. 1. Τα ὅσα αὐτὰ πράττεις, for thou doest b the same things.] If to any one it seem strange that the Apostle should pronounce the Jews guilty of the same sins of which he had accused the Gentiles, Chap. 1. let him consider what their own (a) Josephus hath recorded of them, and he will cease to won-

(a) Χαρέκασον μὴ ἐν ἐπεξίτηναι ἢ παρενομίαν αὐτῶν ἀδωσίαν, συνελόντα δ' εἶπεν μήτε πύλιν ἄλλω τοιαῦτα τεπονδύνα, μήτε γένεαν ἢ αἰὼν ὅ γε γονόμενοι κακίας ὀνομωμένην. De Bell. Jud. 1. 6. c. 27. p. 933. Τμὴν ὅτι τῶν ἐυλογηθέντων ὡς τῷ νομοῦ τε πέπρακται; τί ὅτι τῶν ὡς ἐκείνῳ καὶ ἡγεγυμένων παραλειπόμενοι, c. 26. p. 930. C.

der. For first, he assures us, there was not a Nation under Heaven more wicked than they were. What, saith he, have you done of all the good things required by our Lawgiver? What have ye not done of all those things which he pronounced accursed? So that (b) had the Romans delayed to come against these execrable Persons, I believe, saith he, either the Earth would have swallowed up, or a Deluge would have swept away their City; or Fire from Heaven would have consumed it, as it did Sodom, for it brought forth a generation of Men far more wicked than they who suffered such things. There is not a Sin mention'd Chap. 1. of which he doth not in that History accuse them, not excepting that of unnatural Lusts: For of their Zealots he saith, (c) It was sport to them to force Women; they freely gave up themselves to the Passions of Women, exercising, and requiring unnatural Lusts, and filling the whole City with Impurities. And again, They committed all kinds of wickedness, omitting none which ever came to the memory of Man, esteeming the worst of Evils to be good, and finding that reward of their Iniquity which was meet, and a Judgment worthy of God.

c Ver. 7. Καθ' ἡσυχίαν ἔργα ἀγαθὰ, by patient continuance in well doing.] This good Work being put in the singular number, seems to intimate some Work eminently so. Now when the Jews asked our Saviour, What shall we do that we may work the works of God? His answer was, This is the work of God, that ye believe in him whom he hath sent, John 6. 28, 29. The preaching of this Faith is stiled emphatically, the Work, Acts 5. 38. & 13. 2. & 14. 26. & 15. 38. and sometimes the Work of Christ, Philip. 2. 30. the Work of the Lord, 1 Cor. 16. 10. The Faith wrought by it is ἔργον πίστεως, the Work of Faith, 2 Thess. 1. 2. And he that begets it in us, is said to begin us ἔργον ἀγαθόν, the good Work, Philip. 1. 6. And in this sense it accords well with the Scope of the Apostle, whether it be joyned with the word Patience, or with the following words; for the Apostle had said in the former Chapter, That the Gospel of Christ was the power of God through faith to salvation to every one that believeth, to the Jew first, and also to the Gentile, Rom. 1. 16. This he here prosecutes, saying, That to

them who by patience in the faith of Christ, seek the glory, honour and immortality promised in the Gospel, God will give eternal life.

Ver. 8. Καὶ ἀπειθεῖς μὴ τῇ ἀληθείᾳ, and obey not the Truth.] The Gospel being stiled the Truth of God, Rom. 3. 7. & 15. 8. The Word of Truth, Eph. 1. 3. Coloss. 1. 5. 2 Tim. 2. 15. James 1. 18. The Knowledge of it being ἐπιγνώσις ἀληθείας, the knowledge of the Truth, 1 Tim. 2. 4. & 4. 3. 2 Tim. 2. 25. Titus 1. 1. Heb. 10. 26. The belief of it being πίσις ἀληθείας, the belief of the Truth, 2 Thess. 2. 13. Obedience to it being Obedience to the Truth, Gal. 1. 3. & 5. 7. Walking according to it, being walking according to the Truth, 1 John 2. 4. John 3. 3. the Gospel it self being emphatically stiled the Truth, Eph. 4. 21. 2 Joh. v. 2 & 3. 3 John. v. 12. to know it, being to know the Truth, 1 John 2. 21. To profess it, to be of the Truth, 1 John 3. 19. To reject it, not to believe the Truth, 2 Thess. 2. 12. To err from it, to err from the Truth, Titus 1. 14. James 5. 19. I say, this being so, οἱ ἑταίροις, they that are contentious here, and obey not the Truth, may, be, first the unbelieving Jews, or false Apostles coming from them, who preached Christ, ἑταίροις, out of contention against Paul, Phil. 1. 16. And secondly, the Gentiles, which spake against the Truth, and rejected it; and both these obeyed, and gave up themselves to Falshood: The Gentiles, by changing the truth of God into a lie, Chap. 1. 25. The Jews, by adhering to their vain Traditions, which made void the Commands of God, and owning them as derived from Moses, when they were only the Doctrines of Men.

Ver. 11. Οὐ προσωπολήψια, no respect of persons.] i. e. He is not one who will connive at Men doing wickedly, because they are Jews, whilst he punisheth the like wickedness in the Gentiles, or afford Justification and Salvation to the Jew believing, and working that which is good, and not to the believing and obedient Gentile, Rom. 3. 29, 30.

Ver. 13. Οὐ οἱ ἀκεραστοὶ τὸ νόμον, not the hearers of the Law.] The Jewish Religion was very much corrupted at our Saviour's Coming, so that they thought it sufficient to obtain God's favour, and to secure them from his Judgments; (1.) That they were

(b) Οἱ μὲν Ῥωμαῖοι βεβαιοῦνται ἐπὶ τὴν ἀληθείαν, ἢ καταποθεῖναι ἂν ἡμῶν χάσμα] ἢ κατασπυδαῖναι ἢ πόλιν, ἢ τὴν τὴν Σοδομῆν μελαβεῖν κεράυνος, πολὺ γὰρ τῶν ταῦτα παθόντων ἦν οἱ γενεὴν ἀδεωτέραν, De Bello Jud. 1. 6. c. 37.

(c) Γνωσκόντες ὅτι οὐκ ἐστὶν ἐπαύριον, καὶ μετὰ ἀδείας ἐνεθελυπᾶναι τὸν κόπον ὃν μόνον ὁ κόσμος, ἀλλὰ καὶ πᾶν γυναικῶν ἐμμελὲς, καὶ δὲ τῶν ἀσελγείας ἀδεμίτες ἡδονὰς ἐπενόησαν. 1. 5. c. 34. p. 897. Πᾶν γὰρ κακίας ἔργον ἔκτεμνεται, μετὰ εἰς πλεονεξίαν περὶ παρὰ τὴν ἡμῶν παρὰ δὲ οὐκ ἐστὶν ἀσυνέτεια, αὐτοὶ παρὰ τὸν νόμον ἀσυνέτεια, τὰ μέγιστα κακὰ ἀγαθὰ νομίζοντες, τοιγαῦτα τὸ πρὸς ἡμῶν ἕκαστος τὸ τέλος ἔσται, τὸ οὗτο ἢ ἀξίαν ἐπὶ πᾶσιν αὐτοῖς τιμωρίαν βεβαιοῦναι. 1. 7. c. 30. p. 986. E.

of the Seed of Abraham. And hence the Baptist speaks thus to them, *Bring forth fruits meet for repentance, and* (think it not sufficient to) *say within your selves, we have Abraham for our father*, Matth. 3. 8, 9. The Chaldee Paraphrasts do often mention their Expectation of being preserved for the Merits or good Works of their Fore-fathers, Abraham, Isaac and Jacob; and their Writers add, That (d) *Hell-fire hath no power over the sinners of Israel, because Abraham and Isaac descend thither to fetch them thence.* (2.) They held that Circumcision was of sufficient virtue to render them accepted of God, and to preserve them from Eternal Ruin; for they teach (e) *That no Circumcised Person goes to Hell*, God having promised them to deliver them from it, *for the merit of Circumcision*, and having told Abraham, that when his Children fell into transgression, and did wicked works, he would remember the odor of their fore-skins, and would be satisfied with their Piety. And (3.) they taught that (f) *All Israelites had a Portion in the World to come*, and that notwithstanding their sins, yea, though they were condemned here for their wickedness; This is the first Sentence in the *Capitula Patrum*: Whereas of all the Gentiles, without Exception, they pronounce that [g] *they are fuel for Hell-fire.* [4.] They teach, that to be employed in hearing and studying the Law, was a thing sufficient to make them acceptable with God. To this St. James seems to refer in these words, *And be ye doers of the word, and not hearers only, deceiving your own souls*, James 1. 22. Now most of these vain Opinions the Apostle in this Chapter, and throughout this Epistle, labours to confute: The first here v. 9. the second, v. 25. the third, from v. 2. to the 9th; and the fourth, in this verse.

g Ver. 14. *Ὅταν γὰρ ἔδυν for when the Gentiles.]* Most Interpreters understand this of the believing Gentile, *the righteousness of the Law being fulfilled in them only, who walk not after the flesh, but after the spirit*, Rom. 8. 4. And he being only the inward Jew who hath the circumcision of the heart in the spirit, v. 29. But all the Ancient Commentators interpret these last six Verses, not indeed of the Idolatrous Gentiles, but of such Gentiles as lived before the Law, as Melchisedec, and Job; or were worshippers of the true God, as Cornelius; or repented, as

the Ninevites. These Examples, saith Chrysostom, he sets before the Jews, as being such as they could not contradict. And in his Comment on the 15th Verse, he makes this Inference from the words, (h) *By these things he shews that God made man sufficient of himself to chuse Virtue and avoid Vice*; adding, that this was necessary to be said to stop the Mouths of them who enquired *πῶς ἔμμενεν χεῖρον τὰ ἑτοσάυτης περὶ οὐρανὸν*, where were the footsteps of such a Providence in former times? This the Apostle seems plainly to insinuate, by arguing that God did, and will accept the Gentile, living according to the Law written in his heart, and therefore owning him as the true God, and honouring or glorifying him as God, who made the Heaven and the Earth, because he is no respecter of persons. This seems the obvious meaning of those words of St. Peter, in the case of Cornelius and all his Friends, *Of a truth I perceive that God is no respecter of Persons*, (i. e. he affects them not barely because they are circumcised, or of such a Nation,) but in every Nation he that feareth him, and worketh righteousness, is acceptable to him, Acts 20. 34, 35. supposing that there might be such in every Nation. And the Argument of Origen seems here considerable; That (i.) *If God condemned the Gentiles because they held the truth in unrighteousness, and when they knew God, did not glorify him as God, neither were thankful; it seems reasonable to conceive, that had they done what they culpably neglected, and might have done, i. e. had they glorified him as God, and been thankful, they would have done what had been acceptable to God, and fit to be rewarded by his Goodness; i. e. had they held the Truth in Righteousness, and abstained from those Actions for which their Conscience did accuse them, and for which they knew they were worthy of death, as they who were inexcusable for doing of them, might have done, they would have escaped the wrath of God revealed from Heaven against all unrighteousness.* But then these things may here be offered to Consideration,

1. That this Acceptance may not reach so far as to put them under the same Privileges and Favours with his Church and People; but if they live in such Times and Places where an exacter Knowledge of his Will might be obtained, it may induce his

(d) Paoock. Miscell. p. 172, 227. Jewish Notion of Legal Right. c. 3.

(e) Pug. fid. Part. 3. Disc. 3.c. 16. §. 36, 37.

(f) See Smith's

(g) Pirk. Eliezer. p. 69. §. 4.

(h) *Διὰ τούτων ἐδείξε πάλιν ὅτι αὐτάρκην ἢ ἄλλωρον ἐποίησε ὁ Θεὸς πρὸς τὴν ἀρετὴν ἀνθρώπων, καὶ τὴν κακίαν ἐποίησε.*

(i) *Si enim videretur Apostolos condemnare Gentiles ex eo quod naturali intelligentia cum cognovissent Deum non sicut Deum magnificaverunt, quando non putamus quod etiam collaudare eos possit? debet, si qui in his cognoscens Deum, sicut Deum magnificens, dabitur non puto quin is qui pro malo opere condemnari meruisset, idem, si operatur bonum, remuneratione boni operis dignus haberetur.*

Providence to find out means of imparting that also to them, as in the Case of *Cornelius*, and his Friends, who was told things by which he and his house should be saved, Acts 11. 14.

2dly, That though God may, and will reward such honest *Heathens*, because otherwise they could have no encouragement to own, or serve him as their God, since he that cometh to God, saith the *Apostle*, must believe that he is a rewarder of them that diligently seek him, Heb. 11. 6. Yet he is not obliged to give them the glorious Reward which he hath promised to the *Christian*; for this not being due to their Works, they could not from the Light of Nature be assured of it; and it being so peculiarly assigned to Faith in *Christ*, both affirmatively and negatively, when the *Apostle* saith, *God hath given us eternal life, and that life is in his Son. He that hath the Son hath life, and*

he that hath not the Son, hath not life. This is 1 Joh. 5. 11, 12, 13, 20. Joh. 17. 3. See life eternal, that they Joh. 1. 4. & 13. 16, know thee the only true 36. & 5. 24. & 6. 27. God, and Jesus Christ whom thou hast sent. This

is the true God and eternal life. It cannot well be said to belong to any other, and therefore (k) *Origen* freely grants this, and yet thinks such Persons may not be utterly deprived of a Reward; especially it seems not equitable that they should be deprived of all Reward, purely for want of an impossible condition; i. e. because they believed not in him, of whom they had not, and very often could not have heard. It may be added

3dly, That if any of them did arrive at such a state, as made them indeed to fear God, and work righteousness, they did this not merely by the strength of Natural Light; for though some of them seem to say, that (l) *Nature*, or *Philosophy*, was a sufficient Guide to *Virtue*, yet that they meant not this exclusively of the Divine Assistance, which they saw necessary to preserve them against the infirmities of Humane Nature, (m) their own words do fully testify. And if God owned any of them as truly righteous, it was by virtue of their Faith in God; i. e. that Faith by which they believed he was a rewarder of them that diligently seek him; which being, as to kind, the same with that which the *Apostle* so highly commends,

Heb. 11. even the expectation of things hoped for, the evidence of things not seen, when it produced in them a sincere endeavour to serve, and please him according to the Light of Nature, and cleave to their Duty, though they might suffer for it in this World, might be imputed unto them for Righteousness. I conclude these Conjectures with *Origen* on the same place, *Sed tamen in arbitrio legentis est probare quæ dicta sunt vel non.*

Ver. 17. Σὺ Ἰουδαῖος ἐπνομαζῇ, thou art called a Jew.] The *Apostle* doth not here begin to speak to the Jew, but to prove farther, and illustrate what he said before, as is evident from the words ἰδὲ σὺ, behold thou (to whom I speak) art called a Jew; he therefore may be supposed to speak this farther to convince him that he, doing the same things, shall not escape the Judgment of God; and that the hearing of the Law he doth not practice, will be so far from justifying him before God, that 'twill add to his Condemnation.

Ver. 19. Τυφλῶν, of the blind.] The blind, 1 and them that sit in darkness, is a Periphrasis of the Gentiles. See Isa. 9. 1. & 42. 6, 7. & 49. 9. Luke 1. 79. Eph. 5. 8.

Ver. 20. Ἀφρόνων, of the foolish.] The foolish and the babes, seem to be here the Profelytes to the Jewish Law, whom they accounted as Infants new born.

Ver. 21. Ὁ ἐν διδασκῶν ἑτερον, thou that teachest another.] This Verse may be illustrated out of the Jewish Writings; For they say, that (l) he who teacheth others what he doth not himself, is like a blind Man who hath a Candle in his hand to give light to others, whilst he himself doth walk in darkness. So opposite is the first question to convince those Jews who pretended to be Guides and Lights to the blind Gentiles, that they themselves were blind. And again, How can a wise Man say in the Congregation, thou shalt not steal, when he steals? Whence it appears, that in their own account this was sufficient to cut off their pretence to Wisdom.

Ver. 22. Ὁ λέγων μὴ μοιχεύειν, thou that sayst a man should not commit adultery, &c.] Of all these things the Jewish Doctors were notoriously guilty, and of most of them they were accused by our Lord. As, v. g. first that they said, and did not; that they laid heavy Burthens upon others, which they would

(k) Licet alienus a vita videatur æterna, qui non Credit Christo, videtur quod per hæc quæ dicuntur ab Apostolo bonorum operum gloriam, & honorem, & pacem perdere penitus non possit.

(l) Nec est quisquam gentis ullius qui ducem naturam natus ad Virtutem venire non possit. Cic. de leg. 1. 1. n. 3.

(m) Multos & nostra Civitas & Græcio tulit singulares Vires, quorum neminem, nisi juvante Deo, salem fuisse credendum est. Nemo igitur vir magnus sine aliquo afflatu divino unquam fuit. Circ. de Nat. Deorum, 1. 2. n. 124, 125. Αἱ δὲ δεινὰ ψυχῆς φύσεις ἀριστήρητοι ἐν μετρίῳ τῷ ἀέρος, ἀρετῆς, πρὸς τὴν ἐξάτην μοχθηρίαν καὶ θορύβῳ, δὲ ἐν τῇ ἡμετέρῃ, ὅτι ἐν συλλήπῳ. Max. Tyr. Dissert. 22. p. 218.

(1) Sæpher Hamaaloth, p. 87.

not touch with their own fingers, Matth. 23. 3, 4. That they made his Father's House a Den of Thieves, Matth. 21. 13. Joh. 2. 16. That they were guilty of *Adultery* by unjust Divorces, Matth. 19. 9. And their *Polygamy* was so shameful, that they would proclaim in any place where they came, *Quanam erit mihi Uxor in diem*, (m) *who will be my Wife for this day*, or while I stay in this place? And surely such a Wife was little better than a Whore. Hence (n) *Justin Martyr* tells the *Jews*, that wherever they travelled, or came, they did, with the permission of their Rabbins, ὁρῶμεν γὰρ πολλαὺς ἀνδράς, *take women, and use them as their Wives, under pretence of marriage* And the Theft and Merchandize of which they are accused, Matth. 21. and John 2. being about holy things, may be well also stiled *Sacrilege*; though of this they being accused in the times of the Prophet *Malachi*, doubtless they were more guilty of it in these worst of times. Accordingly (o) *Josaphus* doth pronounce them guilty, not only of Theft, Treachery, Adultery, Sacrilege, but of Rapines and Murthers, and new ways of wickedness invented by them, of all which the Temple was made the Receptacle. Add to this that the same *Josaphus* informs us, that not long after the writing of this Epistle, the Servants of the High-Priests, τὰς τῶν ἱερέων δούλους ἐνδύσαντες βιάζοντο, took away by violence the Tythes of the Priests, so that many of them perished for want of food, Antiq. l. 20. c. 8. p. 698. E.

Note also from these words, *Thou that abhorrest Idols*, the mistake of those who think the *Gnosticks* are here referred to, they being so far from abhorring Idols, that (p) *Ireneus* informs us, *they had their Images, they worshipped Idols without fear, and went first to the Ecasts celebrated in the Idol-Temple.* (q) *Origen* also assures us, that he, viz. *Simon Magus*, taught his Disciples to count *Idolatry as a thing indifferent.*

P Ver. 24. *βλασφημῆται ἐν τοῖς ἔθνεσιν*, is blasphemed among the Gentiles.] Of this (r) Josephus doth frequently accuse them, saying, *What Wickedness do you conceal or hide, which is not known to your Enemies? You triumph in your wickedness, strive daily who shall be most vile, making a shew of your wickedness.*

edness, as if it were vertue. And thinkest thou this, O man, that thou shalt escape the Judgment of God; who punisheth the *Gentiles*, when thou art as guilty as they of acting against thy Conscience, and doing that for which thine own Mouth condemns thee, or which is as bad as that which thou condemnest in them, and which doth also cause them to blaspheme that holy name by which thou art called? Surely, after these things so scandalously done, 'twill be of no advantage to thee that thou art called a Jew, or hast received the Sign of Circumcision.

Ver. 25. Having thus proved that the Sins of the *Jews* must render them obnoxious to the Divine Wrath, as well as those of the *Gentiles*, he proceeds to prove what he said v. 7. and the 10th. that the Righteousness of the circumcised *Gentile* must also render him acceptable to God, and rewardable by him, as well as the Righteousness of the *Jew*.

Ver. 26. τὰ δικαιώματα τῶ νόμου, *the righteousnesses, or ordinances of the law.*] The word δικαιώματα is used sometimes for the Divine judgments, which being always done in equity, and according to the deserts of Men, are fitly called δικαιώματα, or *righteous judgments*, Rom. 1. 32. Rev. 15. 4. And sometimes it relates to the Ceremonial Institutions which God thought fit for a season to prescribe to the Jews, and then it seems best to be rendred *Ordinances*, as Heb. 9. 1. 10. And sometimes to the Moral Precepts of the Law; as when the *Apostle* saith, τὸ δικαιοσύνην τῶ νόμου, *the righteousness of the Law is fulfilled in us, who walk not after the flesh, but after the spirit*; which seems to be the sense of the Phrase here.

(m) *Lightf. in Matth. 19. 3.*

(n) *Dial cum Trype*. p. 363. D. 371. A.

(ο) Τα κρυπτά αὐτῶν τῶν ἀμαρτιῶν ἡδὲ καὶ ἐκφυγῆς, κλοπᾶς λέγου, καὶ ἐνέδρας, καὶ μοιχίας, ἀρπαγῆς δ' ἐπιτίξεις, καὶ ἄλλοις, καὶ ἕνας καινοποιοῖς κακίας ὁδὸς ἐκδοῦναι ἅπαντων τῶν ἱερῶν γένονος. De Bell. Jud. l. 6. c. 26.

(P) Ἡ τὴν πᾶσαν ἐφελκιστικὴν τὴν ἐν ἑνὶ τέρπην ἐστὶ τῶν πᾶσι τοῖς ἐν αἵματι πρῶτον σωμάτων. I. i. p. 26. D. — Imagines quidem depilatas, quafidem autem & de reliqua materia fabricatas habent & has coronant, & proponunt eas cum Imaginibus mundi Poilofoporum, videlicet cum Imagine Pythagora, Platonis & Aristotelis. Et Reliquorum, & reliquam objectionationem circa eas ut Gemes faciunt. I. i. c. 24. Vide Eschb. Hist. Ecclef. I. 2. c. 13.

(9) Ἐναδιαφορέων πρὸς τὴν ἐξέλιξη τῆς ἀποστολῆς. Contra Celsum. l. 6. p. 282.

(F) Τὶ θέλουσιν ἂν παρ' ὑμῶν ἡτι κρούσῃ, τὶ θέλει, καὶ τοῖς ἑσθροῖς παρῶν γέγονε, πομπάδες καὶ ἑορτασμοὺς καὶ καὶ ὑμῶν ἐπεὶ τίς τις χερσὶν ὑμῶν, ἡ ἀδελφία καὶ ἀδελφὸς ἀδελφῶν τοῖς ἀδελφοῖς. De Bell. Iud. 1.6. p. 931. B.C.

thens, such as the Centurions in the Gospel were, because the Condemnation of the Jew seems to arise from this, That he

who had the Letter of the Law, did not that which they who were without it, did.

CHAPTER III.

Verse 1. **[B]**UT you will say, if the uncircumcised person, keeping the righteousness of the Law, is to be reckoned as circumcised, Chap. 2. 26. and if the inward circumcision be that alone which is acceptable to God, v. 28, 29.] what advantage then hath the Jew [above the Gentile?] or, what profit is there of [the] circumcision [above uncircumcision?]

2. [Answer] much every way? [Chap. 9. 4. but chiefly because that unto them were committed the Oracles of God, [in which the Covenants and Promises made to them, and chiefly that of the Messiah, and of Justification by Faith in him, were contained.]

3. [Which Oracles must be made good, notwithstanding their Infidelity,] for what if some of them [to whom these Oracles and the promise of a Messiah, or a seed in whom the Nations of the Earth shall be blessed, were committed,] did not believe [in the promised seed, shall their unbelief make the Faith [or Fidelity of God [in making this promise to Abraham] of none effect.

4. God forbid [that such a thought should enter into our hearts,] yea [Gr. but, on the contrary] let God be [acknowledged] true, [and faithful to his word,] but every man a liar; [i. e. though all men should prove liars] as it is written, [Psal. 51. 4.] a That thou mayest be justified in thy sayings, [or mayest appear just and faithful in performing them,] and clear when b thou art judged, [i. e. when thou judgest and contendest with Men.]

But if our unrighteousness commends, c [illustrates, and establishes,] c the righteousness of God, [that way of justification by faith which he alone approves of,] d what shall we say? is God unrighteous who taketh vengeance [on Jew and Gentile, for these sins which thus commend his righteousness, and shew the wisdom and grace of God in admitting this way of our justification? e I speak as a man, [i. e. as an Heathen or Unbeliever would be apt to conclude from our Doctrine of justification by Faith:]

6. [For] God forbid [that I should have a thought that God can be unrighteous;] for how then shall God judge the world [for their unrighteousness?]

7. [I speak, I say their sense,] for, say they if the truth of God hath more abounded f to his glory f through my lie, [if the truth of his promise to justify the Gentile through faith in Christ, hath appeared more illustri-

ously to the glory of his grace, through my Idolatry, and changing his truth into a lie,] why am I also judged as a sinner, [as well as the Jew?]

8. And [why will it] not rather [follow ὅτι ποιῶμεν] that we should do evil that good may come, [or that God may be glorified?] as we be slanderously reported, and as some affirm, that [in effect] we say, [by asserting the Doctrine of justification by faith, which yet we are so far from saying, that we declare them who do so, men] g whose damnation is just.

9. What then [or wherefore] are we better than they? [Do we Jews excel the Gentiles,] h no in no wise, [ἅπασι, not altogether, as to the benefit mentioned v. 2. but not as to justification,] for we have before proved [touching] both Jews [Chap. 2.] and Gentiles, [Chap. 1.] that they are all under sin, [and so all stand in need of justification] by faith.]

10. [The Jews, I say, as well as the Gentiles,] i as it is written [of them, there is i none righteous, no, not one.

11. There is none that understandeth, there is none that seeketh after God;

12. They are all gone out of the way, they are altogether become unprofitable; there is none that doth good, no, not one.

13. Their throat is an open sepulchre, with their tongues they have used deceit, the poison of Asps is under their lips; [they are Men]

14. Whose mouth is full of cursing and bitterness.

15. Their feet are swift to shed blood;

16. Destruction and misery are in their way,

17. And the way of peace have they not known.

18. There is no fear of God before their eyes.

19. Which words of the Psalmist may justly be applied to them;] for we know that what things soever the Law saith, [not applying the words to any others,] it saith to them that are under the Law, that [not only the mouths of the Gentiles, but] every mouth may be stopped, and all the world may [see they are] become guilty before God.

20. Therefore by the deeds of the Law there shall no flesh be justified in his sight; for by the Law is k the knowledge of [that] sin [which rendereth us obnoxious to condemnation.]

21. But now [in the Dispensation of the Gospel,] the righteousness of God without [performing the works of] the Law is manifested [to the World,] being witnessed, [i. e. attested to,] by the Law, [giving us the knowledge of sin, v. 20.] and by the Prophets, [declaring that the just shall live by faith.]

22. Even the righteousness of God which is by faith in Jesus Christ to all, and upon all that believe, for [as to the way of justification,] there is no difference [between Jew and Gentile.]

23. For all have sinned, and [so] come I short of [attaining] the glory of God, [without a free act of justification by grace.]

24. Being justified, [i. e. absolved from the guilt and condemnation due to us for our past sins,] freely by his grace, m through the redemption that is in Jesus Christ.

25. Whom God hath set forth [or proposed] to be n a propitiation, [a Propitiatory, or Mercy-seat,] through faith in his blood, to declare his righteousness, [i. e. the way of justification by faith, which God alone admits of,] o for the remission of sins that are past, through the forbearance of God, [not imputing their Trespases to them who believe in him, 2 Cor. 5. 19.]

26. [I say, God hath now proposed him as P our Propitiatory,] p to declare at this time his righteousness, [or the way of justification he allows of,] that he, [by justifying us only through the Redemption that is in Christ Jesus,] might [appear to] be q just, [in requi-

ring this satisfaction for our sins,] and yet the justifier of them that believe in Jesus.

27. [And if this be the only way of justification, or being righteous before God,] Where is [there any ground of] boasting then? It is excluded. By what Law? [that] of works? Nay, [for he that is justified by works hath whereof to boast, ἐξ ἑαυτοῦ καύχημα, Chap. 4. 2.] but by the law of faith [only.]

28. Therefore we conclude, that a man is justified by r faith [alone,] without [re- r spect to] the deeds of the Law [given to the Jews; for]

29. Is he the God of the Jews only? Is he not also of the Gentiles? [which have not the Law; hath he vouchsafed to them no means of justification or acceptance with him?] Yes [doubtless he is the God] of the Gentiles also;

30. Seeing it is one God who will justifie s the circumcision by faith, and [the] uncircumcision through [the same] faith.

31. Do we then make void the Law through [this] faith? [Do we contradict it, or say it is an useless thing, or against the Promises? Gal. 3. 19, 21.] God forbid [that this should be affirmed by us;] Nay, we establish the Law, [by declaring that it gives the knowledge of sin, v. 20. gives witness to this way of justification, v. 21. and so shews the necessity of faith, and so is our School-master to bring us to Christ, who is the end of the Law, Rom. 10. 4. Gal. 3. 24.]

Annotations on Chap. III.

a Verse 4." **Ο**πως ἂν δικαιωθῇς, that thou mayest be justified.] These words are a Confession of King David, that how severely soever God should deal with him for his sin, he could not accuse him of too much Rigour, but must justify him in his Proceedings, and clear him from all Imputations of Injustice; and so they cannot be here brought to prove, as *Esthins* imagines, that notwithstanding our sins, God will be faithful to his Promises, but to shew that, tho' God should reject the Jews for their Infidelity, they would have no reason to complain of his Severity, or charge him with Injustice or Unfaithfulness on that account, they having forfeited their Right to be the Seed of Abraham, the Father of the Faithful, by their Infidelity, and the Gentiles, by imitating his Faith, being now become his Children. Note also that the Hebrew *TIZKE* which we render *pure* or *clean*, Psal. 51. 4. is well rendered by the Septuagint *νικήσας*, *might overcome*, it bearing off that sense in the Syriac, and among the *Rabbins*; as *Buxtorf* proves in his *Lexicon* p. 668.

Ibid. *Ἐν τῷ κρίνεσθαί σε*, Hebr. *בשפוט* when thou judgest,] or contendest with any Man, or entrest into judgment with him, or inditest, or accusest him of sin; so the words is very often used in the Old and New Testament. So Job 13. 19. *τίς ἐστὶ ὁ κρινέμενός μου*, who is he that will contend with me? Eccles. 6. 10. *ὁ δυνάστες κρινέμεναι*, he cannot contend with one who is stronger than himself, Esa. 43. 26. Put me in remembrance, *καὶ κρινέμεθα*, and let us plead together, Esa. 66. 16. *ἐν τῷ πνεὶ κρινέμεθα* ὁ κύριος, by fire will the Lord plead with all flesh, Matth. 5. 40. *δύλοντί σοι κρινέμεναι*, to him that will contend with thee, 1 Cor. 6. 1. *τολμᾷ τις κρίνεσθαι*, dares any one contend before the unjust? See Note on 1 Pet. 4. 6.

Ver. 5. *Δικαιοσύνη Θεοῦ*, the righteousness of God.]. That this Phrase in the Epistles doth signify always the Righteousness of Faith, or our Justification through Faith in Christ, hath been shewed, Note on Rom. 1. 17. and on 2 Cor. 5. 21. and this seems to establish the Exposition given in the Paraphrase.

Ibid. *Τὸ ἐρεῖμεν, μὴ ἀδίκῃ ὁ Θεὸς ἐμπεριπατῇ* d *ἐργῶν*, what shall we say, is God unrighteous, who

who taketh vengeance?] The Apostle had laid down the Proposition which is the foundation of this Discourse, and of the whole Epistle, in these words; *The Gospel is the power of God to the salvation of every one that believes, Jew or Gentile; for therein is revealed the righteousness of God by faith, to beget faith in both.* The Necessity of this Faith he shews, (1.) with respect to the Gentile, because they being unrighteous, could not otherwise be justified before God, or escape his wrath, revealed against all unrighteousness, by any other way than that of Faith; and this Proof he concludes Chapter the first. In the second Chapter he shews the same touching the Jews, by reason of their unrighteousness, and therefore faith here, v. 9. *We have before proved both Jews and Gentiles to be under sin.* Now this most plainly serves to commend, and establish this way of Righteousness by Faith in Christ, from the Necessity of it to the Justification both of Jew and Gentile. This then must be the import of the Objection, if the Unrighteousness both of Jew and Gentile tends so visibly to illustrate and recommend the Wisdom of God, and the Grace or Favour of God, in appointing this way of Justification by Faith in Christ, is it righteous in God to punish both Jew and Gentile, as you say he did, Chap. 1. 24, 26, 32. and will do, Chap. 1. 18. Chap. 2. 2, 4, 5, 6, 8, 9. for that unrighteousness that tends so highly to the glory of the Gospel-Grace?

c Ibid. καὶ ἄνθρωπον λέγω, *I speak as a man.*] i. e. As a meer natural Man, not acquainted with the revealed Will of God, or not acted by his Spirit; so Chrysostom and Oecumenius. *I speak καὶ ἄνθρωπον λογισμῶν, according to humane Reason, ἢ δὲ γὰρ ταῦτα λέγω, ἀλλὰ τῶν ἄλλων τίθεινα λογισμῶν, For it is not that I say these things, but I propose the Reasonings of others.* That this is the constant import of the Phrase, see Note on 1 Cor. 9. 8, 15, 32.

f Ver. 7. Ἐν τῷ ἐμῷ ψέσματι, *by my lie.*] The Idols of the Heathens are called *Lying Vanities*, Psal. 31. 7. Jonah 2. 8. *numina falsa*, the Makers of them are said to *frame a lie*, Jer. 10. 14. and to have, and frame a lie with their right hand, Esa. 44. 20. They who worship them are said, to turn aside to lies, Psal. 40. 5. and to hearken to a Teacher of lies, Hab. 2. 18. and to turn the truth of God into a lie, Rom. 1. 25. Hence are the Heathens introduced making this Confession, *Surely our Fathers did inherit lies, ὡς ψέμα ἡ ἀλήθεια τοῖς οἱ πατέρες ἡμῶν ἐδωκα.* Jer. 16. 19. Now this Argument being that by which the Apostle in the first Chapter proves the Gentiles to be sinners, worthy of condemnation, and so incapable of Justification by

any other way than that of Faith, this may reasonably be supposed to be the thing referred to in this Verse.

Ver. 8. Ὁν τὸ κρίμα ἐνδικόν ἐστι, *whose damnation is just.*] They by thus objecting against that Dispensation of Divine Grace and Wisdom, which they should thankfully embrace, and accept, and without which they cannot be justified; and so rejecting it as absurd in their Imaginations, rendring it just that they should still lye under the guilt of Sin, and under the wrath of God for it.

Ver. 9. Οὐ πάντως, *no, in no wise.*] That these words may be rendered, *not altogether*, as well as ἐπ' αὐτῶν is rendered *not all*, 2 Thess. 3. 2. Heb. 3. 16. we learn from Oecumenius, who Paraphrases them thus, ἐκ ἐκαστοῦ τρόπου, *not in every kind*, and then the Context will plainly force this rendring, as being that which answers to the following Reason, the words bearing this sense; We do indeed excel them, in having the Promise of a Messiah, and the Salvation tendred by him, first made to us, Chap. 2. 10. In having the knowledge of the Law, v. 17. and the Oracles of God committed to us, Chap. 3. 2. But we do not wholly, or in all things excel them, because not in the Matter of Justification by Faith, which Jew and Gentile equally stand in need of.

Ver. 10. Καθὼς γέγραπται, *as it is written.*] **i** These words are cited from the 14th Psalm, according to the Edition of the Septuagint; but I do not conceive it necessary to make good the Apostle's Words, or Argument, that they should be spoken of the Jews of that Age in general, especially seeing they are there said to have devoured God's People, and to have sham'd the counsel of the Poor. It is enough, 1. That they should generally agree to the Jews of the Age in which the Apostle writ, as both the Scriptures of the New Testament, and the Writings of Josephus fully prove they do. And, 2. That the Law condemning any for these Crimes, doth more especially condemn those under the Law, who at any time are guilty of Crimes thus noted, and condemned by the Law. And with this Conclusion of the Apostle, the Jews themselves accord, saying, (a) *There is not a man who is not obnoxious to God,* (or might not justly be condemned by him) *were it not for his Mercy and Clemency.* Moreover, it is farther to be noted, that in the close of this Psalm there seems to be a Prayer for the Redemption of the Jews by the Messiah, in those words, *O that the salvation of Israel were come out of Zion,* v. 7. The Deliverer that was to come out of Zion, being the Messiah, as we learn from Isaiah, Chap. 59. 20. and from this Apostle, Chap. 11. 26.

Note 2dly, That according to the Doctrine of the *Jews*, their *Messiah* was to come in those times when the *Jewish Nation* was most corrupt, and so most resembled the Description here alledged. See the Note on *Philip*. 3. 1.

k Ver. 20. *Ἐπίγνωσις ἀμαρτίας*, the knowledge of sin.] This knowledge of Sin being chiefly by the Moral Law, Chap. 7. 7. shews that the *Apostle* excludes as well that, as the Ceremonial, from Justification; and evident it is, that the *Antithesis* runs all along, not between Moral, and Ceremonial Works, but between Works in general, and Faith, v. 20. 22.. The Law of Works, and Faith, v. 27. Chap. 4. 2, 6. & 9. 32. & 10. 5, 6.

l Ver. 23. *Τῆς δόξης τῷ Θεῷ*, the glory of God;] i. e. the fruition of God in glory; for being justified by faith, we have peace with God; and rejoice in hope of the glory of God, Rom. 5. 1, 2.

m Ver. 24. *Διὰ τὴν ἀπολύτρωσιν*, through the Redemption,] Purchased by the Death and Blood of Christ shed for us; we having Redemption through his blood, the remission of sins, Eph. 1. 7. Col. 1. 14.

n Ver. 25. *τῶν περὶ γεγόντων ἀμαρτημάτων*, of sins that are past,] For in this only consists our first Justification, which is by Faith alone: The Remission of our future Sins committed against the New Covenant, established in the Blood of *Jesus*, being to be obtained, if they be wilful sins, which only violate the Covenant of Grace, by a sincere and particular Repentance for them, which brings us again under that Covenant, and founders the Promise of Forgiveness through the Blood of *Jesus*: The *ἱλαστήριον*, or Mercy-seat, was so called, because God there shewed himself propitious by reason of the Blood of the Sacrifice sprinkled before it. The *Apostle* therefore, in allusion to it, saith, that God hath set forth Christ to be his *Mercy-seat*, i. e. the Person through whom he will be propitious to us through Faith in his Blood, stiled the blood of sprinkling, Heb. 12. 24. and presented before him in the Heavens.

o Ibid. *ἱλαστήριον*, to be a Propitiation.] In the *Old Testament* we find the *Mercy-seat* still stiled *ἱλαστήριον*, because it was the place where God promised to be Propitious to them, and where the *High-Priest* made an Atonement for himself, and all the Congregation, by sprinkling the Blood of the Sin-offering before the *Mercy-seat*: when therefore the *Apostle* saith, that God hath set forth *Jesus Christ* to be a *Mercy-seat* to us through faith in his Blood, we have reason to believe the Blood of Christ, as our Sin-offering, doth make Atonement for, and render God propitious to us. And as under the *Old Testament*, they who desired to have God propitious to them, were to come with

the Blood of their Sin-offering to the *Mercy-seat*; so under the *Gospel-Dispensation* they must expect to find God propitious to them, through the Blood of Christ their *Mercy-seat*, by whom they coming to God, as the *Jews* did by appearing before his *Mercy-seat*, should find him gracious in pardoning their Iniquities through the Redemption that is in *Jesus*: Whence I argue against the *Socinians*, for our Lord's Satisfaction, thus: What is it we do obtain by this Redemption? It is, saith the *Apostle*, Remission of Sins. What is it that procures this Remission? It is the Blood of Christ, for we have redemption through his blood, even the remission of sins, Eph. 1. 7. Col. 1. 14. It is the Death of Christ, Heb. 9. 15. Since then, by the confession of *Schlichtingius* upon the place, our Lord is mentioned here as a *piacular Victim*, and seeing it is certain those Victims still suffered in the Sinners stead, and that whensoever in the *Old Testament* mention is made of the Remission of Sins, the Blood of these Sacrifices was the thing that made Atonement for them, Remission of Sins was the thing purchased by that Blood. Have we not Reason from what is here said of Christ, our *Piacular Victim*, to conceive he suffered in our stead, and that his Blood; shed for us procured the Remission of our Sins, as it aton'd an offended God for our Transgressions?

Ibid. *ἢ ὡς αὐτὸν δίκαιον*, that he might be just.] The Reverend Dr. *Hammond* saith, the word *δικαιῶ* is here to be render'd clement and merciful, and that 'tis commonly taken in that Notion, and seldom in that of *Vindictive Justice*: But, in opposition to this, I assert, that the word *δικαιῶ* is used about eighty times in the *New Testament*, and not once in that sense of Clemency, and Mercy, in which he saith 'tis commonly taken; he himself produces but one place, viz. *Matth.* 1. 19. *Joseph being a just man, and not willing to make Mary a publick example, was minded to put her away privily; Where, saith Dr. Lightfoot, Men torment the word δικαιῶ to make it signifie Clement and Merciful, when it bears clearly the ordinary sense, thus; Joseph being a just man, would not cohabit with an Adulteress, and yet being not willing to make her a publick Example, and no necessity, as he there shews, lying upon him so to do, he was minded to put her away privily.* (2.) It is in the *New Testament* distinguished from the good, and merciful Man; as when *Joseph of Arimathea* is stiled ἀγαθὸς καὶ δίκαιος, a good man and just, *Luke* 23. 50. when the Law is called δίκαια καὶ ἀγαθὴ, just and good, *Rom.* 7. 12. And when 'tis said, Chap. 5. 7. that scarcely *ἕως δίκαιος* for a righteous man will one die, though *ἕως ἀγαθός* for a good man one would even dare to die. And (3.) when it relates to God, as here, it always

ways signifies, either the Equity and Congruity of his Dealings, as 2 *Theff.* 1. 5, 6. or his faithfulness to his word, 1 *John* 1. 9. *Apoc.* 15. 3. or his Vindictive Justice, as *Rev.* 16. 5, 6, 7. & 19. 2. 2 *Tim.* 4. 8.

^q Ibid. *ἡ δικαιοσύνη*, to declare his righteousness.] This Phrase the Righteousness of God, as I have before observed, doth always in the *Epistles* signify our Justification by Faith in *Christ*, as being the only Righteousness that God approves of, and is here stil'd, *v.* 22. The Righteousness of God through faith: And therefore this Righteousness cannot be demonstrated, as some conceive, by winking at the sins committed in former Ages, *Acts* 17. 30. but by proposing by the Gospel the

way of remitting Men's past sins through Faith in *Christ*, or his own Non-imputation of them.

Ver. 28. *πίστι*, by Faith.] Justification from our past Sins is from Faith alone, without respect to any of our Works. We being justified freely by his grace, *v.* 23. Not by works of righteousness which we have done, but through his mercy he saved us, *Titus* 3. 5. (*i. e.*) he justified us by his Grace, and so put us in the way of Salvation.

Ver. 30. Note, that so the *Jews* say, If a man believe not as he ought, Circumcision will not make him a Jew; but if he believe as he ought, he is a Jew, though he be not Circumcised, *Nitzachon*. Sect. 7. Subst. 21.

CHAPTER IV.

Verse 1. ^a **W**hat shall we say then? [*Gr.* what therefore do we say, as some of our Nation,] that Abraham our Father, ^a as pertaining to the flesh hath found? [*Gr.* hath found justification, and acceptance with God, by virtue of his Circumcision in the flesh?]

2. [Surely no;] for if Abraham were justified by [*his own*] works, [*i. e.* his obedience to God's command to circumcise himself, and his whole Family,] he hath whereof to glory, [*Gr.* ground of boasting in those works by which he was thus justified;] but [*manifest it is he had*] not [*whereof to boast, or glory*] before God;

^b 3. For what faith the Scripture? [*even this*,] ^b Abraham believed God, and it [*viz.* that faith] was counted to him for righteousness.

4. Now [*or whereas*] to him that worketh, [*and by that obtaineth righteousness*,] is the reward reckoned not of grace, but of debt, [*he having performed all that was required in order to his being righteous before God*.]

^c 5. But to him that worketh not, [*i. e.* who hath not any thing on account of which he can be deemed righteous by virtue of his works,] but believeth ^c on him that justifieth the ungodly, [*on the account of his faith*,] his faith is accounted for righteousness.

6. [*And this account of justification is*] even [*such*] as David also [*the other great person to whom God had promised a Blessing to all Nations through his Seed*, *Esa.* 11. 10. *Acts* 2. 30. & 13. 23.] describeth [*speaking of*] the blessedness of the man to whom God imputeth righteousness without works:

7. Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

8. Blessed is the man to whom the Lord will not impute [*the*] sin [*he hath committed*.]

9. Cometh this blessedness then [*of righteousness, by not imputing sin*] upon the circumcision only, or upon the uncircumcision also? [*This question may be decided by the example of our Father Abraham*,] for we say, that ^d faith was reckoned to Abraham for righteousness.

10. How was it then reckoned [*to him for righteousness? was it*] when it was in circumcision or in uncircumcision? not [*when he was in circumcision, but in uncircumcision*; [*he believing unto righteousness before he was circumcised*, [*Gen.* 15. 6.]]

11. And he received [*afterwards*] the sign of circumcision [*as*] a seal of the righteousness of the faith, which he had, yet being uncircumcised, [*and so of his acceptance with that God, who thus entered into Covenant with him, and owned himself his God*, *Gen.* 17. 1.] that he might be the ^f Father of all them ^f that believe, tho' they be not circumcised, that righteousness might be imputed to them also, [*which it could not be, where Circumcision on the Condition of Justification and Acceptance with God*.]

12. And [*that he might be*] the father of [*the*] circumcision also, [*i. e.* a Father] to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

13. [*I say, that he might be the father of the uncircumcised through Faith, and of the Circumcision through the like Faith*, *Chap.* 3. 30.] For the promise [*made to Abraham*, *Gen.* 12. 3. or to his Seed, *Gen.* 22. 18.] that ^g he should be the heir of the world, [*i. e.* ^g of those Blessings which should be derived from him to all the Families and Nations of the Earth,] was not [*made*] to Abraham, or to his Seed, through [*or by virtue of, their obedience to*] the Law, but through, [*and by virtue of*,] the righteousness of faith.

14. For

14. For if they which are of the law be heirs, [according to the promise made upon that account,] h faith is made void, [as being insufficient to justify without the Law,] and the promise is made of none effect, [for then the Nations which are not under the Law, cannot be blessed in the Seed of Abraham.]

15. Because the Law worketh wrath [by condemning the Transgressor to that death to which without the Law he would not be subject,] for where no law is, there is no transgression, [and so no condemnation for it.]

16. [And] therefore is [the Inheritance, Gal. 3. 18.] of faith that it might be by grace [which both Jew and Gentile wanted as to Justification, Chap. 3. 23, 24.] to the end the promise [of it] might be sure to all the seed [of Abraham,] not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all, [i. e. that it might be made good to the Gentile also, believing as their Father Abraham did.]

17. [I say, the Father of us all,] as it is written, Gen. 17. 5. I have made thee a father of many Nations; [which words, though spoken then when Abraham had no Seed, yet were they certain] before, [or in respect of,] him whom he believed, even [that] God k who quickneth the dead, [and so was able to quicken his body now dead, and the deadness of Sarah's womb,] and l calleth those things which be not, [i. e. the Gentiles which were not then a People,] as if they were.

m 18. Who, I say, against [all Natural grounds of] hope, believed in hope that he might [Gr. should] become the father of ma-

ny Nations, according to that which was spoken [to him, Gen. 15. 5. as the Stars of Heaven] so shall thy seed be.

19. And being not weak in faith he considered not his own body n now dead, [or grown already dead, he being about one hundred years old,] neither yet the deadness of Sarah's womb, [with whom it had ceased to be after the manner of Women, Gen. 18. 11.]

20. He o staggered not at [Gr. he doubted o not of] the promise of God through unbelief, but was strong in faith, giving glory to God, [by acknowledging his power to make it good,]

21. And being fully persuaded that what he had promised, he was able also to perform.

22. And therefore it (viz. this strong faith,) was imputed to him for righteousness.

23. p Now it was not written [thus of p him] for his sake alone, that it [viz. his Faith] was imputed to him [for righteousness.]

24. But for [the benefit of] us also, to whom it, (viz. the like faith) shall be imputed [for righteousness,] if we believe on him that raised up Jesus our Lord from the dead [that he can and will raise us also by Jesus from the dead, and crown us with him,]

25. Who was delivered [to the death] for our offences, [to offer up himself a Piacular Victim for them,] and was raised again for our justification; [i. e. to appear before God with the blood of this Victim, to make Atonement before God for us, and thereby to procure our Justification, or our Absolution, from the guilt of sin.]

Annotations on Chap. IV.

a Verse 1. **K** *κατὰ σάρκα*, according to the flesh; i. e. By virtue of his Obedience to God's command in circumcising the Flesh of his Foreskin. So *κατὰ σάρκα*, according to the flesh, 1 Cor. 10. 18. is, Israel according to the Circumcision of the Flesh. To know Christ according to the flesh, 2 Cor. 5. 16. is to know him according to his Circumcision, or being of the Stock of Abraham. To glory *κατὰ τὴν σάρκα*, according to the flesh, is, to glory in being Circumcised 2 Cor. 11. 18. In this the Jews had the greatest confidence of being acceptable to God, and therefore are represented by St. Paul as *πεποιθότες ἐν σάρκι*, having confidence in the flesh, Philip. 3. 3, 4. declaring that no circumcised Jew goes to Hell, God having promised to deliver them for the Merit of Circumcision. See the Note on Chap. 2. 13. Moreover, that vain Opinion had obtained among the Jews, That Abraham was not pure or accepted with God, till after his Circumcision. This is

hinted in the Targum of B. Uziel, who renders Gen. 17. 1. thus; Walk before me, *ויהי שלי בשרך*. i. e. and be thou perfect in thy flesh. But it is in express words asserted, *Pirk Eliezer*, cap. 29. p. 64. This Opinion the Apostle here confutes, and then v. 11. shews what his Circumcision signified. Mr. Cl. interprets this Phrase thus, According to the flesh (i. e.) in the judgment of man, or according to carnal judgment. But there can be nothing more alien from the mind of Paul than this Interpretation: For the Apostle had been before asserting, That the Circumcision, acceptable to God, was not that made in the flesh, Chap. 2. 28. In the beginning of the next Chapter he answers the Enquiry of the Jews, if it doth not render us more acceptable to God, what then is the benefit of Circumcision? It hath many other Advantages, saith he, but not that of Justification before God, that being the Result of Faith; for it is one (and the same)

God, who will justify the Circumcision through Faith, and the Uncircumcision by Faith. What then, saith he, do we say in this Affair? Do we say, as the Jews, That Abraham, the Father of the faithful, found Justification (the thing I now discourse of) καὶ ἀσάρκα, by that laborious Work of Circumcision performed upon himself, when he was Ninety nine years old, and upon all his Family? On which account, say the Jews (a) God smelt the sweet odour of their Foreskins, and said, when they transgressed, he would remember this odour, and they should be replenished with his Mercies. Here is a Rational Account of the Connexion, and Pertinence of the Apostle's Argument. But how comes in, the judgment of Men, with a τίς, what then do we say? When nothing at all had been said of their Judgment, nor was the Apostle discoursing of Justification according to Man's Carnal Judgment. He goes on and says, If Abraham was accounted just for his Works in the judgment of Men, he hath whereof to glory; he hath καύχημα boasting, saith he, before Men; but is that the καύχημα, or boasting, which, the Apostle said, was excluded, not by the Law of Works, but by the Law of Faith? Chap. 3. 27. No sure; but boasting before God: this therefore must be here repeated, if Abraham were justified by Works; (i.e.) the Works of Circumcision performed upon himself, and his whole Family, he hath whereof to boast before God, but he cannot have whereof to boast before God of any Justification of this kind, for what saith the Scripture, &c. In fine, καὶ ἀσάρκα never signifies in Scripture, the judgment of Man, but the fleshly Lustings, Desires, and Motions of Men, John 8. 15. To judge according to the flesh, is to judge ex carnali affectu, from Carnal Affection; and 2 Cor. 1. 17. to purpose according to the flesh, is to do it according to Carnal Principles and Advantages, as to walk after the flesh, is, to be govern'd and acted by Carnal Principles, Rom. 8. 1, 4, 5, 12, 13. 2 Cor. 10. 2.

b Ver. 3. Εἰς δὲ οὗτος ὁ Ἀβραάμ, πρὸ Θεοῦ, Abraham believed God.] We learn from the Author to the Hebrews, that Abraham had Faith before this was said unto him, for by faith Abraham being called, obeyed and went forth, &c. and that by a yet stronger faith, he offered up his son Isaac, believing that God was able to raise him up from the dead, Heb. 11. 8, 17. But neither of these Instances are pitch'd upon by the Apostle, as fit for his purpose, because, in both, Obedience was joyned with Faith; whereas here was a pure act of Faith without Works; and of this Act of Faith is said, what is not said of either of the other, it was imputed to him for righteous-

ness: See v. 22. (2.) God for this Act of Faith, and not upon the former, dealt with him as a righteous Person, by entering into Covenant with him, which was a sign that he accepted him, and pardoned all his Sins past, for it is said, In that very day God entered into Covenant with Abraham, Gen. 15. 18. which he had not done before. Moreover, this was spoken to Abraham before his Circumcision, and so is very proper to convince the Jews of the necessity of Circumcision to Justification: But Abraham offered Isaac after his Circumcision, and so the Apostle could not alledge that instance of his Faith here, v. 10, 11. he therefore was accounted Righteous by virtue of that Faith which excludes boasting, Chap. 2. 27. and only justifies by Grace.

Ver. 5. Ἐπὶ τῷ δίκαιῳ καὶ ἀσεβῶν, on him that justifies the ungodly.] Justification being only the Non-Imputation, or the Pardon of their past Sins on the account of that Faith, which laid the highest Obligations upon all Believers to die unto Sin for the future, there is no absurdity in saying, that God thus justifies the ungodly, repenting of, and engaging to cease from their ungodliness.

Ver. 9. Ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις, Faith was reckoned to Abraham for righteousness.] The Gloss of R. Salomon on Gen. 15. 6. is this: The blessed God reputed this to Abraham for Righteousness and Merit, for the Faith by which he believed in him. And the Book (b) Ikkarim saith thus: Our Father Abraham was praised for his Faith, as saith the Scripture, Abraham believed God, and it was counted to him for righteousness.

Ver. 11. Σφραγίς δὲ τῷ δικαιοσύνης ἐστὶν τῇ ἀρεσκείᾳ, the seal of the righteousness of faith, &c.] The Apostle in this Epistle insists much upon the Justification of the uncircumcised Gentiles, called therefore by the Jews ἡ ἀρεσκεία, the Uncircumcision Eph. 2. 11. Rom. 2. 25, 26, 27. declaring that God is not the God of the Jews only, but also of the Gentiles, seeing he will justify both the Circumcision, and the Uncircumcision through Faith, Chap. 3. 29, 30. That the Blessing of Justification came not only on the Circumcision, but on the Uncircumcision also, v. 9. Faith being accounted to Abraham for Righteousness, when he was in Uncircumcision, v. 10. So that these words may be rendered thus, And he received the Sign of Circumcision, a Seal of the Righteousness of that Faith, which was in the Uncircumcision, i. e. of God's Acceptance of the Uncircumcised Gentiles through Faith in Christ.

Ibid. Πατέρα, the Father;] i. e. that he might be the Father of all Nations, whether

Jew, or Gentile, and they might all be blessed in him, according to the Promise, In thee shall all the Nations of the Earth be blessed. Gen. 12. 3. Or as it is Gen. 22. 18. *In thy seed.*

6 Ver. 13. Τὸν κληρονόμον αὐτὸν ἢ τὸ κόσμος, *that he should be the heir of the world.*] The whole difficulty of this Verse rests upon the true Interpretation of this Phrase, *That he should be the heir of the world.* Some think that to be the heir of the world here, is to be heir of the Land of Canaan, and the Parts adjacent to it, Idumea, &c. But this is not only impertinent to the purpose of the Apostle, who is here proving, not that Temporal Possessions, but that Justification is not by the Law, but by Faith; but seemeth flatly contrary to the Apostle; for the Promise of the Land of Canaan was made to Abraham upon his Circumcision, and to his Seed, Gen. 17. 7, 8. And the possession of, and their continuance in it was still promised to the Jews, upon condition of their Obedience to the Law of Moses. Others think that to be heir of the world, is to be heir of the Spiritual and Heavenly Canaan; but then, as it is hard to find where any such Promise was made to Abraham, and his Seed, so it is as difficult to shew how this accords with the main scope of the Apostle, which is to establish our Justification by Faith. The ancient Greek Scholiasts interpret the words thus; That he should be Heir of the World, τὸ ἐς τὴν ἐν αὐτῷ εὐλογεῖσθαι πάντα τὰ τὸ κόσμος ἔσθαι, (i. e. *that all the Nations of the World should be blessed in him.* So Chrysostom, Theodoret, Theophylact, *Quod enim dicit, benedicentur in te omnes tribus terra, hoc est, heredem factum esse totius mundi;* So Origen. And this is confirmed from the parallel place, Gal. 3. 8. for the Promise mention'd here, must be the same with the Promise mention'd there, because the Argument is the same. Now, (1.) the Promise there is, *In thy Seed, that is, Christ, shall all the Families of the Earth be blessed,* v. 12. And (2.) here there speaks of a Promise made Four hundred and thirty years before the Law, which term only agrees to the Promise made Gen. 12. 3. (3.) This is the Blessing of Abraham that was to come upon the Gentiles, Gal. 3. 14. For, saith the Apostle, *The Scriptures foreseeing that God would justify the Gentiles through Faith (in the promised Seed,) preached the Gospel before to Abraham, saying, In thee shall all the Families of the Earth be blessed.* So then, they that are of faith, are blessed with faithful Abraham. He first, as being the Father of the Faithful, and so the Heir of the believing World; and they after him, as being his Sons, and Seed, by walking in

the steps of his Faith, and so becoming Heirs with him of the same Promise; for if you be Christ's, if by Faith you be interested in him, saith the Apostle, then are you Abraham's Seed, and Heirs according to the Promise, Gal. 3. 29. So Heb. 11. 7. *Noah is said by his Faith to condemn the unbelieving World; and to be πατὴρ τῶν δικαιοσύνης κληρονόμος; the Heir of the Righteousness which is by Faith,* (i. e.) the Father of all that believed unto Justification or Righteousness after him.

Ver. 14. *If they which are of the Law be heirs, faith is made void.*] It is made void to them who are not of the law, [because then they cannot by it be made Heirs;] and it is also made void to them that are of the law, [because they were Heirs before, and may still be so without it.]

Ver. 17. *A Father of many Nations.*] The Jews hence prove that a Proselyte, converted to the Jewish Faith, might be *Legarius Synagoga, quia scriptum exiit, Constitui te Patrem universitatis Gentium,* because it is written, Gen. 17. 5. *I have made thee a Father of all Nations;* before this time, say they, he was only a Father of the Syrians; but from this time, he was the Father of all Nations: See Campegius Vitringa de Synag. Vet. l. 3. part. 2. c. 6. p. 943.

k Ibid. Τὸ ζῶντιον τὸ τῶν νεκρῶν, *who quickeneth the dead.*] This being an Instance of the Faith of Abraham, it seems most reasonable to refer it to the Object of his Faith, (viz.) That he should have a numerous Seed, yea, that he should have the promised Seed from Sarah, though her Womb was dead; and it ceased to be with her after the manner of women: And so Hilary the Deacon doth interpret this Phrase.

l Ibid. Καλεῖται τὰ μὴ ὄντα ὡς ὄντα, *and calleth things that be not, as if they were.*] He that is far from God, saith Origen, as we Gentiles were before we came to the knowledge of the Truth, is said not to be; and therefore God designing to render them the Seed of Abraham by Faith, is said to call those things that be not, as if they were; for τὰ μὴ ὄντα, *things which are not,* both in the language of the Old Testament, and of the Jews, and of the Primitive Christians, signifies the Gentiles, by converting whom, saith (c) Clemens R. ἐκλεσεν ἡμᾶς ἐκ ὄντας, καὶ ἐθέλησεν ἐν τῷ μηδὲν ἢ ἡμᾶς, *God called us that were not, and would that of nothing we should have a being;* as I have shewed, Note on 1 Cor. 1. 8.

Ver. 18. Note, That this Verse confirms the Exposition of the former Verse, shewing that the Faith there mentioned hath reference to this Promise.

Ver. 19. *Νεκροὶ καὶ μὴ ζῶντες, now dead.*] It is here

objected, That *Abraham's* Body could not be thus dead, since after the death of *Sarah*, even forty years after, he had six Sons by *Keturah*, Gen. 25. 1. But they who here tell us, that *Abraham's* Body was not simply dead, but only as to *Sarah's* Womb, and that by a young Woman he was able to have Seed then, speak expressly against the Text, which saith, *his body was grown dead*, and against the Opinion of *Abraham* himself, Gen. 17. 17. and of *Sarah* concerning him, Gen. 18. 12. They who add that this need not seem strange, that *Abraham* should have Children by *Keturah*, considering the Age to which he then lived, since in our time Men have had Children after they have been Seventy, or Eighty years old, they will not suffer that to be strange to us, which seemed strange to *Abraham* himself, witness his Answer to the Promise of Almighty God, *Shall a Child be born to him that is an hundred years old?* Gen. 17. 17. *Oh that Ishmael might live before thee.* And to *Sarah*, Gen. 18. 12. they deny the Miracle effected by the great power of God, which therefore the Angel doth encourage *Sarah* to believe, because *nothing can be too hard for God*, Gen. 18. 13. They lessen the Faith of *Abraham* which is so highly magnified here, as being hope against hope, v. 18. *believing in him that quickeneth the dead*, v. 17. not staggering at the Promise, but being strong in faith, v. 20. That therefore must be here acknowledged, which the Jewish Doctors, and all the Christian Fathers say, that God gave a new Blessing to their Bodies, and by that rendered them capable of getting and bearing Children, when by Nature they were not so. This of *Sarah* the Targum of *B. Uziel* hints, by paraphrasing the words thus, Gen. 17. 16. *As for Sarah, I will bless her בְּנִינָהּ in her body.* And the Apostle more plainly in these words, *Through faith also Sarah her self received strength to conceive Seed*, Heb. 11. 11.

- o Ver. 20. οὐ διστάδων τῇ ἀπίστῳ, *he doubted not through unbelief.* It seems, his Faith was not without some doubting, from that Answer he returns to God, *Shall a Child be born to Abraham, that is an hundred years old? And shall Sarah, that is ninety years old, bear?* In which words he seems to consider both his own dead Body, and *Sarah's* dead Womb, which the Apostle here denies, v. 19. and v. 18. he says to God, *Oh that Ishmael might live before thee*; as if he expected no other Offspring. To the first Objection it is answered, That those words, *Shall a Child be born to Abraham!* are to be considered as words of Admiration, not of Doubting; for he rejoiced at it, saith the Chaldee, and the Hebrew word, which we render *laughed*, hath this import, Chap. 21. 6. Nor is *Abraham* reprehended for it, as *Sarah* is, Chap. 18. 13. John 8. 56. To the second it is answer-

ed, That he only desires God to bless him also, as well as the Seed promised, which appears probable from God's Answer, v. 20. *As for Ishmael, I have heard thee, behold, I have blessed him, and will make him fruitful.*

Ver. 23, 24, 25. Note, That from these three last Verses many things may be observed, which tend to the Illustration of the Doctrine of Faith, and of Justification by Faith. And,

1. From v. 3, 22, 23, 24, it is extremely evident, that it is the very Act of Faith, and not the Object of it, viz. *Christ's Righteousness*, which was imputed to *Abraham*, and is imputed to us for Righteousness. As then the Faith of *Abraham* which is here said to be imputed to him for Righteousness, was not the obeying God in his commands of *walking before him, and being perfect*, but as is here expressly said, his believing God's Power, and his reliance on it without any doubting, was the thing that was imputed to him for Righteousness, as well as that other Act of Faith, that *in his Seed shall all the Families of the Earth be blessed*. So the Faith that shall be imputed to us for Justification, is not, saith the Apostle, that which includeth the performance of Sincere Obedience, not only Faith in the Blood of Christ shed for the Remission of our Sins, but Faith in him that raised up Jesus from the dead, that he will raise us also from the dead, and glorify us with him. See the Note on Rom. 10. 9. So also is the Faith of *Abraham* and *Sarah* represented, Heb. 11. 11.

2. Hence also we learn that our Justification depends not only on the Death of Christ, but on his Resurrection: So the Apostle doth again teach us, saying, *Who is he that condemneth us, it is Christ that died*, (as a particular Victim for our sins,) *yea rather that is risen again, who is even at the right hand of God*, (presenting the Blood of this Victim in his Presence for us,) *who (by it) also maketh intercession for us*. For the clearing up of this matter, let it be noted,

First, That as the Victim offered under the Old Testament was brought to the Altar, and there slain, so Christ offering himself for us, was also brought to the Altar of the Cross on which he suffered as a particular Victim for us, bearing our Sins in his own Body on the Tree.

Secondly, As the Blood of the Beast thus slain was to be brought before the Mercy-Seat, or into the Holy of Holies, and there presented before God to make Atonement with; so was the Blood of Christ, thus slain also, to be carried into the Heavenly Sanctuary, and there presented before God to make Atonement for our Sins.

Thirdly, As the Beast, when dead, could not offer up its own Blood; so Christ, being dead,

dead, could not, before his Resurrection. make an Offering of his own Blood, in the Heavens for this end ; whence the *Apostle* tells us, that *such an High-Priest became us, who is higher than the Heavens*, Heb. 7. 26. And were the Opinion of some true, that *Christ* appeared not with his Blood in the Heavens, he must be only a *Metaphorical High-Priest*, the offering, or presenting of the Blood before God, being only the proper Office of the *Priesthood* ; and the Parallel the *Apostle* makes betwixt him, and the *Aaronical Priests*, must be wholly overthrow : For with what Congruity could the *Apostle* insist so much on the Comparison betwixt

the Blood of *Christ* brought into the *Heavenly Tabernacle*, and the Blood of the *Legal Sacrifices* brought into the *Earthly Tabernacle*, if indeed the Blood of *Christ* was not carried into the True Tabernacle, and there presented to God ? When the *Apostle* saith so oft, The *Jewish High-Priest* entered into the *Holy Place* with the Blood of Bulls and Goats, doth he not mean, that he carried their Blood in thither ? When then the same *Apostle* saith, *Christ, not by the Blood of Bulls and Goats, but διὰ τοῦ ἰδίου αἵματος*, by his own proper Blood, entered into the *Holy Place*, must he not also mean, that *Christ* carried his own Blood into the *Heavenly Sanctuary* ?

CHAP. V.

Verse 1. **T**herefore being justified by faith, [and so absolved from those sins which rendered us obnoxious to the Displeasure of God,] we have peace with God, through our Lord Jesus Christ.

2. By whom also we have access by faith into this [state of] Grace, [or favour with God,] wherein we stand, and rejoice in hope of [the fruition of] the glory of God.

3. And not only so, but we glory in tribulations also, knowing that tribulation worketh patience,

4. And patience [gives] experience [of God's power with us, enabling us to bear these tribulations, and of our sincere affection to him, for whose sake we suffer them,] and experience [of these things, worketh in us] hope [of a Reward,]

5. And hope maketh [us] not ashamed [of our faith in Christ, Rom. 1. 16.] because [a sense of] a the love of God is b shed abroad in our hearts by the Holy Ghost, which is given to us [Believers, as the earnest of our future Inheritance, Eph. 1. 13. & 4. 30. and the fruit of our Faith, Eph. 1. 13. Gal. 3. 14.]

6. [Of which love to us, even before we believed, the Gospel gives us the highest demonstrations,] For when we were yet without strength, in due time [Gr. we being fallen, at the appointed time,] Christ died for the ungodly, [for us, who since our fall had no righteousness of our own ;

7. [Which surely is an high degree of love, beyond all Humana Example ;] for scarcely for a righteous man will one die, [I say, for a righteous man only,] yet peradventure for a d good [i. e. an highly kind and charitable] man, some would even dare to die.

8. But e God commendeth his love towards us, in that whilst we were yet sinners Christ died for us.

9. [And if God through Christ Jesus shewed such kindness to us, being sinners,] much more then being justified by his blood, [and so

made righteous in his sight, and having peace with God, v. 1.] we shall be saved from [the] wrath [of God] through him.

10. For if when we were enemies [to him] we were f reconciled to God by the f death of his Son, much more being reconciled, we shall be saved g by his life.

11. And not only so, [i. e. we are not only reconciled to,] but we also joy [Gr. we are rejoicing] in God through our Lord Jesus Christ, by whom h we have received the a- h tonement [or Reconciliation.]

12. Wherefore [διὰ τούτο, by reason of this Reconciliation, life is procured to us by the second Adam, as death came by the first, for] as by one man sin entered into the world, and death by sin, [or for sin,] and so death passed upon all men [through him,] i in whom i all had [so far] sinned, [as to become equally obnoxious to death with him.]

23. [Through him, I say, For [it must be indeed confessed that] until the law sin was in the world, but [it must also be acknowledged, that] sin is not [k generally then] i imputed k l [to death,] when there is no law [condemning men to death for it.]

14. Nevertheless death reigned from Adam to Moses, [the Giver of a new Law, threatening death to the Transgressors of it,] even over them that had not sinned after the similitude of Adam's Transgression ; [i. e. Men were all the while subject to death, tho' they sinned not as Adam did against an express Law, threatening death to them for it, and therefore death must reign over them for the sin of Adam] who [in this] is the figure [or Resemblance] of him that was to come, [i. e. of the second Adam, Christ.]

15. But [in this resemblance there are two advantageous Dissimilarities, for] not as the offence, so also is the free gift, for if through the offence of one man in many be dead, m [Gr. died,] much more the grace of God, and the gift [of Justification procured] by or

[or through] the grace of one man, Jesus Christ, hath abounded to many.

16. And [again] not as it was by one that sinned, so is the gift; for the judgment [Gr. the Sentence] was by one [sin] to condemnation, [we being all sentenced to death on the account of Adam's sin,] but the free gift is of many offences, unto [that] justification [of which cometh life.]

17. For if by one man's offence death reigned by [that] one [Man over all his Posterity;] much more they which receive, [or are made Partakers of] abundance of grace, and [by it] of the gift of righteousness [or Justification,] shall reign in life, by [the Reconciliation purchased for them by the death of] one Jesus Christ.

18. Therefore as by the offence of one [Gr. by one offence] the judgment [Gr. Sentence] came upon all men to [the] condemnation [of death,] even so by the righteousness of one, [by one righteous act, the Obedience of Christ to the death for us,] the free gift came upon all men [believing in him] to justification of life.

19. For as by one man's disobedience many

were made sinners, [being made subject to the death, which was inflicted upon Adam for sin, as much as if they themselves had violated the Law which rendered him obnoxious to it;] so by the obedience of one [suffering death, the punishment of sin, for them,] shall many be made righteous, [i. e. be as truly justified, and exempted from that death, which is the punishment of sin, as if they had personally suffered, and also accepted and treated by God, as if indeed they had been righteous Persons.]

20. [I say, before the Law we became obnoxious to death by one man's disobedience,] but the law entered that the offence might abound [unto death, and men might be found obnoxious to it also on the account of their Transgressions against the Law; but where sin [thus] abounded [unto death,] Grace did much more abound [unto life.]

21. That as sin hath reigned unto death, [seizing on all men for it,] even so grace might reign through righteousness, [Gr. Justification,] to eternal life, by Jesus Christ our Lord.

Annotations on Chap. V.

a Verſes. **H** Ἀγάπῃ τῷ Θεῷ, the love of God,] to us thus believing. So Ch. 8. 35, 39. 2 Cor. 5. 14. & 13. 13. 1 John 3. 9, 10.

b Ibid. Ἐκκέχυτο, is shed abroad.] This is the word still used in the New Testament, when speaking of the effusion of the Holy Ghost, Acts 2. 17, 18, 33. Titus 3. 6. and it is taken from Joel 2. 28, 29. and so this may refer to the χαρίσματα of the Holy Ghost so liberally imparted to them.

c Ver. 6. Ὅντων ἡμῶν ἀδελφῶν, when we were weak.] It may here be noted, that the words ἀδελφῶν, ἀδελφῶν, ἀδελφῶν in the Seventy, answer to the Hebrew נָפַל and signifie to fall, and stumble to our Ruine. So Psal. 9. 3. They shall fall and perish, ἀποσώσῃ καὶ πολλῶν, at thy presence. Psal. 26. 4. They stumbled and fell, ἠδύνησαν καὶ ἔπεσαν. Psal. 106. 12. ἠδύνησαν, they fell down, and there was none to help them. Prov. 24. 16. The wicked shall fall into mischief, ἀδυνήσουσιν ἐν καλοῖς. Jer. 6. 21. I will lay stumbling-blocks before this people, and the fathers and sons shall fall together, ἀδυνήσουσιν ἐν αὐτοῖς. Chap. 18. 15. & 46. 6, 12. & v. 16. he made many to fall, τὸ πλεῖστον σε ἠδύνησε. Chap. 50. 32. Lam. 5. 15. Dan. 11. 14. Many shall stand up against the King of the South, but they shall fall, ἀδυνήσουσιν. So v. 19, 33, 34, 35. So Hosea 4. 5. & 5. 5. & 14. 2, 10. And this import of the word suits well with the Text, and so is proper to represent our fall by sin, and the words following, v. 8. ἀμαρτωλῶν ὄντων ἡμῶν, even whilst we were sinners Christ died

for us, do render it so probable, that I thought fit to mention it in the Paraphrase.

Ver. 7. Ἀγαθὸς is not only a vertuous, but an obliging, charitable man, Matth. 20. 15. Is thy eye evil, because I am good? overcome evil ἐν τῷ ἀγαθῷ with kindness, Rom. 12. 21. τὸ ἀγαθὸν σε, is, thy kindness, Philem. v. 14. So ἀγαθὸς ὁ βασιλεὺς is the liberal eye, Ecclef. 35. 8. See Buxtorf. in voce ΠΥ p. 1601.

Ver. 8. Σωῖς ἡμῶν ὁ Θεός, but God commends his love to us.] The death of Christ is usually in Scripture represented as an instance of the great love of God the Father to us, because his Wisdom did contrive this way of Redemption for us, Eph. 1. 4, 5. He sent his Son into the world to be the Propitiation for our sins, that we might live through him, 1 John 4. 9, 10. He graciously accepted of his Suffering in our stead, and justifies us freely by his grace, through the Redemption that is in Christ Jesus, Rom. 3. 24. He spared not his own Son, but gave him up freely for us all, Rom. 8. 32. Though it be also true, that Christ loved us, and gave himself for us, Gal. 2. 20. Eph. 5. 2. and that this love of Christ ought to constrain us to obedience, 2 Cor. 5. 14.

Ver. 10. Ἐν τῷ ζῶντι αὐτῷ, by his life. He being able to save us to the uttermost, because he ever lives to make intercession for us, Heb. 7. 25. And having all power committed to him, that he might give eternal life to them whom God hath given him, John 17. 2.

Ibid. Καταλλάξαμεν τῷ Θεῷ, we were reconciled

cited [in God.] Here are many Arguments to establish the Doctrine of our Lord's Satisfaction by suffering in our stead, to reconcile an offended God to us. For,

1. When it is here said, that *Christ died for the ungodly*, 1 Pet. 3. 18. That *when we were yet sinners Christ died for us*, 1 Cor. 5. 15. And elsewhere, that *he suffered for our sins, the just for the unjust*, Heb. 1. 9. 1 Pet. 4. 1. In these, and such like places, one of these two things is intimated, That our Lord suffered in our stead, or that he bore the Punishment of our sin: This being the plain import of the like Expressions when they are used in the Old or New Testament. For when we read in the Old Testament, *The Fathers shall not be put to death for the Children, nor the Children for the Fathers; every Man shall be put to death for his own sin*, Deut. 24. 17. Of *Amaziah*, that *he slew those Servants that had murth'ed the King his Father, but the Children of those murderers he slew not*, according to those words of *Moses*, *The Fathers shall not be put to death*, ἐκ ἀποθανῶν, they shall not die for the Children, &c. 2 King. 14. 6. 2 Chron. 25. 4. And in the Prophet *Ezekiel*, *The soul that sinneth, it shall die; the Son shall not bear the iniquity of the Father, nor shall the Father bear the iniquity of the Son*, Ezek. 18. In all these places it is plain no Substitution is intended, because no Exemption of the Father, because the Son, or of the Son, because the Father suffers; but then 'tis plainly intimated, that the one in this case would bear the punishment of the others sin. But when *David* saith concerning *Abshalom*, *Would God I had died for thee, O Abshalom*, τίς δὲν ἦ θάνατόν μου ἀντί σου, 2 Sam. 18. 33. O that my death might have gone instead of thine. When here the *Apostle* saith, That *scarcely for a righteous person one would die, but for a good man some would even dare to die*; there evidently a substitution is intended of the one to free the other from death by the death he suffers. When therefore the *Apostle* before, and after these words, saith *Christ died for the ungodly, and the sinner*, must he not also signify that our Lord died in their stead, to deliver them from death? 'Tis evident beyond Exception, that in all *piacular Sacrifices*, both *Jew* and *Gentile* always took this for granted, that the Victim suffered in their stead, and for their sins. Since then the *Socinians* own that our Lord suffered as *Victima piacularis*, or an *Expiatory Sacrifice*, surely both *Jew* and *Gentile* must conceive that all these Phrases did import, that our Lord suffered in our stead, and for our sins.

2. A second Argument is taken from the *Reconciliation* mention'd as the effect of our Lord's suffering for us; for seeing it is alone the guilt of sin, or sin unpardon'd, that maketh God displeased with us, the Death

which is here said to procure our Peace and Reconciliation to God, must make Atonement for the guilt of our Iniquities.

Crellius replies, That by *Reconciliation* here the *Apostle* intends not God's Reconciliation to us, but ours to God, by that Conversion to him, which maketh us at friendship with him. But this may be Refuted,

First, From the import of the words *καταλλάττειν* and *καταλλάγη*, for they do naturally import the Reconciliation of one that is angry, or displeased with us, both in prophane and Jewish Writers; thus ἐν τινι διαλλαγήσῃ, in what shall *David* reconcile himself to his Lord? 1 Sam. 29. 4. When *Apame*, the famous Concubine was angry with *King Darius*, he flattered her ὅπως διαλλαγῇ αὐτῇ, that she might be reconciled to him, 1 Esd. 4. 21. After the reviling, or falling out of Friends, ἔστι διαλλαγή, there is, or may be Reconciliation, saith the Son of *Syrach*, Ecclus. 22. 22. The *Jews* in *Egypt*, pray for those in *Judea*, that the Lord would hear their Prayer, ἵνα καταλλάγῃ, and be reconciled to them, 2 Maccab. 1. 5. Adding, that as *Jerusalem* was forsaken through the Wrath of the Almighty, so ἐν τῇ τῷ μεγάλῳ Δεσπότῃ καταλλαγή, when the great God was reconciled, it was set up with glory, Chap. 5. 20. And again, Though the Lord, say they, be angry with us a little while for our Chastisement, and Correction, πάλιν καταλλαγήσεται, he will again be reconciled to his Servants, Chap. 7. 33. And they beseech the Lord ἵνα τὸ καταλλάγηται, to be reconciled to his Servants for ever, Chap. 8. 29. Whence we learn, that Reconciliation always respecteth some preceding Anger or Displeasure; and that the reconciling of God, was the appealing of his Anger: When therefore we here read in the same words of *Enemies* reconciled to God, and so saved from his Wrath, what can we imagine, but that a God once angry, and offended with them, is now appeased? And when we farther read, that this Reconciliation was effected by the Death and Blood of *Christ*, is it not obvious to conceive his Wrath and Anger was averted by the shedding this Blood for us?

Secondly, 'Tis evident that, when we were sinners *Christ* died for us, v. 8. and when we were *Enemies*, we were reconciled to God by the death of his Son, v. 10. are words of the same import; for seeing these words, *Christ* died for us, and *Christ* shed his blood for us, signify the same thing; and by his Blood shed we are reconciled, 'tis evident that *Christ* dying for us, and *Christ* reconciling us by his death, or blood shed for us, must be the same; now we are justified by his blood, as it procures our Peace with God, v. 1. as it saves us from his wrath, v. 9. Therefore we are reconciled to God by it on the same account.

Thirdly, We being here considered as sinners,

ners, ungodly, enemies to God, as Persons who have, upon that account, fallen short of the glory, that is, saith Crellius, of the approbation of God, Rom. 9. 23. Is there no need of reconciling God unto such Persons? And when under these Circumstances we are said to be justified through the redemption that is in Christ Jesus, Rom. 3. 25, 26. and being justified, to have peace with God through our Lord Jesus Christ, Can we conceive that nothing was done by this Jesus to procure God's Reconciliation to the sinner, or to purchase his Peace with an offended God? Especially if we consider that the Death of Christ here mentioned, as that by which we are reconciled to God, is the Death of him, who suffered as a Sin-offering for us, the Blood by which we are justified, is the Blood of Atonement, of Propitiation, or the blood shed to make reconciliation for the sins of the people, Hebr. 2. 17.

h Ver. 11. *Τὴν κατὰ λαλῶν ἐλάττωσιν, we have received the atonement.* Crellius excepts against this Interpretation, alleging that to receive or obtain Reconciliation, is a Phrase unknown to Jew and Gentile, and would have the words rendered thus, *By whom we have obtained this Conversion to God*; but to obtain Reconciliation, when it is the effect of Blood shed for the Remission of Sins, is very proper; for it was the constant practice under the Law to procure Reconciliation by shedding the Blood of the Sin-offering; and all Nations by this means endeavour'd to reconcile God to them, and what Reconciliation the Priest, by offering this blood, procur'd, the sinner receiv'd, and obtain'd; and therefore to receive Atonement, or obtain Reconciliation, by an Expiatory Sacrifice, must be a thing very well known to Jew and Gentile; but to receive Conversion by it, is indeed a Phrase unknown to them, and the whole Church of Christ. Moreover, this Note of Crellius shews his little skill in the Greek; for as *ἀποδοτέον* is to be *congruous*, Acts 28. 15. *ἀρχὴν λαμβάνειν* is to be *beginning*, *ἀποδοτέον* is to be *remembered*, 2 Tim. 1. 5. *πείραξις λαμβάνειν* to be *experiment*, Heb. 11. 36. *οἰκοδομεῖν* λαμβάνειν to be *edified*, 1 Cor. 14. 15. so *κατὰ λαλῶν λαμβάνειν* is to be *reconciled*, as *noxam capere* is to be *hurt*.

i Ver. 12. *Ἐξ ὧν, in whom.* The Criticks have been very industrious to find some other sense of these words than that which our Translation gives, some rendering this last Clause, *for that, some, because all have sinned*. But our Exposition is confirmed beyond all Contradiction from the following words, which declare, That *by the sin of one man, many die*; and that *by the sin of one, death reigned by one*; and that *by one offence the sentence of death came upon all*, v. 14, 15, 18. All which are parallel to the Ex-

pression here, that Death came upon all men through Adam, in whom, saith the late Apostle, *all men die*, 1 Cor. 15. 22. And the words following, That *by the disobedience of one many were made sinners*; are mainly parallel to these, *in whom all have sinned*.

2. None of the other senses are true, or suitable to the Scope and Argument of the Apostle; v. g. It is not true that Death came upon all men, for that, or because all have sinned. For the Apostle directly here asserts the contrary, viz. that the Death, and Condemnation to it, which befall all men, was for the sin of Adam only; for here it is expressly said, That *by the sin of one man many died*; that *the sentence came from one*, and *by one man sinning*; v. c. *condemnation*; and that *by the sin of one death, reigned by one*. Therefore the Apostle doth expressly teach us, that this Death, this Condemnation to it, came not upon us for the sin of all, but only for the sin of one, (i. e.) of that one Adam; in whom all men die, 1 Cor. 15. 22.

He also farther teacheth, that this Death and Condemnation came upon all for one sin of that one man, for it came *δι' ἑνὸς ἁμαρτίας* by one offence upon all men; it came not therefore upon all men for the sin of all. And this the Comparison plainly requires, which saith, the opposite Justification, and free Gift came upon all men by one man Jesus Christ; by the obedience of one, and *δι' ἑνὸς δικαιοσύνης* by one righteousness, v. 16, 17, 18, 19. i. e. by the obedience to the Death of that one man. Yea, the Apostle doth,

3. Not only thus plainly and frequently assert, that Death came upon all men for the sin of Adam, but he proves it by this Argument; that Death reigned from Adam to Moses, over them that had not sinned after the similitude of Adam's Transgression; i. e. against a Law threatening Death to them for Sin; they therefore, saith he, could not die for their own sins; for though indeed they were then sinners, yet being under no such Law as Adam was, their sin was not imputed to Death, and so they could not die on that account; Death therefore came upon them, as I asserted, through the sin of Adam.

Ver. 13. I add, *Generally.* Because tho' all men died after Adam, all were not punished with Death for their own Personal Sin, but only the Antediluvians, and the Sodomites.

Ibid. *Ἐκαστὸς ἐν ἑαυτοῦ ἁμαρτίᾳ, sin was not imputed.* The Apostle doth not mean that God did not account them sinners who transgressed against the Law of Nature, or that he was not displeased with them for their offences, but only that he did not so impute them, as to condemn them to death for them. To make this out, and to give you the true import of the words *Imputation*, let it be observed.

First,

First, That wherever this Phrase occurs affirmatively, that such a thing was *imputed* to any one, it is some Personal thing or Action of our own, and not any thing of anothers, which is thus said to be imputed. As when 'tis said, *Rom. 2. 26.* That if the *uncircumcision* keep the *righteousness* of the Law, his *uncircumcision* on that account *ἐκ περιτομῆς λογισθήσεται* shall be accounted for *circumcision*, i. e. he shall be accepted as well as if he were circumcised. So *Rom. 4. 3.* Abraham believed God, and it (that is, his Faith) was imputed to him for *righteousness*; for so it is explained, *v. 5.* To him that worketh not, but believeth, his faith is imputed to him for *righteousness*: And *v. 9.* We say, that faith was imputed to Abraham for *righteousness*. See *Gal. 3. 6.* James' 2. 23. And of our faith in him that raised Christ from the dead, it is said, *Rom. 4. 24.* that it shall be imputed to us for *Righteousness*.

Secondly, when the Phrase is used with a Negative, or when Sin is said to be imputed or not to be imputed, it is not only a Man's own Personal Sin that is intended; but the Non-imputation of it, is the not inflicting some condign Punishment upon him for it. So *Rom. 4. 8.* Blessed is the man to whom the Lord imputeth no sin; which being spoken on the account of God's heavy hand on David for his sin, *Psal. 32. 2, 3, 4.* shews that the import of it must be this; Blessed is the man whom God doth not punish for his iniquity. So *2 Tim. 4. 16.* In my first Answer no Man stood by me, *μη αὐτοῖς λογισθῆναι*, may it not be imputed to them, i. e. let them not suffer for it. So *2 Sam. 19. 19.* Shimei speaks to David thus, *μη λογισάσθω ὁ κύριός μου ἀνομίαν*, let not my Lord impute to me mine iniquity; i. e. let him not remember it to punish it. When therefore it is said, *2 Cor. 5. 19.* That God was in Christ reconciling the world to himself, *μη λογισθῆναι*, not imputing to them their iniquities; the meaning is, that for Christ's sake he was pleased to exempt them from the punishment of their Transgressions: So in like manner here, Sin is said not to be imputed, whilst there is no Law; not that God did not look upon Men then as sinners, but that he did not punish them with death for it.

Hence note, That in the Scripture there is no mention of the Imputation, either of one Man's sin, or of his *righteousness*, unto another, but only of the imputation of his good Deeds for *Righteousness*, or of his evil Deeds, for Punishment. (2ly,) That the Punishment of Adam's Sin devolved upon his whole Posterity, is fully proved from this Chapter: but it is not here said, that they were truly and formally made sinners by his sin. So likewise that for the Obedience of one unto the Death many were made *Righteous*, and were delivered from that

Death to which they were obnoxious, we are assured from this, and other Scriptures; but that they were made formally *Righteous* by our Saviour's *Righteousness* imputed to them, the Scripture doth no where assert.

Ver. 15. *Οἱ πολλοὶ ἀπέθανον*, many were dead] m When God said to Adam, In the day that thou eatest thereof, thou shalt die, he did not mean that he should then give up the Ghost, but that he should be subject to Mortality, and at the last return to the Dust from whence he came; as Experience shew'd, and as the Fathers interpret it. Now in this sense, that of the Apostle is most true, that in Adam all die, (i. e.) became obnoxious to Mortality: But it is not true that all Men die only on the account of Adam's Sin. The Old World was drowned on the account of their own sins, and the Jews suffered both by the hand of God, and Man, for sins committed against the Law; and this perhaps might be the reason why the Apostle saith, not by the Offence of one, all, but many died. The advantage therefore here mention'd, may consist in this, that all that die, die not purely for the sin of Adam, but many times bring death upon themselves for their own Sin; but all that are justified, and so freed from death, are thus exempted from it only by virtue of the death of Christ; this is the old Doctrine, both of the Jews, and of the Church of Christ: Not that all formally sinned in Adam, but that all Men became obnoxious to death for Adam's sin. God, saith the Author of the Book of Wisdom, created Man to be immortal; but thro' the envy of the Devil, death entred into the world, *Wisd. 2. 23, 24.* By the woman was the beginning of sin, and by her we all die, saith the Son of Syrach, *Ecclus. 25. 24.* By the counsel which the Serpent gave to Eve, all the inhabitants of the earth, become obnoxious to death, saith the Targum on *Ruth 4. v. ult.* And the same Chaldee Paraphrase upon *Eccles. 7.* the last verse, saith, God made man pure and upright, but the Serpent and Eve seduced him to eat of the fruit of the Tree, and so they made death to rush upon him, and upon all the inhabitants of the earth.

Ver. 16. *Ἐκ πολλῶν ἁμαρτιωμάτων*, from many offences.] This is the second advantageous Difference, viz. that whereas we became obnoxious to death for one sin of Adam, we by Faith in Christ are justified, and thereby freed not only from the Condemnation which came upon us for that sin, but also from the Condemnation due unto us for all our Offences against God.

Note also, that the word *κείμεναι*, especially when it is joyned with Death, doth usually signify a Sentence condemning any person; *κείμεναι θανάτῳ* is the Sentence of Death, *Deut. 21. 22.* So *Luke 24. 20.* The High Priests and Rulers delivered up Jesus *ἐκ κείμηναι θανάτῳ*.

to the Sentence of Death. See Chap. 23. 40. and Eccles 41. 2. O death, how acceptable is τὸ κείμενόν σου thy Sentence to the needy? And v. 3. Fear not κείμενόν θανάτου the Sentence of death. Remember them that have been before thee, and that come after thee, τὰ τοῦ κείμενου καὶ κυρίου πάντων σάρκων, for this is the Sentence of the Lord over all flesh.

- o Ver. 17. v. 15. Ἡ δωρεὰ ἐν χάριτι. v. 17. Ἡ δωρεὰ δικαιοσύνης the gift of righteousness.] I have interpreted these Phrases of the gift of Justification, as others do; but it is very probable that they may import the Holy Spirit given in Baptism, and upon Faith, to the Believers of those times, who being made Sons by Faith in Christ, received the Spirit of Adoption, Rom. 8. 14, 15, 16. Gal. 4. 6. and believing, were sealed with the Spirit of promise, Eph. 1. 13. for he is stiled emphatically ἡ δωρεὰ ἐπουρανίου, the heavenly gift Heb. 6. 4. ἡ δωρεὰ, the gift, Acts 11. 17. ἡ δωρεὰ θεοῦ, the gift of God, Acts 8. 20. The gift of the grace of God, Eph. 3. 7. ἡ δωρεὰ τοῦ Χριστοῦ, the gift of Christ, Eph. 4. 7. the gift of the Holy Ghost, Acts 2. 38. and 10. 45. So the Holy Ghost, given to the Prophets, and holy Men of old, is by the Primitive Christians usually stiled ἡ ἀνωθεν ἡ τὸς ἁγίους ἀνδράς ἐπελθούσα δωρεὰ, the gift coming from above upon holy men. Just. Mart. adm. Gr. p. 9. B. p. 11. D. p. 30. D. p. 31. C.

- q Ver. 19. Ἀμαρτωλοὶ, κατεσθῆσαν οἱ πολλοί, many were made sinners.] In the Exposition of this, and of the Phrase in the 12 Verse, in whom all have sinned, I follow the Greek Expositors, Chrysostom, Theodoret, Oecumenius, and Theophylact, upon the place: And to make good the Interpretation, I shall shew first the Inconsistency of any other Sense, ascribed to them, with the Text, with Scripture, and with Reason. And,

First, It cannot truly be affirmed that we all actually, and formally sinned in Adam, and upon that account were made sinners; for then it was not by the Disobedience of one but of many that many were made sinners. (2.) Then Death, the Punishment of Sin, came upon all, not for the sin of one, or for one sin of that one man, but for the sin of all, both which things I have plainly proved to be contrary to the express words of the Apostle. Then (3.) all Men must have sinned after the similitude of Adam's transgression; for if we all sinned in, or with him, we must sin by the same Act, the same Will, and in the same Person, against the same Law; and surely they that thus sin, must sin after the similitude of Adam's transgression; for what dissimilitude can there be in sins committed by the same Act, and the same Will, of one and the same Person, against the same Law? But of the Posterity of Adam, the Apostle here expressly saith they sinned not after the similitude of Adam's

Transgression, therefore they were not sinners by the same Act and Will, of the same Person, against the same Law. Moreover, if all the Posterity of Adam sinned in Adam, they sinned against some Law given to them, for sin is the transgression of a Law, and where there is no Law, there is no transgression; now they could sin in Adam, so as to deserve death for their sin, only by sinning against the Law requiring Adam not to eat of the forbidden fruit; for Adam himself became guilty of Death only by transgressing that Law, but all the Posterity of Adam cannot be said to have sinned against that Law, for when did they Sin against it? If when Adam did so, then all his Posterity must be actually sinners from the beginning of the World, i. e. some thousands of years before the greatest part of them had a being: Now seeing Action must be the Action of some Being, does it not seem absurd, at first sight to say, that so many Myriads were actually sinners, when they were not in being? If when they came into the world, they could not sin in Adam, or in his Action, for he did not then eat of the forbidden Fruit in the midst of Paradise. Again, we cannot sin against a Law which is not in being; since therefore there is now no Paradise, and no forbidden fruit in being, we cannot be obliged by any Law of God now, not to eat of the Fruit in the midst of Paradise, and so cannot be sinners by transgressing against such a Law.

Secondly, It cannot truly be affirmed that we all sinn'd in Adam, and by his disobedience were made sinners, because his sin and Disobedience was imputed to us: For I have shewed already, that the Scripture no where maketh the least mention of any thing of anothers imputed to a Man for reward or guilt, but only of some Personal Thing, or Action of our own: See Note on v. 14. Moreover, this Imputation either makes the Sin of Adam truly ours, or it doth not; if it doth not, how can we be made sinners by it? If it doth, then Death came upon us for our sin; and so not for the sin of one, but for the sin of all, which is the thing disproved already, Note on v. 12. (3.) I ask, whether this Imputation made the Posterity of Adam sinners, or whether it found them so before? If it found them so before, it was plainly needless, for they might have been condemned to Death without it: If it made them so, then since this Imputation is the Act of God, and not of Man, it plainly follows that God must be the Author of that sin, because the imputation flows immediately from him, without the intervention of any Action on the part of any of those Men to whom it is Imputed. Moreover, then the Imputation must be false, as charging them with sin whom he did not find sinners, but only

only by his Arbitrary Imputation made them so. Now far be it from any Christian to affirm, that God should falsely impute sin to any Man. In a word, λογίζεσθαι and imputare, is to reckon, to account a thing to any Man, to charge him with it, to lay the Charge of it to him. This Action therefore on God's part must suppose in the very Nature of it, some Action done by the Posterity of Adam which is blameworthy, and may be justly charged upon them, before there can be any ground for Imputation of it; and this shews that it is impossible that the Imputation should be the very thing that renders them blameworthy, or Persons worthy to be charged with guilt. And yet if the sin of Adam becomes ours only by Imputation, it must be ours only because it is by God imputed to us, and not imputed, because it is ours; that is, God by this imputation must make us Sinners, and not find us such; for this Imputation is the Action of the Judge, not of the supposed Criminal; remove or take away this Action, and no Crime can be charged upon him. In fine, if the sin of Adam becomes ours only by Imputation, it deserves Condemnation only by the same imputation, i. e. by the Action of God; that therefore we deserve Condemnation for it, is to be ascribed directly to the Action of God, and only by accident to that of Adam: Whence therefore is our Destruction, according to this Opinion, but of God, who makes us worthy of Condemnation, by imputing to us that sin, which by his Imputation only we stand guilty of?

These Interpretations being so inconsistent with the Apostle's words, and with the plainest evidence of Reason, I am forced to prefer before them, that of the Greek Fathers, viz. that we all sinned in Adam, i. e. by becoming obnoxious to that Death which was the Punishment of his sin, and that by one mans disobedience, many were made sinners, by being subject to the Death, and Temporal Calamities and Miseries, which came upon all Mankind for Adam's sin; so that we become sinners in him, or by his Disobedience, by a Metonymy of the Effect, by suffering the Punishment which God had threatned to him for it, as the Experience of all Men and Women shew we do in all the Parts of the Threat; and this is a common sense of the word *chattah*, which signifies both Sin and the Punishment of it. So Gen. 4. 7. If thou doest evil, *chattath*, sin lieth at the door; that is, the Punishment of sin, v. 13. So Gen. 19. 15. Make haste, saith the Angel to Lot, and escape, lest thou be consumed (יָבֵשׁ in the sin

of the City, i. e. in the Punishment of the City, *In plaga descendente propter culpam incolarum Urbis*. Arab. And Gen. 31. 39. Jacob speaks to Laban thus, That which was torn of Beasts אֲנִי אֲחַטְנָה אֵלַי שְׂפֹתֶינָא, *Pænas dabam, I suffered for it*; The sin was upon me, saith Aben Ezra, Gen. 43. 9. Judah speaks thus to Jacob concerning Benjamin, if I bring him not again, יִחַטְאוּ לִי הָאֲפֻרָּאִים, *ἡμαρτηκότες ἑσσομαι εἰς σε, (i. e.) I will suffer Punishment*. See Chap. 42. 37. i. e. Let me bear the blame: So also Chap. 44. 32. So Bathsheba saith to David, I and thy Son Solomon shall be חַטָּאִים *ἡμαρτηλοὶ, sinners*, 1 Kings 1. 21. that is, we shall be punished as sinners, and be in danger of our life. So יִרְשָׁעוּ *impium non faciet, he will not condemn him*, Psal. 37. 33. נָקִי יִרְשָׁעֵן & *sanguinem innocentem condemnabunt*, Psal. 94. 21. So also Job 9. 20. So the Lepers say one to another, We do not well if we tarry till the morning light, then we shall be found sinners, 2 Kings 7. 9. i. e. we shall be punished by the King. And Zech. 14. 19. This shall be כְּטָאת מִצְרַיִם *ἡμαρτία Αἰγύπτου the punishment of Egypt, and the punishment of all Nations that come not up to keep the Feast of Tabernacles*. This Phrase of bearing sin is constantly used in this sense; as when 'tis said, יִשָּׂא חַטֵּינָא they shall bear their iniquity, they shall die, Lev. 20. 20. and ἡμαρτίαν κομιέναι, ἀποίοισθαι; Lev. 20. 17, 19. Numb. 14. 34. ἡμετέρας ἡμαρτίας ὑμῶν, Lam. 5. 7. ὡς ἐχομεν τὰ ἀνομήματά αὐτῶν, we have born their iniquity. If therefore ἡμαρτία in the Old Testament so often signifies the Punishment of Sin, which in this case was Death, what Exception can be made against these words of (a) Chrysostom? What is the meaning of these words, In whom all have sinned? 'tis this, he falling, even they who did not eat of the Tree, were by him made mortal, even as if they themselves had fallen, saith (b) Theophylact, when he did. For, saith Theodoret, He being obnoxious to the Decree of Death, in that state he begat Cain and Abel, and others, ἀπαίτες ἐν ὧς ὁμοιωθεὶς θνήσκουσιν ὅσοι, all therefore became mortal, as being begotten of one that was mortal. And seeing it is said ἡμαρτητοὶ, or ἡμαρτηκότες ἑσσοῦνται, they shall be sinners, who are to suffer punishment; why may not these words, by the disobedience of one many were made sinners, admit the sense which Chrysostom, Oecumenius, and Theophylact give them? Τῷ ἑνὶ ὡς ἀδύνατος κατέσθαι, καὶ καὶ ἄλλοις θανάτῳ, they shall for his Disobedience be subject unto Death and Punishment, the effects of sin; For, saith S. Chrysostom, 'tis no absurdity to say, that he sinning, and so being mortal, they

(a) Τὸ δὲ ἔστιν ἐφ' ᾧ πάντες ἡμαρτον, ἐκείνου περὶ ὅλου, καὶ οἱ μὴ φαργοῦντες ἀπὸ τοῦ ξύλου, γενόμενον ἔξ ἐκείνου, παίτες θνήσκουσι. Chrysost. in locum.

(b) Ὡς ἂν καὶ αὐτοὶ πλάσαισιν διότι ἐκείνου ἐπίσταν. Theophyl. in locum.

who proceed from him should be mortal also ; but how can it justly follow, that by his Disobedience another should be made a sinner, for such an one will be found to deserve no punishment, as not being personally a sinner ? Τὸ δ' ἐκ τῆς ἀμαρτίας ἐκείνου ἕτερον ἀμαρτωλὸν γινέσθαι ποίαν ἀπολαύειαν ἔχει ; εὐμεθέσειν, ὡς αὐτὸν μὴ δὲ δικίῳ ὀφείλων ὁ τοιοῦτος ἔχει μὴ οἰκοδμεν γέγονεν, ἀμαρτωλός. 'Tis true, we meet not with the words ἡμαρτῶν and ἀμαρτωλοὶ καλεσάμενοι in this sense elsewhere in the *New Testament* ; but then this may be, because the Comparison is not elsewhere made, betwixt the first *Adam*, and the effects of his Disobedience, and the second *Adam*, and the effects of his Obedience to the Death ; and because the opposite Phrase, δίκαιοι καλεσάμενοι, required that the words opposed should be used in the *Metonymical* sense ; for when the *Apostle* saith, *by the obedience of one man many were made righteous*, it is evident he spoke not of *Christ's* Active Obedience, but of his Passive Obedience, or suffering Death for us. For (1.) The whole Chapter is employed in setting forth the Benefits accruing to us by his Death, v. 6, 8, 9, 10, 11. (2.) The effect of this Obedience is our Justification, now that, through the whole *Scripture*, and in this very Chapter, is constantly ascribed to the Death of *Christ*, and his Blood shed for us, v. 9, 10, 16, 17, 18. (3.) The Disobedience by which many were made sinners, is plainly declared by the *Apostle*, to be one single Act of Disobedience in *Adam*, and therefore the Obedience opposed to it cannot in reason be the Active Obedience of *Christ's* whole life, but that Obedience to the Death which the

Apostle mentions, *Phil.* 2. 6. 8. Now by this Passive Obedience we cannot be made formally Righteous, but only *Metonymically* by being made partakers of that Freedom from the Condemnation and guilt of Sin, and that Reconciliation which *Christ* purchased by his Meritorious Death and Passion. *Dissolvens enim eam qua ab initio in ligno facta fuerat inobedientiam, obediens factus est usque ad mortem, mortem autem crucis, eam qua in ligno facta fuerat inobedientiam, per eam qua in ligno fuerat obedientiam sanans.* *Iren.* 1. 5. c. 56. Moreover, we in the *New Testament* find frequently expressions equivalent to these ; as (1st.) when *Christ* is said to bear our sins only because he bore the punishment due to them. (2^{dly}.) When he is said to be made Sin for us, *2 Cor.* 5. 21. He being made so not by contracting the guilt of our Sins, but only by suffering punishment for our Iniquities. And when he is said to appear a second time χωρὶς ἁμαρτίας, without sin, *Heb.* 9. 28. i. e. without another's Sacrifice, in which he was to suffer for our Sin. And when it is said that by sin, *Rom.* 8. 2. i. e. by his Sacrifice for it, he condemned sin in the flesh. And 3^{dly}. when he is said to be made a Curse for us, *Gal.* 3. 13. he being only so by suffering the death which the Law stiled accursed, and not as being so in the sight of God.

Ver. 20. ἵνα πλεονάσῃ τὸ θάνατον, the Law entered that sin might abound unto death. Hence it is stiled the letter that killeth, the Ministry of Death, and of Condemnation, *2 Cor.* 3. 6, 7, 9. and said to subject all that are under it, to a Curse, *Gal.* 3. 10.

CHAPTER VI.

Verse 1. **W**Hat shall we say then ? a shall we continue in sin, [Gr. what do we say then ? (do we say this) let us (who have received this grace) continue still in sin] that grace may abound [towards us ? that is, do we by declaring that we are justified freely by Grace, through the Redemption that is in *Christ* Jesus, Chap. 3. 24. and that as sin abounded, grace did more abound, Chap. 5. 20 give occasion to this Inference ?

2. God forbid [we should make any such inference from, or any use of this Doctrine, so contrary to that very Baptism by which we enter into the Christian Covenant, and put on *Christ*, for] how shall we who are dead, [Gr. have died] to sin [by our Baptism, or entrance into the Christian Covenant, live longer therein ?

3. [For] know ye not that as many [of us] as were baptized into, [and by that Baptism professed our selves Disciples of] Jesus *Christ*, were baptized into [the likeness of] his death, [and so engaged to die unto sin, as he

died for sin, *1 Pet.* 4. 1, 2. and to live to him that died for us, and rose again ? *2 Cor.* 5. 15.

4. [For] therefore we are buried with him by baptism, [plunging us under the water] into [a conformity to his] death, [which put his body under the Earth,] that like as *Christ* was raised up from the dead by the glory [ous power] of the Father, even so we also, [thus dead in baptism] should [rise with him, and] walk in newness of life.

5. For if we have been planted together in the likeness of his death, [by dying unto sin,] we shall be also in the likeness of his Resurrection, [by being so risen from our death unto sin, as never to let sin have any more dominion over us, but dying unto sin once for all, and henceforth living unto God, v. 9, 10.

6. [And thus we stand engaged to die to sin] knowing this, that our old man is [was] crucified with him, that the body of sin, [i. e. the appetites of the body, which subject us to sin]

sin,] might be destroyed, that henceforth we might not serve sin, [for he bore our sins in his own body on the Cross, that we being dead to sin, might live unto righteousness, 1 Pet. 2:24.] [Which we shall not do if we be truly dead unto it,] for he that is dead is freed from sin. [1. Pet. 4:4. He sins no more.]

8. Now if we be [thus] dead with Christ, we believe that we shall also live with him, [not a spiritual only, but an happy, and immortal life.]

9. [And thus conformed to his death we should be, and therefore] knowing that Christ being raised from the dead, [now] dieth no more, death hath no more dominion over him.

d 10. For in that he died, he died once to sin, [or for sin, i. e. in that he died to the putting away of sin, Heb. 9. 26, 28. he died ~~this~~ once for all,] but in that he liveth, he liveth unto God; [i. e. the life he liveth is an eternal life, wholly dedicated to the glory of God.]

e 11. & Likewise reckon ye also your selves to be indeed dead unto sin, but living to God, through Jesus Christ our Lord.

12. Let not sin therefore reign in your mortal body that you should obey it in the lusts thereof.

13. Neither yield ye your members [any longer] as instruments of unrighteousness to sin, but yield [up] your selves [entirely] to [the service of] God, as those that are [with Christ] alive from the dead, and [yield] your members as instruments of righteousness to God.

14. [And say not this is beyond your strength, seeing the Law in your Members leads you captive to sin,] for sin shall not have dominion over you; for you are not under the [Padagogy of the] Law, [which gives the knowledge of sin, but not sufficient strength to mortifie it,] but under [that Obedience of] grace, [which affords that spirit of life in Christ Jesus, which frees us from the law of Sin and Death.]

15. What then? shall we [go on in] sin, because we are not under the law, [which

condemns us for every transgression,] but under [that Covenant of] grace, [which allows the pardon, and promises the forgiveness of it? Heb. 8. 12.] God forbid, [That we should continue in the sins forbidden by the Law, because we are not under the Law.]

16. Know ye not [this,] that to whom ye yield your selves servants to obey, his servants ye are to whom ye obey, [and from him you must expect your wages,] whether [you be the servants] of sin to [receive the wages of sin, which is] death, or [the servants of God] by obedience to [the obtaining the fruits of] righteousness.

17. But God he thanked that, [and God be thanked that though formerly, v. 13.] ye were the servants of sin, but [yet since your Conversion] you have obeyed from the heart that form of [Christian] Doctrine, which was delivered to you.

18. Being then [for being] made free from [the Law of] sin, [by the grace, and assistance of that Spirit of Life, the Gospel Ministers, Rom. 8. 2.] ye became servants unto righteousness.

19. I speak after the manner of men, i because of the infirmity of your flesh; for as you have yielded your members servants to uncleanness and to iniquity to [commit] iniquity, even so now yield your members servants to righteousness unto holiness.

20. [Now, I say, for before you could not do it,] for when you were the servants of sin, ye were free from righteousness, [doing then no service at all to it.]

21. [And that you may not be still enamoured with your former service unto sin, I ask,] what fruit had you then in [from] those things of which you are now ashamed? [surely none worthy to be compared with the fruits of righteousness,] for the end of those things is death.

22. But now being made free from sin, and become servants to God, you have [at present] your fruit unto holiness, and the end thereof [will be] everlasting life.

23. For the wages of sin [to its servants] is death, but the gift of God [to his] is eternal life through Jesus Christ our Lord.

Annotations on Chap. VI.

a Verse 1. **N**OTE here, that if the Faith, to which St. Paul in this Epistle doth ascribe Justification, did not only oblige us to; but even comprehend Evangelical and constant Obedience, there could be no colour for this Objection, that therefore must be a mistake.

b Ver. 4. *Συμεσθοντες εν νεκρω βαπτισμῳ*. we are buried with him in baptism.] It being so expressly declared here, and Coloss. 2. 12. that we are buried with Christ in Baptism, by being buried under Water: And the Argument to oblige us to a Conformity to his Death, by dying to sin, being taken hence, and this Immersion being religiously observ'd by all Christians for Thirteen Centuries, and approved by our Church, and the Change of it unto Sprinkling, even without any allowance from the Author of this Institution, or any License from any Council of the Church, being that which the Romanist still urgeth to justify his refusal of the Cup to the Laity, it were to be wish'd that this Custom might be again of general use, and aspersions only permitted, as of old, in Case of the Clinici, or in present danger of Death.

c Ver. 8. *Συζήσομεν αὐτῷ, we shall live with him* ;] As being delivered by his Death, from that Death which is the Punishment of Sin, and having that Spirit which is the Giver of Life, and the Pledge and Earnest of it, imparted to us: It is this Life which is the Object of our Faith, and of this the Apostle speaks, 2 Tim. 2. 11. saying, *If we have been dead with him, we shall also live with him; if we suffer, we shall also reign together with him.*

d Ver. 10. *Ἀπέθανε ἑπανά, he died once for all*.] That is, Christ so died for our sins once, as never to undergo Death again, and therefore his living to God seems to import his Resurrection to Eternal Life; And so the Phrase is used by St. Luke, where, of the Children of the Resurrection, which can die no more, he saith, *they live unto God*, Luke 20. 26, 28. And in (a) Josephus, who saith, That they who die for God, *ζῶσι τῷ Θεῷ, live to God, as Abraham, Isaac, and Jacob, and all the Patriarchs do*; (b) they love that Piety which brings them to Eternal Life.

e Ver. 11. *Οὐτὼ ὑμᾶς, so also reckon ye your selves dead unto sin*.] Once for all, so as never to have any need of dying to it again, but as still engaged to live to God's Glory: For, say the Ancients, we can have but one Baptism, and this supposes we should be die to sin once, as never to have occasion

to perform that work again. Hence therefore it appears how far they are from Conformity to the Death of Christ, who still suffer sin to revive in them, after that by pious Resolutions and Repentance they have begun to mortify it, and so are still beginning again to die to it. And oh! that Christians would more carefully attend to this Conformity to the Death of Christ.

Ver. 12. *Εἰς τὸ ὑπακούειν, so obey it*.] For this Obedience to it in the Lustings of it, is a certain sign of the Dominion of Sin in us, and of our being none of Christ's Servants; for they that are Christ's, have crucified the flesh, with the affections and lusts, Gal. 5. 24.

Ver. 14. *Ἀμαρτία δὲ ἐνεδύσῃ, for sin shall not have dominion*.] This is a pious sense, but seems to some to give no place for the following Objection. Others therefore Paraphrase the words thus; *For then sin shall not have dominion over you, so as to condemn you for each transgression, for you are not under the Law* (which pronounceth a Curse on them that do not perfectly obey it) *but under* (that Covenant of) *Grace*, which affords Pardon, and Forgiveness of it,) 1 John 1. 7.

Ver. 17. *Χάρις ὃ τῷ Θεῷ, but God be thanked*.] He doth not here thank God that they had been the Servants of Sin, but that they who had been Servants to it, were become Obedient to the Precepts of Christianity, as our Lord thanks his heavenly Father, that he had hid these things from the wise and prudent, and revealed them to babes, Matth. 11. 25. i. e. That having hid them from the one, he notwithstanding had reveal'd them to the other.

The Particle *ἃ* is sometimes render'd, *and*, as Luke 9. 6. & 11. 18. Acts 3. 5. & 4. 36. & 8. 30. & 9. 17. & 11. 12. & 13. 15. & 15. 6. & 21. 14. & 23. 9, 13.

Sometimes, *then*, Acts 6. 2. 7. & 9. 13, 16. & 12. 3. Matth. 1. 19. Luke 8. 29, 35.

Sometimes *so*, Acts 7. 15. Rom. 8. 8.

Sometimes, *yea*, 1 Cor. 9. 16. & 13. 21. Rom. 11. 30. & 16. 19. 1 Cor. 2. 9.

Sometimes, *but*, in the sense of *yet*, Acts 28. 22. 1 Cor. 14. 1.

And, *yet*, Matth. 6. 9.

Sometimes, *for*, Luke 12. 2, 48. & 23. 14. Acts 7. 25. 1 Thess. 2. 16.

Also, Luke 12. 8. & 13. 6.

Moreover, 2 Peter 1. 15.

Howbeit, 1 Cor. 2. 9.

And so accordingly the words may be here

rendered, *And God be thanked, or, God be thanked then*, that though ye were the Servants of Sin, yet, and in the Verse following, ἐλδοθεωθέντες ὃ, *for being delivered.*

i Ver. 19. Ἀνθρώπων λέγω, *I speak after the manner of men.*] The *Apostle* doth not here speak, as some unhappily imagine, by way of excuse, for not using the best Argument he could use in this affair, but such as was best fitted to the Capacities, and Notions of those he writes to; for what inducements to yield their Members Instruments of Righteousness to that Holiness which will conclude in Life Eternal, could he use more rational and proper than this, that they had formerly yielded them Servants to commit that Sin, whose wages is Death; but he speaks this by way of Illustration of his Argument, or Exhortation. The sense which the *Ancients* put upon these words, is this, τὸ εἰς ὑπερὸν τὸ δίδωαι, *I frame my Exhortation with a due Consideration of the Infirmary of our Flesh*, requiring that only which even to Humane Reason seems highly equitable, viz. that you should do that service now to God, which you have formerly done to Sin. I rather think the *Apostle* discourseth to this effect: In this Discourse of your being Servants formerly to Sin, and your Obligation now to be Servants of Righteousness, I speak that which all Natural Men must have had Experience of, by reason of the Infirmary of the Flesh, and of which they may thence take a just Idea; requiring only, that as they have yielded their Members Instruments of Sin, so they would yield them Instruments of Righteousness.

And that this is the genuine import of the words ἀνθρώπων λέγω, *I speak after the manner of men*, may appear from the like use of it,

1 Cor. 10. 10. No temptation hath hapned to you, but that which is ἀνθρώπων common to humane nature, and supportable by Men of Reason; and from the constant use of the Phrase καὶ ἀνθρώπων λέγω, *I speak after the manner of men*, of which see Note on 1 Cor. 9. 8.

Ver. 23. Τὰ γὰρ ὀφώρια τῆς ἀμαρτίας θάνατος, *for the wages of sin is death.*] Hence Divines usually conclude, that even *Infants* must have sinned, because they are subject to Death: Now though this be so far true, that *Death came upon all Men*, and so upon *Infants*, by that sin of *Adam*, which rendred him, and by him all his Off-spring, subject to Mortality; yet this will no more follow from these words, than it will follow, that because the Wages of Rebellion is Death, all that die must be guilty of Rebellion. Moreover, the intention of the *Apostle* is not here to teach us that Death is the Punishment due to every Sin, but that that Death, which is in Scripture styled the second Death, and stands opposed to *Eternal Life*, will be the certain Issue of a Life spent in the Service of Sin. For the *Apostle* throughout this Chapter speaks of that Sin in which we continue, v. 1. and which we serve, v. 6, 20. and which so reigneth in our mortal bodies, that we obey it in the lusts thereof, v. 12. By which we yield our members instruments of unrighteousness to sin, v. 13, 19. In which we so serve Sin as to obey its Commands, v. 16, 17. and live free from Righteousness, or in neglect of it, v. 20. The wages, saith he, of sin thus reigning in, and served by us, is *Eternal Death*: 'Tis therefore manifest the *Apostle* speaks not here of sin imputed, but only of personal sin, nor of each single act, but of an habitual practice, or a course of sin.

C H A P. VII.

Verse 1. **A**ND of the truth of what I told you, Chap. 6. 14. that you are not under the Law, but under Grace, you cannot well be ignorant, for] Know ye not, Brethren, for I speak to them that know the Law, [i. e. to the Jews or Profelytes,] that the Law [to which you were espoused by Moses] hath dominion over a man as long as he liveth [only.]

2. [The case of a man thus under the Law, being like that of a Woman married to an Husband;] for the woman that hath an husband is bound by the Law to [cleave to, and be subject to] her husband so long as he liveth; but if the husband be dead, she is [then] free from the law of [subjection to] her husband.

3. So then [Gr. therefore] if while her husband liveth she be married to another, ^a she shall be [truly] called an adulteress; but if her husband be dead, she is free from that Law [which bound her to be in subjection to, and yield conjugal affection to her husband only,] so that she is no adulteress, tho' she be married to another man.

4. Wherefore, my brethren, [as the woman is become free from the Law of her husband by his death, even so] ^b ye also are become dead, [Gr. ἐθανάτωσθε ye have been made dead] to the Law, [and so free from it] by [the crucifixion of] the body of Christ, [which hath dissolved your obligation to the Law, as the death of the husband doth the obligation of the wife to him,] that ye should [or may] be married to another [husband,] even to him who is raised from the dead, that [by virtue of our union to him,] we may bring forth fruit unto God.

5. [We are, I say, become thus dead to the Law, this being necessary, that we might bring forth fruit unto God.] For when we were in the flesh, [i. e. when we lived under the carnal Ordinances of the Law,] the motions of sin which were [occasioned] by the Law, did work in our members to bring forth fruit unto death; [rendring us obnoxious to death, the punishment threatned by the Law to the transgressors of it.]

6. But now we are delivered from the Law, [and from the motions of sin caused by it,] ^c that being dead wherein we were held [in subjection as the wife was to her living husband,] ^d that we should serve God in newness of [that] Spirit [of life in Christ Jesus, which makes us free from the law of sin and death,] and not [as before] in the oldness of the letter, [which killeth, or subjeeth us to death, 2 Cor. 3. 6, 9.]

7. What shall we say then? Is the law [from which we must be delivered, that we may not obey the lusts of the flesh,] sin? [Is

it the cause of that sin which worketh in our members whilst we are under the Law?] God forbid [that we should say so;] nay, [so far otherwise is it that] I had not known sin but by the Law, [instructing me what is to be avoided as sin, and under what penalty,] for I had not known Lust, [i. e. the lustings or covetous desires of the heart to be things worthy of death,] except the Law had said thou shalt not covet, [and so made him that coveteth obnoxious to death, as being a transgressor of the Law.]

8. But [nevertheless] sin taking occasion by the commandment, wrought in me all manner of concupiscence, [which became mortal to me by virtue of the Prohibition of the Law.] For [whilst I was] without the Law sin was dead, [i. e. unable to have this effect upon me; for where there is no Law, there is no transgression, imputed to death, Chap. 5. 13.]

9. For ^e I [the Seed of Abraham] was alive [or indeed lived] without the Law once, [before the Law was given, I being not obnoxious to death for that to which the Law had not threatned death,] but when the commandment came [forbidding it under that Penalty,] sin revived, and I died, [i. e. it got strength to condemn me to death.]

10. And the commandment which was ordained to [or given for] life, [as teaching those things, which if a man do he shall live in them, Lev. 18. 5.] was found to me [transgressing it to be] unto death.

11. For ^g sin taking occasion by the commandment deceived me, [or inticed me to the commission of it, and by it [condemning me to death for that transgression,] slew me.]

12. Wherefore the Law [forbidding sin,] is holy, and the commandment [to abstain from it] holy, just, and good, [as requiring only what is equitable in itself, and good for me to do.]

13. Was then that which is good, made death to me? [Gr. hath that therefore which is good become death to me? (i. e.) is that the sole and proper cause of bringing death to me?] God forbid [we should so say,] but [this charge is to be laid upon] sin, [which] that it might appear sin, [i. e. pernicious and destructive,] working death in [or to] me, by that which is good, [i. e. the Law, made me obnoxious to death,] that sin by the commandment [forbidding it] ^h might become exceeding sinful, [i. e. abounding to death, by making me abound in new transgressions of the Law, Chap. 5. 21.]

14. [And that sin should thus prevail over us in this state of lapsed Nature to transgress the Law, and to become obnoxious to death by it, will not seem strange, if every Natural Man

Man considers the contrariety there is betwixt him and the Law;] for we know that the Law is spiritual, [and requires spiritual things,] but [every Natural Man hath cause to say of himself,] I am carnal, i sold under sin, [i. e. enslaved by my corrupt affections.]

15. [As may be easily discerned from the workings of our Conscience against the evil that we do;] for that which I do I allow not [in my own mind,] for what I would do, [in compliance with the Law] that [thro' the prevalence of my corrupt Nature] do I not; but what [through the Conviction of my Conscience] k I hate [to do,] that do I.

16. If then [it be so with me that] I do that which I would not, [by this unwillingness to act in contradiction to it,] I consent unto the Law that it is good, [and commands what is good for me to do.]

17. Now then [this being done by those corrupt affections which over-power me against the approbation of my mind, and the inclination of my will,] it is no more I [according to the better part from which I am denominated] that do it, but I sin that dwelleth in me, [i. e. in my flesh, v. 23. and captivates me to the obedience of it.]

18. [And upon this I have just ground to charge it;] for I know that in me, that is, in my flesh, dwelleth no good thing; for to will [that which is good] is present with me, [or to me,] but to perform that which is good, I find not [strength.]

19. For [in event, I find that] the good that I would [do,] I do not; but the evil which [the Law prohibits, and] I would not [do,] that [being over-power'd by the flesh,] I do.

20. Now if I [thus] do that I would not,

it is no more I, [chusing and approving the action in my mind,] that do this, but sin that dwelleth in me, [i. e. in my flesh, that hurries me to the commission of it against the Law, and inclination of my mind:]

21. [For so it is that] I find then [Gr. *lego*, indeed] a Law [in my Members so thwarting the Inclinations, and Convictions of my mind,] that when I would do [the] good [to which the Law directs me,] evil is present with me [to oppose, and hinder me from doing it.]

22. [I say, when I would do good,] for I delight in the Law of God m after the inward man, [my mind approving for some time, and being pleased with its good, and holy Precepts.]

23. But I see [or perceive] another Law [of the flesh] in my members warring against the Law of my mind, and bringing me into captivity to the Law of sin, which is in my members; for of what a Man is overcome, of that he is brought into bondage, 2 Pet. 2. 19. John. 8. 34. Rom. 6. 16.

24. [And being thus enslaved to that sin which renders me obnoxious to death, the wages of it, I am even forced to cry out,] O wretched man that I am, who shall deliver me from the body of [sin, which worketh] this death?

25. [And so] I [have great reason to] n n thank God through Jesus Christ our Lord, [whom he hath sent to redeem me from this death, to which I am obnoxious by sin.] So then, [to shut up this discourse, thus is it with me, whilst under the Law only, with the mind & I my self, [or I, the same Man,] serve o the Law of God, but with the flesh, the Law of sin.

F 2

Annotations

Annotations on Chap. VII.

a Verse 3. **Μ**ΟΙΧΑΛΙΣ ΧΡΗΜΑΙΣΤΩ, *she shall be called an adulteress.*] The *Apostle*, saith *Theodoret*, considers not here the permission given to the Woman divorced by the Law of *Moses*, to be married to another, as being taught by *Christ* not to approve of such Divorces: But the *Apostle* seems only to intimate that she hath no power to dissolve this Bond, by putting away her Husband, or that this Divorce rendered her Husband dead in Law to her, she being not to return to him again, *Deut.* 24. 4. Now this, saith the *Apostle*, is the Case of those who are under the Law, their entering into that Legal Covenant was the day of their *Espousals*, *Jer.* 2. 2. and they were married to it, or to him that put them in subjection under it, and were his *Spouse*, *Jer.* 3. 14. and so obliged to serve God in the oldness of the letter; but now this Law being dead, and you being espoused to another Husband, even *Christ*, *2 Cor.* 11. 2. are henceforth bound to serve God according to that new spiritual Law which he hath given you, and not according to the letter of the Old Law.

b Ver. 4. *Ἐθανάτωσιν ἐπὶ νόμῳ.* This Phrase, *Ye are dead to the Law, or ye have been made dead to the Law*, is, say *Interpreters*, the Law is put to death to you; for to that, say they, the drift of the Discourse directs: But (1.) this Interpretation puts a plain force upon the words, without any Instance that they are elsewhere used in this sense. (2.) The parallel words, *Gal.* 2. 19, 20. run thus; *I through the Law am dead to the Law, that I might live to God: I am crucified together with Christ.* Now those words seem to fix the proper sense of these, shewing it to be also this; Ye are dead to the Law, that is, you are free from subjection to the Precepts of the Law, which as an Husband had dominion over you, and from the Motions of Sin which are by the Law, as if you were dead. To strengthen this Interpretation, let the *Hebrew* Phrase be noted; (a) *When a Man dies he is made free from the Commands*, the Law *μὴ κρείσσας* hath no dominion over him, no power to subject him to the Motions of Sin, which are by the Law, for he that is dead is free from sin, *Chap.* 6. 6, 7. So that he doth no longer *δουλεῖν* serve the Motions of it, and hence the *Apostle* makes this Inference; That if we be dead with *Christ*, and buried with him, or crucified together with him, Sin *ὁ κρείσσας* shall not have dominion over us, as it had

whilst we were under the Jewish Dispensation; for we are not under the Law, but under Grace. And again, *Walk in the spirit, and ye shall not fulfil the lusts of the flesh*, *Gal.* 5. 16. & v. 18. For if ye be led by the Spirit, ye are not under the Law. Wherefore the sense of these four last Verses seems to be this; The Law hath dominion over a Man as long as he lives [under it,] for the case of a Man's Subjection to the Law is in this, like to the Woman's Subjection to her Husband, it continues whilst he lives, but when he is once dead, she is free from any further subjection to him, seeing he being dead, can have no further power over her, and so she must be free to be married to another: In like manner you being made dead to the Law to which you were espoused by the death of *Christ*, as being buried and crucified together with him, the Law can have no farther power over you, to retain you in subjection to it, and so you must be free to be married, or put into subjection to another Husband even *Christ*, to whom I have espoused you, *2 Cor.* 11. 2. and the Law itself being also dead to you, through the Death of *Christ* abolishing it, and freeing *Christians* from the power and obligation of it, you are free to marry another Husband, even *Christ*.

Ver. 6. *Ἀποθανόντες.*] The *Syriack* and c *Arabick* Versions, *Origen*, *Theodoret*, *Oecumenius* and *Theophylact* read *ἀποθανόντες*, we being dead to that in which we were held, which, saith *Origen*, is undoubtedly the best reading: And this reading confirms the sense of the fourth Verse as to these words, *Ye are dead to the Law*, which I have offer'd in the Paraphrase; i.e. we being freed from the Obligation and Commands of it, and so from the Lustings and Motions it wrought in us.

Ibid. *ὅς ἐδούλευ ἡμᾶς ἐν καινότητι πνεύματος.* d *that we might serve God in the newness of the spirit.*] The Law, and the Gospel are by the *Apostle* in this distinguished; that the first is only the ministration of the Letter, the other of the Spirit, *2 Cor.* 3. 6, 7, 8, 9. The Ministration of the Spirit is also declared to be the Fruit, not of the Law, but of the hearing of Faith, *Gal.* 3. 3. Hence the *Apostle* here infers, That we must be dead unto, or free from subjection to the Law, that we may be enabled to serve God in newness of Spirit. Whence it is evident, that to serve God in the Spirit, is not to enjoy the spiritual sense of the Law, as Mr. le Clerk thinks.

Ver. 9. *Ἐγὼ ὃ ἔζων χωρὶς νόμου.* e *I was alive*

without the Law.] Περὶ τῆς Μωυσέως, before the Law of Moses came. So Chrysostom, Oecumenius, Theophylact.

Ver. 10. Ordained.] This word is not in the Original, you may therefore Paraphrase the words thus ; [*The Commandment which was given for life, i. e. with this Promise, Do this and live, was found to me unto death.*]

Ver. 8. 9, 10, 11. For the Explication of these four last Verses, let it be noted,

First, That it is the Opinion of Judicious Commentators, that when the *Apostle* saith, *Sin taking occasion by the commandment, wrought in him all manner of concupiscence, v. 8. and deceived him, v. 11.* he means that it did this by saying only, *Thou shalt not covet*, but affigning no Punishment to him that coveted. But this Interpretation cannot stand, for these two Reasons: For, first, it plainly contradicts the words of the Law, which pronounceth a Curse upon every one who continues not in all the things written in the Law to do them; and much more doth it contradict the Drift of the *Apostle's* Discourse in this, and the Epistle to the *Galatians*, viz. that the Law required Perfect Obedience to its Precepts; condemning him to Death, or rendring him obnoxious to Condemnation, who in any thing transgressed it, and so could be no means of Justification, as many as were under the Law, being under the Curse, because Transgressors of it.

Secondly, This agrees not with the following Reason, or the Nature of the thing; for if the Law given encouraged them to covet, because it had no present Penalty annexed to it, they must be more free to covet, or follow their Natural or Carnal Inclinations, when there was no Law at all forbidding them to covet; and therefore Sin could take no more occasion by a Law without Penalty, than by none at all, to work in us all manner of Concupiscence, nor could Concupiscence be dead without the Law, more than with it.

The old and common Interpretation is this, That the Prohibition of what we desire makes us to think the Enjoyment of it more sweet and valuable, or at least provokes the Carnal Mind, which is not subject to the Law of God, to a more fervent lusting after it; *Dum prohibita non tam refugit quam ardentius expetit*; and this agrees very well with this Expression. Or,

Thirdly, Sin is in Scripture represented as an Enemy that seeks our Ruine and Destruction, and takes all Occasions to effect it: It is here said to war against the Mind, v. 23. elsewhere to war against the Soul, 1 Pet. 2. 11. to surround, and beset us, Heb. 12. 1. to bring us into Bondage, and subjection, and get the dominion over us, Rom. 6. 12. to entice us, and so to work our Death, James 1. 15, 16. and to do all that *Satan*, the Grand Enemy of Mankind, doth, by tempting, and solli-

citing us to the Commission of it; when therefore it finds a Law which threatneth Death to the Violation of it, it takes occasion thence more earnestly to tempt, and allure us to the Violation of it, that so it may more effectually subject us to Death and Condemnation upon that account; for the sting of death is sin, and the strength of sin is the law, condemning us to Death upon the Violation of it: Thus when God had forbidden, under the pain of Death, the eating of the forbidden Fruit, *Satan* thence took occasion to tempt our first Parents to the breach of it, and so slew them, or made them subject to Death: *ἠπάτησε, he deceived them*, Gen. 3. 13. 1 Tim. 2. 14. which is the word here used, v. 11.

Secondly, Observe the Import of the Phrase, *Without the Law sin was* (or is) *dead*, which seems not to be this, That the Inclinations of Men to sin were in their Nature less, when they were unrestrained by a Law; but rather this, that sin was then comparatively dead, as to its power of Condemning us to Death: And this, first, the *Antithesis* doth plainly hint, for thus it runs, *Without the law ἀναπνία νεκρὸν ἦν ὁ ἥλιος, sin was dead, but I was living; but when the commandment came, sin revived, and I died.* How were Men living before the Law, but because then no Law condemned them? Sin therefore must be then dead as to its power of Condemning. How did they die when the Law came, but by the Law condemning them to death? Sin therefore then revived as to its Condemning Power, which it received first from the Sin of *Adam*, which brought Death into the World, and next from the Law of *Moses*, which entred that the offence might abound, and reign more unto death, Rom. 5. 20, 21. For though Sin was in the World from *Adam* unto *Moses*, or until the Law given, yet was it not imputed unto Death, when there was no Law given, that did threaten Death unto it; so that Death reign'd, in that Interval, by virtue of *Adam's* sin alone, even over them who had not sinned after the similitude of *Adam's* Transgression, i. e. against a Positive Law forbidding it under the Penalty of Death, which Law being delivered by *Moses*, Sin revived, (i. e.) it had again its force to condemn Men as before to Death, by virtue of a Law which threatned death to them: And in this sense doth the *Apostle* seem to say, that the Law was added because of Transgressions, Gal. 3. 19. to convince us of the Wrath and Punishment due to them; and that the Law therefore worketh wrath, because where no Law is, there is no Transgression, Rom. 4. 15. subjecting us to Wrath, or no such sense of the Divine Wrath, as where a plain Divine Law threatning Death and Condemnation

nation is violated; upon the sense thus given of these two Phrases, doth our Exposition stand.

Ver. 13. Καὶ ὑπερβαλὼν ἀμαρτίαν, *exceeding sinfid.*] That it might appear ὡς θάνατον ὑπερβαλὼν, Chap. 5. 20, 21. *abounding unto death*, and so exceeding vile, and hateful to us, the end and wages of it being death, and condemnation, Chap. 6. 21, 23.

i Ver. 14. Πεπεσμένον ὑπὸ τῆς ἀμαρτίας, *sold under sin.*] i. e. *In peccati potestatem libidinis & concupiscentie pretio redactus*, Origen. So enslaved to it, saith Theophylact, ὥστε μὴ ἀναβλέπει δυνάμεται, *that he could not look up*; a willing Slave, who had sold himself to it, saith Theodoret. And this is continually the import of the Phrase in the Old Testament, as when it is said of Ahab, 1 Kings 21. 20. πῶς πωρῶσαι ποίησας τὸ πονηρὸν, *thou hast sold thyself to do wickedly*; and v. 25. ἐπέδωκεν ποίησας τὸ πονηρὸν, *he sold himself to do wickedly*. Of the Jews, Isa. 50. 1. ταῖς ἀμαρτίαις ὑμῶν ἐπέδωκεν, *you have sold your selves to your Iniquities*. And of the Jews, who under Antiochus Epiphanes revolted from their Religion to Heathenism, it is said that ἐπέδωκαν τὸ ποίησαι τὸ πονηρὸν, *they sold themselves to do evil*, 1 Maccab. 1. 15.

k Ver. 15. Ὁ μισῶ, *that which I hate.*] Ὅτι ἡδονὴς καὶ ἀδελφολογίᾳ ποιεῖται ὡς ἀδελφολογία, *being allured with pleasure, we*, say Theodoret and Oecumenius, oft do those things which are abominable, as being opposite to the Law; for whilst the Law represents Sin as pernicious, and destructive both to Soul and Body, it is as natural for all Men to hate it, as to love themselves; but then, as Photius saith, when τὸ ἡδὺ τῆς πλεονεξίας, *the sweetness, or pleasure of the action is proposed to the mind, the hatred goes off*, and the Soul is wrought up to an affection to it; and thus it is with every enlightened Man, that sins against his Conscience, and doth the evil which he would not do. These words, saith Origen, shew that the carnal man, of whom he speaks, resistere aliquantulum vitiis conatur, *endeavours a little to resist his vices*, legis sc. naturalis instinctu, *by the instinct of the Law of Nature*, but that at last he is overcome by them, and oppressed with them.

l Ver. 17. Ἡοῦσα ἐν ἐμοὶ ἀμαρτία, *sin that dwelleth in me.*] This he speaks, saith Theodoret, calling τὴν τῆς ψυχῆς, καὶ τῶν παθῶν τὴν δουλείαν, *the slavery of the Mind, and the dominion, or as Theophylact, the tyranny of the Passions, Sin*. It is, saith Origen, Lex, & Voluntas Carnis, quæ captivos nos ducit in lege peccati, *the Law, and Will of the Flesh, which leads us captive to the Law of Sin*. Hence this Sin dwelling in us, is so often

stiled *the Law of sin in our members*, v. 20. 21, 22, 25. Chap. 8. 2. Here the Apostle seems to speak according to the Philosophy of the Heathens, with which the Jews began to be acquainted, that Man was not to be denominated from his Body, or his Sensual, or Carnal Part, but from his Mind, his νῦς, or λογικὴ διάνοια, which in (b) Philo's Phrase is ὁ ἐν ἐκαστῷ ἡμῶν ἀνθρώπων, *the Man within us*; (c) ὁ πρὸς ἀλήθειαν ἀνθρώπων, *the true Man*, the Man properly so called. Who saith moreover, λέγει ὁ ταῦτα ὁ ἀληθινὸς ἀνθρώπων ὁ ἐν ψυχῇ ἐκείῃ, *this saith the true Man, the reprovor in the Soul*. And of himself he speaks thus; *Men may have power over my Body, but that is nothing to me, ἐγὼ δὲ ἀπὸ τοῦ χρείστον ὁ ἐν ἐμαυτῷ διδόναις χρησιάζομαι*, *for I am denominated from my mind, the better part, according to which I design to live*.

Ver. 22. Κατὰ τὸ ἔσω ἀνθρώπον, *according to the inward man.*] It is plain the Inward Man here cannot signify the New Man (which is created after God in righteousness and holiness, Eph. 4. 24. and which is not put on, till all old things are past away, 2 Cor. 5. 17. and all things are become new, and till we have put off the old Man with his deeds, Coloss. 3. 9, 10.) For sure this cannot be said of him, who is still carnal, sold under sin and captivated to the law of sin which is in his Members; but only the Mind of Man, the νῦς, as the Apostle doth interpret himself, v. 25. So Origen informs us, That the Soul using the Body as its Instrument, is called ὁ ἔσω ἀνθρώπων, *the inward man*, Contra. Cels. l. 7. p. 357. Ἐσω ἀνθρώπων τὸ νῦν λέγει. So Theodoret, Oecumenius, Theophylact. So the very next Verse shews the words running thus; *I delight in the Law of God in the inward man, but I see another law in my members warring against the law of my mind*, (i. e.) of my inward Man. And so the Apostle useth the Phrase when he saith, 2 Cor. 4. 16. that though ὁ ἔσω ἀνθρώπων *the outward Man* (i. e. the Body was corrupted, yet ὁ ἔσω ἀνθρώπων *the inward man was renewed day by day*. And that this Delight is no Evidence of a Regenerate Man, is evident from the Example of the stony ground, which heard the word μετὰ χαρῆς with joy, Matth. 13. 20. Of Herod, who heard John Baptist ἡδυναι with delight, Mark. 6. 20. Of the Jews, who rejoiced in his light, John 5. 35. and heard our Saviour gladly, Mark 12. 37.

Ver. 25. Εὐχαριστῶ τῷ Θεῷ, *I thank God.*] The Latin Version, and one Greek Copy, read χάρις τῷ Θεῷ, *the grace of God*; but the Syriack, Arabick, and all the Greek Commentators agree with our Translation, which therefore is to be preferr'd before that Location.

o Ibid. Αὐτὸς ἐγὼ, *the same man* ;] Of whom he had before spoken, not I Paul now writing this *Epistle*. It hath been a Controverſie ſince St. *Auſtin's* time, whether St. Paul here ſpeaketh in his own Perſon, or in the Perſon of a Regenerate Man, or only in the Perſon of a Jew conſiſting with the Motions of his Luſts, only by the aſſiſtance of the Letter of the Law, without the Aids, and powerful Aſſiſtance of the Holy Spirit ; which is as great an Inſtance of the Force of Prejudice, and the Heat of Oppoſition to pervert the Plainest Truths as can be haply produced ; for, I think, nothing can be more evident, and unqueſtionably true than this, That the *Apoſtle* doth not here ſpeak of himſelf in his own Perſon, or in the ſtate he was then in, but as the ancient Commentators do interpret him, δι' αὐτοῦ ὁ Ἀπόστολος ἢ κοινὸν ἀνθρώπων διηλοῖ, *by himſelf he repreſents Man in common*, and ſaith not, as he might have done, You that are under the Law are carnal, but τὰ ἐνὶ ἐμῷ ἐφ' ἐαυτῷ ὁμιλίζων, καὶ τὸ πνεῦμα, καὶ σφοδρὸν ἐκλύων, καὶ λεόντων τῇ περὶ ἐαυτὸν ἡμιμάλογοις, *repreſenting what belonged to them in his own Perſon, and ſo taking off the harſhneſs, and mollifying the invidiouſneſs of the Sentence, by ſpeaking of it in his own Perſon, he ſaith, I am carnal, ſold under ſin.* So Photius and Oecumenius. Theodoret alſo doth inform us that the *Apoſtle* here, introduceth v. 14. ἢ περὶ ἡμεῶν ἀνθρώπων πολλοῦρκύμενον ὑπὸ τῶν παθῶν, *A Man before Grace overcome by his Paſſions* ; for he calls him Carnal who had not yet obtained the Aſſiſtance of the Holy Spirit. And again v. 23. he adds, That the *Apoſtle* having diſcourſed all theſe things, ὥς ἐδιδάκτικὸς καὶ περὶ ἡμεῶν ἡμεῖς, *to ſhew what we were before Grace*, and what we were made after Grace, and as it were taking upon himſelf the Perſon of thoſe who before Grace were vanquiſhed by ſin, he groans and laments, as a Man ſet in the miſt of his Enemies, enſlav'd and conſtrain'd to ſerve, and ſeeing no help, and thus he ſhews the Law unable to help us. And ſo *Origen* alſo frequently in his Commentary on the place ; and St. *Auſtin* ſaith expreſſly and frequently, *Describitur homo ſub lege poſitus ante gratiam, Liber expoſ. quat. propoſ. ex Epiſt. ad Rom. Quo loco videtur mihi Apoſtolus transfiguraffe in ſe hominem ſub lege poſitum, ad Simplic. Mediol. l. 1. Et in hac verba, non ego operor illud, &c. loquitur adhuc ex perſona hominis ſub lege conſtituti nondum ſub gratia.* Though he was pleaſed afterwards to change his Opinion, and ſo gave occaſion to the perverting the plain ſenſe of the *Apoſtle*. For confutation of this dangerous Opinion, I need not ſay much after the Labours of *Arminius*, the Reverend Dr. *Hammond*, Mr. *Bull* and Mr. *Kettewel*, who have made it maniſeſt,

First, That it is uſual with the *Apoſtle* to make this *Metachemiſm*, or to ſpeak eſpecially of things that might be otherwiſe offensive, or ungrateful in his own Name, when indeed they belong not to him, but to other Men ; as in theſe words, *Rom. 3. 7. If the truth of God hath more abounded through my lie, why am I alſo judged as a ſinner ? i.e. not I Paul, but I who make this Objection.* So *Gal. 2. 16, 17. 1 Cor. 4. 6. Theſe things μεταχρημάτιζα I have in a figure transferr'd to my ſelf, and Apollos for your ſakes.* So *1 Cor. 6. 12. 1 Cor. 13. 2. 1 Cor. 10. 22, 30. Eph. 2. 3. 1 Theſſ. 4. 17.*

Secondly, That ſuch things are in this Chapter ſaid of the Perſon ſpoken of, as can by no means agree to St. Paul, or to any Regenerate Perſon : To which may be added,

1. That had St. Paul ſpoken here of himſelf, conſidered in the ſtate in which he was at the Enditing of this *Epistle*, he muſt have contradicted what he had ſaid of himſelf in the *Epistle* to the *Theſſalonians*, and to the *Corinthians*, which were writ before this *Epistle*. For (1.) in his *Epistle* to the *Theſſalonians* he ſaith, You are witneſſes, and God alſo, how holily, and righteouſly, and unblameably we have behaved our ſelves among you that believed, *1 Theſſ. 2. 10.* In his ſecond *Epistle* to the *Corinthians* he ſpeaks thus ; This is our rejoycing, even the teſtimony of our conſcience, that in ſimplicity, and godly ſincerity, not in fleſhly wiſdom, but by the grace of God we have converſed in this world, *2 Cor. 1. 12.* That he knew nothing by himſelf ; for which to condemn himſelf, *1 Cor. 4. 4.* That he kept under his body, and brought it into ſubjection, *1 Cor. 9. 27.* Now, can the Man who is carnal, and ſold under ſin, who hath no power in him to do any good, who finds a law in his members warring againſt the law of his mind, and bringing him into captivity to the law of ſin, which is in his members, call God, and the Church to witneſs to his holy and unblameable Life ? Can he boaſt of keeping under his fleſhly Body, and bringing that into ſubjection, which by his own confeſſion, bringeth him into captivity ? Can he, who does not what he would in his Mind and Conſcience do, but what he hates ; not the good which he would, but the evil which he would not, do ; can he, I ſay, rejoyce in the Teſtimony of his Conſcience ? Can he honeſtly declare he knows nothing by himſelf, for which his Conſcience can condemn him ?

2. How oft doth the *Apoſtle* propoſe himſelf a Pattern to the Churches unto whom he writes, requiring them to be followers of him as he was alſo of Chriſt, *1 Cor. 11. 1.* And again, What things you have learned, and received, and heard, and ſeen in me, theſe do, and the God of love and peace ſhall be with you,

you, *Rom. 4. 8. i. e.* be you *carnal, sold under sin*, living in the Commission of the things you hate, and your Mind condemns, and doing what you judge to be evil, and yielding your selves captive to the Law of Sin, which is in your Members, and then the God of love and peace shall be with you. This sure is an absurd, if not blasphemous Exhortation, and yet, according to this Exposition, it must be suitable to the mind of the Apostle.

3. With what indignation doth he reject the Accusations of them, who look'd upon him as *walking after the flesh*, and how feverely doth he threaten them, how peremptorily doth he reject their scandalous imputation? declaring, that though he walked in the flesh, yet did he not walk according to the flesh, *2 Cor. 10. 2, 3.* and yet if he were *carnal, sold under sin*; if with the flesh he served the Law of Sin; if the Law of the fleshly Members warred against the Law of his Mind, and brought him into Captivity to the Law of Sin; he doth here in effect confess what there he peremptorily denies, and with such indignation doth reject.

4. This Exposition of the Seventh Chapter makes it entirely to confute the Chapter which immediately goes before, and follows after, and it gives an invincible strength to the Objections he endeavours to Answer in the Sixth Chapter. The first Objection there begins by way of Enquiry, *What do we say then, shall we still continue in sin that grace may abound?* His second by way of like Enquiry, *Shall we sin because we are not under the Law, but under Grace?* *v. 15.* God forbid, saith he, that it should be thus with any Christian; and yet, according to this Exposition, it was thus with himself, one of the best of Christians; for sure he must continue in sin, who was still sold under Sin, still serving the Law of Sin with his flesh; still doing that Evil he allowed not, the Evil which he hated, and he would not do; and who was still brought into Captivity to the Law of Sin which was in his Members.

Again, In his Answer to these Enquiries, he shews the Christian could not continue in, or live any longer in it, because he was dead to sin, his old Man was crucified with Christ, that the body of sin might be destroyed, that henceforth he might not serve sin, *v. 2, 6.* And because being dead too, he was freed from sin, *v. 7.* he was made free from sin, and become the servant of righte-

ousness. But can he that is sold under sin, and is brought into captivity to the Law of sin which is in his Members, be at the same time dead to sin, and free from sin? Can he who with his flesh serves the Law of Sin, be said to cease from sin, and not henceforth to serve Sin? Not to obey it in the lusts thereof, *v. 12.* not to yield his Members instruments of sin unto unrighteousness, *v. 13.* Surely there is as clear an Opposition betwixt the Christian represented in the Sixth Chapter, as free from sin, and in the Seventh, as miserably enslaved to the Law of Sin and Death which was in his Members, as betwixt Light and Darknes.

Again, He saith expressly, *Chap. 8. 2.* The Law of the Spirit of Life in Christ Jesus hath made me free from the Law of Sin and Death. Whereas the Person mentioned in the Seventh is sold under sin, is brought into captivity to the Law of sin, and crieth out under his Bondage, *O miserable man that I am, who shall deliver me from the body of this Death?* He therefore cannot be the Person freed by the Spirit from the Law of Sin and Death.

In fine, This Exposition of the Close of this Chapter, contradicts the beginning of it; for there the Apostle saith of himself, and all his Christian Brethren, that this was only their state under the Law, from which they are delivered, that they might bring forth fruit unto God, and serve him in newness of spirit. For what else can be the meaning of these words, *v. 5, 6.* For when we were in the flesh, the Motions of sin which were by the Law, did work in our Members to bring forth fruit unto death, but now we are delivered from the Law, that being dead wherein we are held, that we should serve God in newness of spirit, and not in the oldness of the letter. So that they who make the Apostle say of himself, that he was brought into captivity to the Law of Sin, which was in his Members, and to cry out, *O wretched man that I am, who shall deliver me from the body of this death?* i. e. this body of sin which worketh death; make him also to confess that the Motions of sin did still work in his Members, to bring forth fruit unto death; and therefore that he was still in the flesh. I therefore conclude this Discourse in the words of Grotius on verse 19. *Deo laus sit, quod optimi, i. e. trium priorum seculorum Christiani, hunc locum, sicut oportet, intellexerint, dictante illo spiritu per quem visa illorum regebatur.*

CHAPTER VIII.

Verse 1. **B**eing then married to this other Husband, Christ, and so freed from the Motions of Sin, which are by the Law, that we may serve God in newness of spirit, Chap. 7. 4, 5, 6.] There is therefore [*deez*, verily] now no condemnation to them ^a which are in a Christ Jesus [by Faith, they being such] who walk not after the flesh, [as whilst they were under the Law they did,] but after the spirit [conferr'd upon them by Faith in Christ.]

^b 2. For ^b the law of the spirit of life [given to them who are] in Christ Jesus, hath made me [believing in him] free from the law of sin and [so from that] death [which is the wages of it.]

^c 3. For what the law could not do, [i. e. that life, and that deliverance from death it could not give,] in that it was [made] weak through the flesh, [rending us subject to the transgression of it, and so to death,] God sending his own Son in the likeness of sinful flesh [did] and ^c for sin (Gr. *ὑπὲρ ἡμῶν ἀναπαρίας*, [and by a Sacrifice for sin] condemned sin in the flesh, [i. e. took away its power to condemn us, the condemnation due unto us for it, being inflicted on him.]

^d 4. That the ^d righteousness of the law, [i. e. the inward purity and righteousness the Law required,] might be [performed and fulfilled in [and by] us, who walk not after [the lusts of] the flesh, but after the [motions of the] spirit. Or,

That the Justification which the Law promised, by saying, *Do this, and thou shalt live*, Luke 10. 28. Deut. 4. 1. & 30. 15, 19. Ezek. 20. 11. And that *this shall be thy righteousness*, Deut. 6. 25. might be compleated in us, who walk according to the spirit, and so are absolved not only from Condemnation for our past sins, by Faith, but from Condemnation by the New Covenant, by walking according to the Spirit; for to be spiritually minded is life, v. 6.

Ver. 5. [Not after the flesh, I say,] for they that are of the flesh, do mind the things of the flesh [i. e. affect, and deserve, and pursue carnal things,] but they that are after the spirit [affect, desire, and pursue,] the things of the spirit, [and so the one pursues the things which tend to death, and the other those things which tend to life.]

6. For to be carnally minded is [the way which tends to] death, but to be spiritually minded is [the way that leads to] life and peace, [v. 7. which life and peace cannot be obtained by them that are carnally minded,]

7. Because the carnal mind is [that which sets us at] enmity against God; for it is not subject to the Law of God, neither indeed can be [subject to it, whilst it continues such.]

8. So then they that are in the flesh cannot

please God.

9. But [tis not so with you Christians, for] ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you. Now if any Man have not the Spirit of Christ [dwelling in him] he is none of his.

10. But if Christ be in you [by his Spirit,] e the body is dead, [it is indeed mortal] because of sin, [which will never cease to be in us till we die,] but the Spirit is life [i. e. will give life to it again] because of righteousness, [or of that Justification which is unto life, Rom. 5. 17, 18.]

11. But [for] if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, [by the Spirit dwelling in him,] shall also quicken your mortal bodies by his [same] f Spirit that dwelleth in you.

12. Therefore brethren, we are debtors not to the flesh, to live after the flesh [any longer, but rather to live after the Spirit.]

13. For if ye live after the flesh, ye shall die, [i. e. be subject to death, as the punishment of sin, or to the second death,] but if ye through the spirit do mortify the deeds of the flesh, ye shall live, [and your bodies shall be raised to eternal life.]

14. For as many as are led by the Spirit of God, they are the g sons of God.

15. For ye have not received h the spirit of bondage again to [the] fear [of death, as they who were under the Law did, that threatening death to every one that continued not in all things written in the Law to do them, Deut. 27. 26.] but ye have received the spirit of adoption [given to us because we are Sons, Gal. 4. 6.] whereby we cry, Abba, Father, [i. e. we are assured that God is our Father, and so that we are Heirs of God, and Sons of the Resurrection.]

16. [For] the Spirit it self, [Gr. the same Spirit] beareth witness with our spirit, that we are the Children of God, [and this gives us a full assurance of that blessed life, enabling us to conclude thus.]

17. And if [we be] children, then [are we also] heirs, heirs of God, and joint-heirs with i Christ, [the Son of God, now reigning gloriously in Heaven,] if so be we suffer with him, [and so be conformed to his image, v. 29] that we may be also glorified together.

18. [Which sufferings we have reason to endure for the securing this glorious estate;] for I reckon that the sufferings of this present time [we live in this World] are not worthy to be compared with the glory which shall be revealed k in us, [or to the Glory afterwards to be revealed to us.]

19. For [so desirable is it, that] l the ear- nest expectation of the Creature [subject now to vanity] waiteth for the manifestation

G

of

of the Sons of God, [i. e. the whole Race of Mankind earnestly expects it.]

20. For the Creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same, [i. e. the ἡ κτίσις whole race of men, ἡ κτίσις ἀνθρώπων, 1 Pet. 2. 13. were made subject to corruption, not of their own accord, but by reason of Adam, who by his sin subjected his Posterity to death and corruption, and the Earth to a Curse, Gen. 3. 17. and this Creature waiteth.]

m 21. In hope, because [Gr. ὅτι that] the Creature it self also shall be [then] delivered from the bondage of Corruption, into the glorious liberty of the Sons of God.

n 22. For we know that the whole Creation (all mankind) groaneth, and travelleth in pain together [under this bondage to Corruption] until now.

23. And not only they, but our selves also, who have the first fruits of the Spirit, even we our selves groan within our selves, waiting for the adoption, [viz. the glorious Resurrection, and thereby] the Redemption of our body.

p 24. [Waiting, I say, for it, though we do not see it.] for [as yet] we are saved [only] by hope, but hope [of a thing] that is seen, is not hope [truly so called] for what a man seeth, why doth he yet hope for?

25. But if we hope for that we see not, then do we with patience wait for it.

q 26. [And as Patience, so] likewise the Spirit also helpeth [to relieve us in] our infirmities, for [when we are burthen'd with them] we know not what to pray for as we ought, [whether for increase of Patience under, or deliverance from them: or if so, whether by absence from the body, or being clothed upon,] but the Spirit it self, [or the same Spirit, which testifies that we are the Sons of God, v. 16.] intercedeth for us with groanings that cannot be uttered, [Gr. with silent groanings after this Redemption, v. 23. 2 Cor. 5. 2, 4, 5.]

27. And he that searcheth the hearts [of the Saints] knoweth what is the mind [or the desire] of the Spirit, for he maketh intercession for the Saints, according to the will [or purpose] of God, [to give them this Redemption of the Body.]

28. And [though we know not in our distresses what to pray for in particular, or when we shall obtain this Redemption of the Body, εἰς αὐτὴν ὅ, yet] we know, that all things shall work together for good, [for securing this happiness] to them that love God, to them that are called [to the Adoption of Sons] according to his purpose [of bringing many Sons to glory by him, Heb. 2. 10. i. e. having predestinated us to the Adoption of Sons through Jesus Christ, according to the good pleasure of his will, Eph. 1. 5. according to his purpose in Christ Jesus, 2 Tim. 1. 9.]

29. For whom he did [thus]^s foreknow, he also did ^t predestinate [or appoint] to be conform'd to the Image of his Son, [by having their vile Bodies changed into the likeness of his glorious Body, Phil. 3. 21.] that he might be the first-born [or chief] among many brethren, [who are to be co-heirs and glorified together with him, v. 17.]

30. And [the method he used to bring those whom he had design'd to be thus conform'd to the image of his Son, was this, viz.] whom he thus predestinated, them he also called, [first to the Profession of the Christian Faith,] and whom he called, [upon their cordial embracing of that Faith,] them he also justified, [and so freed from condemnation to death,] and whom he justified, them he also ^u glorified.

31. What shall we say then? [Gr. what say we then] to these things? [i. e. what further ground of assurance, and so of patient waiting for these things can we want?] for if God be for us, who can [successfully] be against us? [so as to frustrate, or deprive us of this glorious State.]

32. He that [in pursuance of this design] spared not his own Son, but delivered him up for [the Redemption of] us all, how shall he not also with him, freely give us all things [belonging to that glory and happiness he hath purchased for us?]

33. Who shall lay any thing to the charge of God's elect? [i. e. to them who are called by him to Christianity, to hinder their Redemption, by charging them with that Guilt which rendreth them obnoxious to Death,] it is God that justifieth, [and who will therefore glorifie them.]

34. Who is he that condemneth [them to abide still under the power of Death?] It is Christ that died [to redeem them from it,] yea rather that is risen again [for their Justification, Rom. 4. 24. And if when we were Enemies, we were reconciled to God by the Death of his Son, much more being reconciled, we shall be saved by his life, Rom. 5. 10.] who is even at the right hand of God, [invested with all manner of power, that he should give eternal life unto them, John 17. 2.] who also maketh intercession for us, [and so is able to save us to the uttermost, εἰς τὸ παντελὸς, Heb. 7. 25.]

35. Who shall separate us from the love of Christ? [that love which he hath shewed in procuring this Redemption for us, v. 37.] shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36. Befalling us] as it is written [Psal. 44. 22.] for thy sake we are killed all the day long, we are accounted as sheep [appointed] for the slaughter.

37. Nay, [as there it is said, all this is come upon us, yet have we not forgotten thee, neither have we dealt falsely in thy Covenant, v. 17, 18.]

v. 17. 18. *so may all this happen to us, ἀλλ' but* ^x *may in all these things we are [already]* ^x *more than Conquerors through [the grace, and spirit of] him that loved us.*

38. *[And I trust after this happy Experience it will be so still,] for I am perswaded that neither [fear of] death, nor [hope of] life, nor [evil] Angels, nor Principalities, nor Pow-*

ers [persecuting us for Christ's sake,] nor [the] things [we endure at] present, nor things to come; [or which we may hereafter suffer.]

39. *Nor height [of honour] nor depth [of ignominy,] nor any other Creature [or thing,] shall be able to separate us from the Love of God, which is [vouchsafed to us] in Christ Jesus our Lord.*

Annotations on Chap. VIII.

a Verse 1. ^EN Χριστῷ, *in Christ.] The Phrase* ^{ἢ ἐν Χριστῷ, to be in Christ,} *faith Mr. le Cl. is often used by St. Paul, for being a Christian, which Note he borrowed from Castilio, who renders it Christiani facti; but if either of them mean only Christians by Profession, or by being only Members of the Christian Church, this will by no means agree with this place, or any other of like Nature; since freedom from Condemnation, and other Benefits conferr'd upon us through Jesus Christ, will not follow our being Christians in this sense, but upon a lively Faith in Christ, our Union to him by the Spirit; and our being so in him, as to become new Creatures, according to those words, v. 9. If any man have not the Spirit of Christ dwelling in him, he is none of his, 2 Cor. 5. 17. They that are Christ's have crucified the flesh, with its affections and lusts. See 1 Cor. 1. 30. 2 Cor. 10. 7. & 13. 5. Gal. 3. 28, 29. & 5. 6. 1 Thess. 4. 16. 1 John 5. 20.*

b Verse 2. ^{Ὁ ἵδνόμεν τῷ πνεύματι,} *for the Law of the Spirit of Life.] i. e. The Spirit of Christ giving me a new Life; is now another Law, or Rule of my Actions, freeing me from the Motions and Power of Sin, to which I was subject whilst under the Law, and from the Death to which that subjected me; or the Gospel, attended with the Spirit, hath wrought this freedom in me, as Methodius interprets the words, ὁ ἵδνόμεν τῷ πνεύματι, ὁ ἵδνεται τὸ εὐαγγέλιον, Method. apud Phot. p. 918.*

c Verse 3. ^{καὶ περὶ ἀμαρτίας, and for sin.] This Phrase in the Old Testament is the usual Phrase for a Sin-offering: So a Bullock for a Sin-offering is μόσχος περὶ ἀμαρτίας, Lev. 4. 3, 18. & 8. 2. 14. & 9. 2, 8. & 16. 3, 6, 27. & v. 9, 11. The Lamb for a Sin-offering is ἀεθάλιον περὶ ἀμαρτίας, Lev. 4. 32. or ἀμνὸς περὶ ἀμαρτίας, Lev. 5. 6, 7. Numb. 6. 16, And in like manner the Goat for a Sin-offering is χίμαιρα περὶ ἀμαρτίας, Lev. 5. 6. or χίμαρον, Lev. 9. 3, 15. & 10. 6. & 16. 5, 15, 27. & 23. 19. &c. the Dove for a Sin-offering is ὁ τρυγών περὶ ἀμαρτίας, Lev. 5. 7. & 12. 6. 8. & 14. 22, 31. & 15. 15. &c. The Sin-offering is τὸ περὶ ἀμαρτίας, Lev. 5. 8, 9, 11. & 6. 30. & 7. 37. &c. and so in many other places. This therefore is sufficient to establish the sense of these words given in the Paraphrase. Now the constant effect of this Sin-offering was this, To make an atonement for the Sin}

committed that it might be forgiven, and the guilt of it might be done away. It therefore seems most reasonable to interpret the effect of this Sacrifice delivered in these words, And for sin condemned sin in the flesh, agreeably to the constant design of all Sacrifices for Sin, and then these words must signify, not that he gave us power to kill sin, or by this Example of his Wrath against it, engag'd us to forsake our sinful Courses, but that he took away its Condemning Power; he condemned that which before condemned us, enabling us to say τὸς δὲ κατακρίνων, who is he that condemns us? It is Christ that died, Rom. 8. 34. He killed Sin, or made it dead by that Death which caused it not to be imputed to us to Death, 2 Cor. 15. 19. And this is the thing which the Law could not do, it could not give Life to a Person condemned to Death, Gal. 3. 21. it could not justify, or free us from Condemnation.

Ver. 4. ^{τὸ δικαίωμα τῷ νόμῳ, the Righteousness of the Law;]} *Is a Phrase which occurs only here, and Rom. 2. 26. where it plainly signifies the Righteousness contained in the Moral Law, or those Internal Principles of Holiness, Justice and Goodness, which are comprised in it, these being the weightier Matters of the Law, Matth. 23. 23. and the only things in which the Uncircumcision, or the Gentiles could keep, τὰ δικαιώματα τῷ νόμῳ, the Righteousness of the Law; Here therefore I conceive the Phrase bears the same sense, and confutes the vain Imaginations of the Antinomians.*

That which hath made most Commentators interpret the third Verse otherwise than I have done, seems to be this, That they seem not sufficiently to have considered the double effect of our Lord's Death and Passion, and the Order, in which they are placed in Scripture, viz. (1.) Freedom from Condemnation, Justification, and Reconciliation to God: And (2.) the Vouchsafement of his Spirit, as the Consequent of that Faith which rendreth us the Sons of God; God being first reconciled to us by Faith in his Son's Blood, and then giving us this token of his Love, viz. his Spirit to dwell in our hearts; by the first of which we are justified, and by the second we are sanctified; by the first freed from the Law of Death, by the second from the Law of Sin, 1 Cor. 6. 11. The first is

the Grace of God, we being Justified freely by his grace through the redemption that is in Christ Jesus, Rom. 3. 24. The second is, the gift through grace: The first Justification, the second ἡ δωρεὰ δικαιοσύνης, the gift following upon our justification, being justified freely by his grace, we have peace with God, Rom. 5. 1. And then, the love of God is shed abroad in our hearts, by the Spirit that he hath given us, v. 5. Ye are all Sons of God by faith in Christ Jesus, and because ye are sons, God hath sent the Spirit of his Son into our hearts, Gal. 4. 6. Whence he is here stiled the Spirit of Adoption, v. 16. Christ hath redeemed us from the Curse of the Law, that the Blessing of Abraham [i. e. Justification by Faith] might come upon the Gentiles, that they might receive the promise of the Spirit, Gal. 3. 14. For believing in him, we are sealed with the holy Spirit of Promise, Eph. 1. 14. Now these two being always connexed, the Apostle goes frequently from the one to the other; first mentioning our freedom from Condemnation, then our walking in the Spirit, v. 1, 2. Our freedom from the Guilt of Sin by the Death of Christ, v. 3. and then our fulfilling the Righteousness of the Law by the Spirit of Christ, v. 4. And because the Law could not justify, or free us from the condemning Power of Sin, therefore concluding that it could not give the Spirit of Christ to sanctify us, and that we therefore must be freed from the Law, that we might serve God in the newness of the Spirit, Rom. 6. 7. Gal. 3. 3.

c Ver. 10. Τὸ ὃν σῶμα νεκρὸν δι' ἁμαρτίαν, the body is dead because of sin.] That the Apostle speaks not here of a Moral, but of the Natural Death of the Body, appears from this consideration; that in the Verse following he speaks of this Mortal Body, and of the raising it from the dead; and that by the Spirit he doth not understand the Spirit of a Man, but the Holy Ghost, is also evident, because this Spirit, in the foregoing Verse, is the Spirit of Christ; in the following Verse, the Spirit that raised Christ from the dead, and will raise us, in whom he doth inhabit, from it.

Now the reason why after our freedom

from Condemnation by the Death of Christ, our Bodies are still subject to Death, is thus assigned by the (a) Fathers; Because should we have lived for ever in this imperfect state, we should have sinned for ever, and therefore God permits good men still to die, that sin might not live for ever in them, doing this not out of his displeasure to punish them for sin; but out of Mercy to free them from it.

Ver. 11. Διὰ τὸ ἐνοικεῖν τὸ πνεῦμα ἐν ὑμῖν, **f** by the spirit that dwelleth in you.] This is spoken according to the Opinion of the Jews, that the Resurrection shall be effected by virtue of the Holy Spirit, which they conclude from those words of the Prophet Ezekiel, Chap. 37. 9, 10. Come, O Spirit, from the four winds, and blow upon these dead, that they may live. Thus was our Lord raised from the dead, 1 Pet. 3. 18. Thus shall we be raised, who are the Temple of the Holy Ghost, saith this Verse. And with this agrees the Doctrine of the Ancient Fathers: Our Bodies rising by the Spirit, saith (b) Irenaeus, shall be made spiritual, and by the Spirit shall have life. (c) They who are dead and buried with Christ, may know that by the Spirit, which raised him up; they shall be raised. So Origen.

Ver. 14. Ὅτι τοὶ τέκναι τοῦ Θεοῦ, **g** Sons of God.] The strength of this Argument will be exceeding clear from these Considerations, That the adopted Sons of God, are Heirs of God, Joint-heirs with Christ, and so must reign with him, v. 17. which till they live again, and be raised from the dead, they cannot do; and that their Adoption is the Redemption of their Bodies from Corruption, v. 23. (2dly,) That we are then completely the Sons of God, when we are Sons of the Resurrection, Luke 20. 37. when we have overcome, according to those words, Rev. 21. 7. He that overcometh shall inherit all things, and I will be to him a God, and he shall be to me a Son. And something like this is that of the Jews on these words, Psal. 72. 17, וְשֵׁם יְיָ יִלְיָאבִּיטוּר Nomen ejus; for, say they, * his Name is called Finnon, quia ipse filiatorus est omnes dormientes in Pulvere, because he will raise, and so make Sons, all that sleep in the Dust.

(a) Deus eiecit hominem de Paradiso, & a ligno vitae longe transtulit eum, non invidens ei lignum vitae, quemadmodum quidam dicunt, sed miserans ejus, ut non perseveret semper transgressor; neque immortale esset, quod esset circa eum Peccatum, & malum interminabile, & insanabile, Prohibuit autem ejus transgressionem, interponens Mortem, & cessare faciens Peccatum. Iren. l. 3. cap. 37.

Ο Θεός μεγάλῳ εὐεργεσίᾳ παρέχεσθαι ἀνθρώπῳ τὸ μὴ διαρθεῖν αὐτὸν εἰς τὴν αἰῶνα ἐν ἁμαρτίᾳ ὄντα. Theoph. ad Autolicum. l. 2. p. 103.

Τὸν θάνατον ὁ Θεός πρὸς ἀνάστασιν τῆς ἁμαρτίας ὡς ἡμῶν εὐεργεσία, ἵνα μὴ ἐν ἀθανάτοῖς ἡμῖν ἐκτελέσῃ ἀθανάτου ἥ. Method. apud Epiph. Hær. 64. Sect. 60.

ἵνα μὴ ἀθανάτων ἡμῖν τὴν ἀφώρτισαν διαίτησιν. Basil. Tom. 1. Hom. quod Deus non sit Author mali. p. 368.

(b) Deinde per spiritum surgentia fiunt corpora spiritualia, uti per spiritum semper manentem habent Vitam. Iren. l. 5. c. 7.

(c) Scians se per spiritum ejus qui suscitavit Jesum a Mortuis vivificandos esse, & ad Christi similitudinem resuscitandos a mortuis. Orig. in Rom. 8. 11.

* Midraht Tillim in Psal. 93. 2.

h Ver. 15. Πνεῦμα δουλείας, *the spirit of bondage.*] That the Law was to the Jews a Yoke of Bondage the *Apostle* doth inform us, *Gal.* 5. 1. And that they who were under it, were in *bondage to the Elements of the World*, *Gal.* 4. 3, 8. that it *gended to Bondage*, and subjected its Children to *Bondage*, *v.* 24, 25, 31. that they were *all their life time subject to bondage*, thro' the fear of death, he informs us, *Heb.* 2. 15. And they had reason so to be, since, as the *Apostle* teacheth, the Law given by *Moses* did not exempt them from the Death which *Adam's* sin had brought upon them, but rather made that Death abound, and them obnoxious to it on many fresh Accounts; for the Law entered that the offence might abound [unto death,] *Rom.* 5. 1. And the Law coming, Sin revived, and I died; and the Commandment was found to be unto death, the Motions of Sin which were by the Law working in their Members to bring forth fruit unto death, *Chap.* 7. 4, 10. This therefore gives a clear account of the Paraphrase of the first part of the Verse, but we, saith he, shall live a Life immortal, and enjoy an happy Resurrection, as being the Sons of God, and in token of this we have received the Spirit of Adoption, enabling us to call God Father, and assuring us we are his Children, and so he being our God, must have prepared for us a City, *Heb.* 11. 16.

i Ver. 17. Κληρονόμοι ὡς Θεοῦ, *Heirs of God, joint-heirs with Christ.*] All having our share in this glorious Inheritance, tho' he, as the eldest Brother, hath the double Portion.

k Ver. 18. Eis ἡμᾶς often signifies, to, or towards us;] and is so rendred in this Epistle, *Chap.* 5. 8. Or, for us, as *Chap.* 16. 6. See for the first sense, *1 Cor.* 14. 36. *2 Cor.* 1. 11. & 9. 5, 8. & 10. 1. & 13. 3. *Eph.* 1. 8, 9. *Coloss.* 1. 6. *1 Thess.* 4. 8. *Heb.* 2. 3. And for the second, *1 Cor.* 15. 10. *2 Cor.* 2. 4. *Eph.* 3. 2. *Coloss.* 1. 25. *1 Thess.* 5. 18.

l Ver. 19. Ἀποκατάδοκία ἡ κτίσεως, *the earnest expectation of the Creature.*] Here it is to be noted, That in the Sacred Dialect, desire and expectation, is ascribed to Creatures in reference to things they want, and which tend to their Advantage, tho' they explicitly know nothing of them. Thus the Messiah is called ἀποκατάδοκία τῶν ἐθνῶν, the Expectation of the Gentiles, *Gen.* 49. 10. חֲמַרְרָה the Desire of all Nations, *Hag.* 2. 4.

m Ver. 21. Ἐν ἐλπίδι, *in hope.*] So the Syriack and many Greek Commentators do begin this Verse.

Ἀπὸ τῆς δουλείας τῆς φθορᾶς, *from the bondage of Corruption.*] That is, from the Mortality which all their lives long made them subject

to Bondage, *Heb.* 2. 15.

Ver. 22. Πᾶσα ἡ κτίσις, *the whole Creation.*] n All the World under that sense of Mortality, which still subjects them to Bondage; for as *Cicero* confesses, (d) *Death must be terrible to those, who with their life lose the Enjoyment of all good things, and if it be an evil, must be an eternal evil, because it doth for ever deprive them of all good.* That (e) *Mortis metu omnis quiete vita status perturbatur*, the fear of it disturbs all the tranquillity of life. And that this renders our whole life miserable, (f) *Qua enim potest in vita esse jucunditas, cum dies & noctes cogitandum sit jam jamque esse Moriendum?* For what pleasure can there be in that Life which is perpetually perplexed with the thoughts of Death?

Ver. 23. Ἑνδοξίαν, *the Adoption.*] I know there is another Exposition of these words to this effect: That by the Creature, we are to understand the Gentile World, in opposition to the Christian, the word בְּרִיָּא among the Rabbins signifying the Gentiles, in opposition to the Jews, the People of God; that their waiting for the Manifestation of the Sons of God, is their waiting to see what the Jews will do, who of them will be true Sons of God, who not; who of them will embrace the Faith of Christ, who not; their happiness depending punctually upon the Issue of this: Their being made subject to Vanity, is their being subject to the Vanity of their Minds, Ignorance, and Idolatry, *Rom.* 1. 21. *Ephes.* 3. 20. *Eph.* 1. 17. That to this Idolatry they were made subject, not willingly, but by the Devil's imposing it upon them, as an Act of Religion, saith the Reverend Dr. Hammond. *In pœnam incapti Babylonici*, in punishment of their attempt to build the Tower of Babel, saith Dr. Lightfoot. That their hopes of being delivered from this Bondage of Corruption, is their hopes of being rescued from this Idolatry, those filthy Courses they were engaged in, and the Bondage they were in to Satan; and to be made Christ's Freeman, to have a Right to God's Favour, and the future Blessings consequent upon it, the word φθορᾶς having that sense, *Deut.* 4. 16. *Wisd.* 14. 12. *2 Pet.* 1. 4. *2 Pet.* 2. 12. *1 Cor.* 15. 33. *2 Cor.* 11. 3. But against every part of this Interpretation there lies this Objection, That it is not only wholly new, but wholly contrary to all Antiquity, and also to the Text, and it is liable to many just Exceptions, as V. Gr. First, κτίσις, saith this Interpretation, is the Gentile World, whereas πᾶσα κτίσις hath no such sense in Scripture. The Phrase πᾶσα κτίσις is used but three, or

(d) Sic mors terribilis iis quorum cum vita omnia extinguuntur. *Parad.* 20. Si mors malum est sempiternum malum. *Tulc. qu. l. 1. p. 1190.*

(e) De fine bonorum, l. 1. p. 38.

(f) *Tustul. quest. 1, 11, 13.*

four times more in the *New Testament*; twice in the *Epistle to the Colossians*, where Christ is stiled the First born πάντος κτίσεως of the whole Creation, not only of the *Gentile World*: And the Gospel is said to be preached ἐν πάσῃ τῇ κτίσει, Col. 1. 23. (i. e.) to Jew and Gentile, to the whole World, or to all Mankind, v. 6. Once in St. Peter, where subjection is required πᾶσιν ἀνθρώποις κτίσει to all Magistrates among Men, 1 Pet. 2. 13. not only Heathen sure, but also Christian, when the Government should be put into their hands. And once in St. Mark, where the Apostles are commanded to preach the Gospel πᾶσιν τῇ κτίσει to every Creature, Mark 16. 15. Now because the same Disciples are commanded to preach εἰς πάντα τὰ ἔθνη to all Nations, Matth. 28. 18. hence it is argu'd that πᾶσα κτίσις signifies the Heathen World, in opposition to the Jews; whereas it plainly signifies all Nations, both Jew and Gentile, as is evident from these words of Christ to them, That they should preach in his Name Repentance, and Remission of Sins εἰς πάντα τὰ ἔθνη, to all Nations, beginning at Jerusalem, Luke 24. 47. And so the whole foundation of this Interpretation is destroyed, for in these places πᾶσα κτίσις is equivalent to all Mankind.

To wait for the Manifestation of the Sons of God, is not to wait to see what the Jews would do, who had not received the Adoption, and were not the Sons of God, as wanting that Faith by which Men become Sons, Gal. 3. 26. but to expect ἡμετέραν τελείωσιν our Perfection, ἡ ἀφθοροσίαν our advancement to a State of Incorruption; ἡ μέλλουσα ἡμῶν δόξα, our future glory; So Chrysostom, Theodoret, Oecumenius, Theophylact: For it must (by reason of the Connective Particle ὅ) be the same with the glory that is to be revealed, v. 18. and with the glorious liberty of the Sons of God, v. 21. They expect, saith Origen, that time when these things shall be revealed, which are prepared for them that are the Sons of God.

To be made subject to Vanity, is not to be made subject to Idolatry, but to be made subject to Corruption, τῇ φθορᾷ; so Chrysostom, Oecumenius, Theophylact; for ἡ μεταίωσις καλῶς φθοράν, he calls that mutability and vanity, to which all things in the World are subject, Corruption, saith Theodoret, when the Apostle saith the Creature was made subject to vanity, and in Bondage to Corruption, (g) *Mihi videtur quod de hac materiali, & corruptibilis corporis substantia, ista dicuntur, neque enim corruptio alicui cuiquam dominatur nisi corpori*; This, saith Origen, seems to be spoken of the Body, for that only is subject to Corruption. As is apparent also from

the thing they groan for, viz. the Redemption of the Body from Corruption, that this mortal might put on immortality, or be clothed with its House from Heaven, that Mortality might be swallowed up of Life, 2 Cor. 5. 1, 2, 3, 4, 5. Secondly, It cannot truly be said that the Heathen were not willingly subject to Idolatry; for the Apostle saith, they subjected themselves to it against the Light of Nature, and so became without excuse, and that when they knew God, they did not glorify him as God, Rom. 1. 20, 21, 22, 23. And this sense of the word Vanity is very frequent in the Psalms, and in Ecclesiastes. Thus David contemplating the Frailty of Man, and how soon he vanisheth away, cries out, Every Man therefore is but vanity, τὰ σύμ-παντα μαλαότης πᾶς ἀνθρώπου ζῶν, Psal. 39. 5, 11. And again, ἀνθρώπου μαλαότητι ὡμοιωθήν, Man is like to vanity, his days pass away like a shadow, Psal. 144. 4. And because all things here below are so frail, so subject to change, and to vanish, and Man hath so short a time to possess them; therefore, saith the Preacher, Vanity of Vanities, are they, all is Vanity, Eccles. 1. 2. And when Adam became Mortal he called his Son Abel, Vanity, Gen. 4. 2.

The Vanity to which the whole Creation is subject, doth not therefore signify the vain Employments, and Distractions of this present Life, but that state of Mortality, from which the Psalmist infers, every Man therefore is but Vanity; for it is thus subject to Vanity in hope of deliverance from that Bondage of Corruption, which Mr. Cl. owns to be the Corruption to which our Body is naturally liable, and from which we Christians wait to be delivered by the Redemption of the Body from Corruption: See Note on v. 23. And therefore he who subjected us to this state, is not God, who brought not Death into the World, but Adam, by whom Sin entered into the World, and Death by Sin. To be delivered from this bondage of Corruption, is not to be delivered from Idolatry, nor doth δουλεία τῇ φθορᾷ ever bear this sense, but the sense is ὅτι ἐστὶ ἐκ φθορῆς, the Creature shall not then be corruptible, ἐστὶν ὅτι ἡ κτίσις ἀφθαρτὴ, ὡς περ καὶ δι' ἡμᾶς γέγονε φθορῆς, for as the Creature was made corruptible by us, so shall it be made incorruptible with us; so Oecumenius, Theodoret, Theophylact. For that which it groans for is its Redemption from Corruption, v. 23. Having thus offered my Reasons against this Interpretation, it will be very easy to confirm the ancient and true Explication of the words from the Scope and Argument of the Apostle here. For I have shewed from v. 11. that the Apostle is here treating of the Resurrection of the Body to Eternal Life, that

v. 13. he declares this Life belongs to them alone, who through the Spirit do mortifie the deeds of the flesh; that v. 14. he proves they shall enjoy this Life and Resurrection, because they are the Sons of God; : And v. 17. that being Sons, they must be heirs of God, joint-heirs with Christ; first suffering, and then reigning in Glory with him; that v. 18. to encourage Christians thus to suffer, he shows the greatness of that Glory they shall then enjoy, styling it *δόξαν μέλλουσιν ἀποκαλυφθῆναι*, the Glory to be reveal'd hereafter, i. e. after the Sufferings of this present Life, to which it is opposed, are ended; for, as Chrysostom and Theophylact well note, he saith not *περὶ τῶν μέλλουσιν ἀνεσθῆναι*, these Sufferings are not worthy to be compared to our future ease from them in this Life; but *περὶ τῶν μέλλουσιν δόξαν*, to our future Glory in the next; when they that have communicated with Christ in his Sufferings, shall rejoice in *τῇ ἀποκαλύψει τῆς δόξης αὐτῆς* the Revelation of his Glory, saith St. Peter, 1 Pet. 4. 13. *σωσθε δόξαν*. I shall be glorified with him; here v. 17. this Glory he styles *ἀποκαλύψις τῶν υἱῶν τοῦ Θεοῦ*, the Revelation of the Sons of God, i. e. say the Fathers, the time when they shall *τὴν ἀθανάσιαν ἀπολαμβάνειν* become incorruptible, this corruptible putting on incorruption, when they shall appear to be the Sons of God, *καὶ ἀναστάσεως υἱοὶ ἐσὶν*, being Sons of the Resurrection, v. 14. comforting them in the expectation of it, and their groaning after it with this Consideration, that it is the Expectation of all the World, and they groan together with them for it, desiring with them to be delivered from this Bondage to Corruption into the glorious Liberty of the Sons of God, and adding that not only they, but even Christians also, who had the first fruits of that Spirit, who is the earnest of our Inheritance, *ἐκ τῆς ἀπολύτρωσιν πεποιθήσεως* till the Redemption of the purchased Possession, Eph. 1. 14. and by whom we are sealed up *ἐκ τῆς ἀπολύτρωσιν* to the day of Redemption, Eph. 4. 30. did groan, waiting for the Adoption, viz. *τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν*, the Redemption of our Bodies from Corruption, v. 23. For that this was the thing for which they groaned, the same Apostle informs us in these words, *Ὡς οὖν καὶ ἐν τῇ ταβερνικῇ* We that are in this Tabernacle groan being burthen'd, that we might be clothed upon with our House from Heaven, that Mortality might be swallowed up of Life, 2 Cor. 5. 2, 4. And as here, they, who have the first fruits of the Spirit, do thus groan, so there it is said, v. 5. *Ὁς οὖν καὶ ἐν τῇ ταβερνικῇ* He who hath wrought this Expectation in us is God, who hath also given to us the earnest of his Spirit. That this was the Ancient and almost Primitive Exposition of these words, we learn from (h) Irenæus, in these words, O-

portet ergo & ipsam conditionem redimere tam ad pristinum, sine prohibitione servare justis, & hoc Apostolus fecit manifestum in ea qua est ad Romanos, sic dicens, nam expectatio Creatura revelationem filiorum Dei expectat. And from these of (i) Tertullian, Tunc erit mali finis, cum præsens ejus Diabolus abierit in ignem, cum revelatio filiorum Dei redemerit conditionem a malo utique vanitati subiectam. I differ only from the Fathers in this Interpretation, as to this single Circumstance, that I do not extend this desire of the Redemption of the Body from Corruption to brute Beasts, and insensate Creatures, but only to Mankind in General, subject by Adam's Fall to Mortality.

Ver. 24. *τῇ ὁ ἐλπίδι ἐσώμεθα*, we are saved by hope. Of this Resurrection and Redemption of the Body, being begotten to a lively hope, through the Resurrection of our Lord Jesus Christ, of an Inheritance incorruptible, undefiled, and that fadeth not away, reserved in the Heavens for us, 1 Pet. 1. 5. And rejoicing in hope of the Glory of God, Rom. 5. 2. And through the Spirit waiting for the hope of Righteousness through Faith, Gal. 5. 5.

Ver. 26. *τὸ πνεῦμα*, the Spirit, Here cannot signify the Spirit of a Man, for that cannot be said to help with us, being a constituent part of us; or to intercede for us, when we know not our selves what to pray for as we ought; but that Spirit of God, who is said to intercede for us, not as an Advocate, or Mediator betwixt God and us, that being the Office of our great High-Priest, but as an Exciter, or Director of us in our Addresses to God, to render them, for Matter, according to the Will of God, and for Manner, fervent and effectual; *πρὸς δὲ ἐνέργειαν*, in wrought Prayer, and to make our very sighs and groanings prevalent; for he is here said only to intercede for us with sighs and groanings, excited by him, after that Redemption to which he sealeth us, and of which he being the Earnest and Pledge, we are hence moved with greater Faith and Fervency to long for the Enjoyment of it; and this is the reason why I think not fit to interpret this Passage, with some of the Fathers of a Publick Charisma, or Gift of Prayer, since that must spend it self in words for the Edification of the Church, and not in silent groanings. See Exod. 2. 24. & 6. 5. Judges 2. 18. Psal. 38. 9. & 102. 20. Acts 7. 34. Thus when our Lord had twice groaned in the Spirit, John 11. 33, 38. he saith, *Ὁ πατήρ μου, ὁ θεός μου*, I thank thee, O Father, that thou hast heard me, v. 41.

Ver. 28. *Πᾶσα*, all things. That under all things, should be comprehended the sins of good men, is the unreasonable Suggestion of

(h) Lib. 5. c. 32. & 36. p. 506.

(i) Contra Hermog. c. 11.

St. *Austin*, and some of the *Schoolmen* after him, confuted by the declaration of God by *Ezekiel*, That if the righteous man forsake his righteousness, and commit iniquity, in the sin that he hath done, shall he die, *Ezek. 18*. And by this *Apostle* declaring to the *Hebrews*, The just shall live by his Faith, but if he draws back, my soul, saith God, shall have no pleasure in him, *Heb. 10. 37, 38*. (2ly,) The test of Love to God being keeping his Commandments, this Interpretation makes the sense of these words run thus: To them that keep his Commandments, even all their Disobedience to them, shall work together for good. (3ly,) If the word all things comprehend all the Sins that are, or can be committed by them that love God, they may as well rejoice in all their Wickedness, as in all their Sufferings for the sake of Christ, seeing they may rejoice in that which by God's designation tendeth to their good; and so all the Motives urged, *Chap. 6*. to engage them to die to sin, and live no longer in it, must not only be enervated, but even esteemed Motives designed to hinder them from that which is for their good, or according to the Descants of St. *Austin* and St. *Bernard*, to hinder their Proficiency in Caution, and Humility.

s Ver. 29. ὅτι οὐκ ᾔστερον, for whom he did foreknow. This Particle ὅτι is connective, and this Verse giving the Reason, or Confirmation of what was spoken in the former, it seems necessary to interpret thus, Whom he foreknew to be persons called according to his Purpose, and therefore qualified for this Adoption. It therefore is to be observed, that the words know, and foreknow, in the Scripture Language import an affectionate Knowledge joined with Approbation and Affection. So *Matth. 7. 23. John 10. 14. 1 Cor. 8. 3*. If any man love God, ἔγνωσται, he is known of God, *Gal. 4. 8*. But now that ye know God, or rather are known of God, *2 Tim. 2. 19. ἔγνω κύριος*, the Lord knoweth who are his. So is the word ᾔστερον used in this Epistle, *Chap. 11. 2*. when the *Apostle* saith, The Lord hath not cast off his People ὃν ᾔστερον whom he foreknew to be (k) faithful, as were those Seven thousand Persons who had not bowed the knee to *Baal*. Whom he thus foreknew.

t Ibid. Πρωτίστας, he before appointed,] to be conformed to the Image of his Son, that as they had born the image of the earthly Adam, they might also bear the image of the heavenly, *1 Cor. 15. 49*. Having glorious Bodies like to his, saith *Theodore*; and this agrees well with the Scope and Subject Matter of this Chapter, and with the following words, That he might be the first-born, or chief among many Brethren; for as here these Bre-

thren are said to be Co-heirs with him, the Elder Brother, v. 17. so elsewhere he is styled, The first-born from the dead, that in all things he might have the Prebeminence, or that they might be changed into his Image by the Participation of the same Spirit. See Note on *2 Cor. 3. 18*.

Ver. 30. Τύτους καὶ ἐδόξασε, them he also glorified;] At present in their Head Christ Jesus, (they being blessed with all spiritual blessings in heavenly places in Christ Jesus, *Eph. 1. 3*. They being quickned together with Christ, and raised up together, and made to sit together in heavenly places in Christ Jesus, *Eph. 2. 5, 6*.) And them he will hereafter glorify, by making their vile bodies like unto his glorious body. Or,

Τύτους καὶ ἐδόξασε, them he hath also glorified;] By giving them that Spirit who is the Earnest of their Glory. Ἐδόξασε διὰ τῶν χαρισμάτων, διὰ τῆς ὑποθεσίας, διὰ τῶν χαρισμάτων τῆς ὑποθεσίας. So *Chrysostom* and *Oecumenius*. Ἐδόξασεν ὑπὲρ ὀνόματος κυρίου, καὶ πνεύματος ἁγίου δωροδότης χάριν, *Theodore* and *Theophylact*. Magnificavit illos ut similes fiant filio Dei, *Pseud. Ambrosius*. And by reason of which Spirit given, with the Preaching of the Gospel, the Ministration of Justification is said to be ἐν δόξῃ in glory, as being the Ministration of the Spirit, *2 Cor. 3. 8, 9, 10, 11*. And we by Participation of this Spirit of the Lord, are said, not only to behold the glory of the Lord, but also to be changed into the same image with him from glory to glory, v. 18. See the Note there, and *John 17. 22*. So *Origen* on the place; De Glorificatione possumus in presenti seculo illud intelligere quod dicit Apostolus, nos autem omnes revelata facie gloriam Domini speculantes eadem imagine transformamur a gloria in gloriam, tanquam a Domini Spiritu. In favour of this Interpretation let it be noted, That when the *Apostle* speaks of our final Glorification in this Chapter, he still speaks of it as of a thing future, saying, We shall be glorified with him, v. 17, 18, 21. whereas he here speaks of it as a thing past, saying, whom he hath justified, them he hath also glorified. So when a Miracle was wrought in Christ's Name, ἐδόξασε, God glorified him, *Acts 3. 13*. See *Luke 4. 15. John 8. 54. & 11. 4. & 13. 31, 32. & 16. 14. 1 Cor. 12. 26*. And when God wrought Signs by *Moses* ἐδόξασεν αὐτὸν he glorified him, *Ecclus. 45. 3*. See the Preface to the Epistle to the Galatians.

Ver. 37. Ὡς περισσώμεν, we are more than Conquerors. For we not only bear, but glory in Tribulations, *Rom. 5. 3*. We are in Deaths often, but still delivered from death, *2 Cor. 1. 10*. And as the Sufferings of Christ abound towards us, so also doth our Consolation under them abound through Christ.

(k) Quos praecevit futuros sibi devotos, ipsos elegit ad praemissa praemia capeffenda.

C H A P. IX.

a Verse 1. [A S for the unbelieving Jews, my Brethren in the Flesh, that what I am to speak concerning them, may not seem to proceed from any disaffection to them,] I say the truth in Christ, I lye not, a my conscience also bearing me witness in the Holy Ghost; [i. e. I call Christ and the Holy Ghost to bear witness with my own Conscience, that I only speak the truth, when I say,]

2. That I have great heaviness and continual sorrow in my heart [on the account of their Infidelity, that obduration, and spirit of slumber, and that rejection of them, which are the dismal consequences of their unbelief;]

b 3. For [so great is my concern for them, that were it proper, and could it avail to the procuring their salvation,] b I could wish that my self were accursed from Christ, for [these] my brethren, my kinsmen according to the flesh.

4. [And surely I have very great reason to be highly concern'd for them,] who are Israelites, [i. e. Persons descended from one whose Faith and Vertue were so eminent, that as a Prince he prevailed with God, and so had his name chang'd from Jacob to Israel, as a mark of God's affection to him, Gen. 32. 28.] to whom pertaineth the adoption, God having owned them as his Sons, and his First-born, Exod. 4. 22, 23. Hof. 11. 1.] and the Glory, [the Schechinah, or glorious Presence dwelling among them between the two Cherubims, and from thence shining forth upon them, Psal. 50. 2. & 80. 2.] and the Covenants [made with Abraham, Gal. 3. 17. and with Moses, Exod. 24. 8. the two Covenants, Gal. 4. 24. the Old and new Covenant, Jer. 31. 31. & 32. 40.] and the giving of the Law [that writ with his own finger in Tables of Stone, Deut. 10. 1, 4. and many other excellent Judicial Laws,] and the [acceptable] Service of God, and the Promises, [not only of signal Blessings in the Land of Canaan, to those who should observe his Laws, but the Promise of a Messiah, and of a New Covenant established upon better promises.]

c 5. Whose are the Fathers [they being the Off-spring of those Patriarchs to whom the Promises were first made, Heb. 11. 9, 13, 17.] and of whom, as concerning the flesh, Christ [the promised Messiah] came, [he being born of one of their Nation, and so according to the flesh their Off-spring, even he] who [ac- cording to his Divine Nature] is c over all God blessed for ever. Amen.

6. [But we must] not [exaggerate this blindness, and rejection of the Jews, whose were the Covenants, and the Promises, in prejudice of the Veracity of God,] as though the Word of God had taken none effect, [i. e.

the Promises of God concerning the Seed of Israel, and the Blessings to be conferr'd upon them ~~κατακλινεν~~ had failed, this doth by no means follow;] for they are not all Israel who are of Israel, [i. e. all that are descended from the Loyns of Israel by Carnal Generation, are not the Children of the Promise made to Jacob, Gen. 28. 14. which yet are only to be accounted for the Seed, v. 8.]

7. Neither because they are the Seed of Abraham, [according to the flesh] are they all Children [of the Promise made to Abraham,] but [only they who are the Seed of Isaac, for thus the Promise runs,] in Isaac shall thy Seed be called.

8. That is, they which are the Children of the flesh [of Abraham, and have the sign of the Covenant in their Flesh] these are not [on that account alone] the Children of God, [of whom it is said, I will be a God unto thee, and thy Seed after thee, Gen. 17. 7.] but [they only who are] the Children of the Promise [as Isaac was] are [to be] d counted for the Seed.

9. For this is the word of Promise, [Gen. 18. 10.] at this time will I come, and Sarah shall have a Son; [which words confine the Children of the Promise to the Seed of Sarah, excluding that of Hagar from it.]

10. And not only this [instance is proper to demonstrate the distinction of the Seed of Abraham according to the Promise,] but [that] also [of] Rebecca, who conceiv'd by one, even by our Father Isaac, [two Children, born of the same Father, and of the same Mother, and lying in the same Womb.]

e 11. For the e Children [of her Womb] being not yet born, neither having done any good nor evil, [which might move God to dislike the one more than the other, as may be alledged in the case of Ishmael] that the purpose of God according to Election might stand, not of [Gr. from] works, but of him that calleth [i. e. that the purpose of God in preferring one of these Seeds and Nations before the other, to be the promised Seed, and so his Church and People might appear to be, not on consideration of their works, but his free choice.]

12. It was [then] said unto her, the Elder [in his Posterity] shall serve the Younger, [i. e. shall be inferiour to him who had the right of Primogeniture according to the flesh.]

13. [According to which preference it happened to their Posterity,] as it is written, [Mal. 1. 2, 3.] Jacob have I loved, but Esau have I hated.

14. What shall we say then [after these instances?] is there [any cause to say there is] unrighteousness with God [in taking then, for the Seed of Abraham, or for his Sons and People,

H

People,

People, the Posterity of Isaac, rather than of Ishmael; the Posterity of Jacob rather than the Edomites; or in calling now the Gentiles, and upon their Faith, owning them for his People, the Spiritual Seed of Abraham; and rejecting the Jews from these Advantages and Privileges, because of their unbelief? God forbid [that we should accuse God of unrighteous dealing upon this account.]

f 15. For [to begin with the freedom which God reserveth to himself, in shewing Acts of Grace and Favour to an offending People, in this he only doth what] he saith to Moses [he would do, making this Declaration to him, Exod. 33. 19.] I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

g 16. So then [these instances shew that] it is not of him that willeth, [for Abraham willed that Ishmael might live to be partaker of the Blessings promised to his Seed, when he said, O that Ishmael might live before thee, Gen. 17. 18. And when he was grieved at the saying of Sarah, the Son of the Bondwoman shall not be Heir with my Son Isaac, Gen. 21. 11.] nor of him that runneth; [for when Esau ran to fetch Venison for his Father that he might receive the Blessing, Gen. 27. 5. God's wisdom saw it fit to have it otherwise,] but of God that sheweth mercy [that any one is choicer to be the Seed to which the Promise made to Abraham belongs, and so to be his Church and People.]

* To proceed now to the other part of the * Objection, the seeming Injustice, or Severity of Rejecting, and Reserving them to * Wrath, and of giving them up to an Obdurate Heart, who will not accept of the * way God hath appointed for their Justification, viz. that of Faith in Christ, but rather will continue in their Infidelity; this * will be cleared by another Instance, that * of Pharaoh, who had so often hardened his * heart, refusing to let Israel go.

h 17. For the Scripture saith [upon that account] to Pharaoh, even for this cause ^h have I raised thee up, [i. e. have made thee stand in the Plague of Boils, and prolonged thy life for some further time,] that I might [the more illustriously] shew my power in thee, and that my Name might be declared throughout all the Earth, [by that conspicuous Judgment I will execute upon thee, in the sight of all Nations of the Earth, Josh. 2. 10. 1 Sam. 4. 8.]

i 18. Therefore [from these Instances and Scriptures we may learn that] i he [God] hath mercy on whom he will have mercy, and [that] whom he will he hardneth, [or reserves for punishment.]

19. Thou wilt say then to me [against this account of the Divine Dispensations towards the unbelieving Jews, if God hardneth us because he will,] why doth he yet find

fault [with us for our Impenitence,] for who hath [at any time] resisted his will? [How therefore is it in our power to avoid being hardened, if it be his will we should be so?]

20. Nay, but O man, who art thou that repliest [thus] against God? Shall the thing formed say to him that formed it, why hast thou made me thus?

21. Hath not the k potter power over the k clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22. What [therefore] if God [being] ^l willing to shew his wrath, and to make his power [more illustriously] known, endured with much long-suffering [you refractory Jews, which were so long ago] the vessels of wrath fitted for destruction [or for breaking? Psal. 31. 13.]

23. And [what if God] that he might make known the riches of his glory [shewed mercy] on the vessels of his mercy, m whom he had before [by working faith in them] prepared unto glory?

24. Even us whom he hath called, [us, I say] not of the Jews only [the natural Seed of Abraham] but also of the Gentiles.

25. [For first, as for the called Gentiles, is not this the very thing foretold by their own Prophet Hosea, when he introduceth God thus speaking] as he saith also in Osee, I will call them my people which were not my people; and her beloved, which [then] was not beloved.

26. And it shall come to pass that in the place [and Nation] where [formerly] it was said unto them, Ye are not my people, n there shall they be called, [i. e. there shall arise a People which shall be called] the Children of the living God.

27. [And whereas but a small remnant of Israel have believed, and so but a few of them are fitted to be Vessels of his Mercy: Is not this also the very thing foretold by their own Prophet] Esaias also, [when he] crieth concerning Israel, [Chap. 10. 22, 23.] tho' the number of the Children of Israel be as the sand of the Sea, [yet] a remnant [only of them] shall be saved, [i. e. shall be converted to good, say the Jews, and so continue to enjoy the Name and Title of his People.]

28. For [saith he] he will finish the work, and cut it short in righteousness, because o a short work will the Lord make upon the Earth, [i. e. the Land of Judea.]

29. And [this hath hapned according] as Esaias said before, Chap. 1. 9. that there was a time when the sins of that people were so highly provoking, that [except the Lord of Sabaoth had left us a seed, [except his exceeding Goodness had redeemed us in Mercy, there were sins in us, saith the Chaldee Paraphrast, for which] we had been as Sodom, and been made like unto Gomorrah.

30. P What shall we say then? [τι οὖν ἐρωμεν what

what do we say then? i. e. what is therefore the Substance of what I have intended in this Discourse? it is even this] that the Gentiles which followed not after righteousness, [i. e. who before the coming of Christ were not solicitous touching Justification before God, as having no Idea, and no notice of it, or call to it, and so as little thought of being preferred before Israel, as Isaac, being not born, of being preferred before Ishmael; and Jacob in the Womb, of being chosen to be the promised Seed before Esau,] have [yet through God's grace and favour through faith,] attained to righteousness, even the righteousness which is of faith, [and so are made God's Sons, and his peculiar People.]

31. But Israel [to whom the Promises were first made, and] which followed after the law of righteousness, [i. e. earnestly pursued as-

ter Righteousness, and Acceptance by the Works of the Law,] hath not attained to the law of righteousness, [or to the Righteousness which God accepteth.]

32. [And] wherefore [is it so] because [they sought not this Justification] by [that] Faith [which alone God prescribeth for that end] but ^q as [if] it were [to be obtained] ^q by the works of the law, [by which no flesh can be justified, Chap. 3. 20. And the reason why they sought it not by Faith in Christ is this] for they ^r stumbled at that stumbling-^r stone; [and so it hapned to them.]

33. As it is written, Behold I lay in Zion a ^s stumbling stone, and a rock of offence, ^s and whosoever believeth on him, shall not be ashamed, [but they that believe not shall stumble, and fall, and be broken by the stone of stumbling; and rock of offence, Isa. 8. 14. 15.]

Annotations on Chap. IX.

a Verse 1. **Σ**υμμαρτυρήσεις μοι ὁ σωματικός ἐν ἀγάπῃ, My Conscience bearing witness in (or with) the Holy Ghost.] This Verse not only shews, that in Cases of great moment, which cannot otherwise be sufficiently confirmed, a Christian may establish his saying by an Oath, but also that he may swear by Christ, and by the Holy Ghost, and call them to be Witnesses of the Sincerity of his own Conscience in what he doth assert. So (a) Philo, ^{ἰὼν μαρτυρεῖ καλῶ τῷ σωματικῷ}, I call God to witness with my Conscience. Now an Oath being an Act of Religious Worship, in which God is called upon as a Witness to the Truth, or an Avenger of the Falshood of what we Testify or Promise, by Swearing by our Lord Christ, and the Holy Ghost, the Apostle must perform an Act of Religious Worship to them, and by that agnise their Divinity, according to those words of Moses, Thou shalt fear the Lord thy God, and serve him, and shalt swear by his Name, Deut. 6. 13. And by calling upon them to bear witness to the Secrets of his Heart and Conscience, he must ascribe to them the Knowledge of the Secrets of the Hearts of Men, which is the Property of God alone, 1 Sam. 16. 7. 1 Kings 1. 39. 1 Chron. 28. 9. Psal. 7. 9. Jer. 11. 20. & 17. 10. & 20. 12.

b Ver. 3. ^{Ἡυχόμενος ἑαυτὸν ἀνάθεμα εἶναι}, for I could wish myself accursed.] The word *Anathema* being still used in St. Paul's Epistles in the severest sense, 1 Cor. 16. 22. Gal. 1. 8, 9. And the words ^{ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ}, to be *Anathema* from Christ, importing in their literal sense, a Separation from Christ himself, and not only from the External Communion of his Church, and being in the descants of the

(b) Greek Fathers the same as ^{χωρίζοντα τῆς ἀγάπης ἐκπεσόντα τὸ δόξης, ἀλλότριον εἶναι τῷ Χριστῷ}, a salute separari, to be separated from the love of Christ, to be alienated from him, to fall from the Glory and the Salvation purchased by him; I think it reasonable to interpret the Apostle's words in this sense: Nor is it a sufficient Objection against this Interpretation, that this can be no truly Christian wish, for the Apostle doth not say, I wish, but as the Ancients do well interpret him, ^{εἰ ἐνεχέωρται, εἰ ἐνεδέχεται}, if it were proper to make such a wish; if it would avail to make so great a Multitude happy, ^{ἡυχόμενος} optarim equidem, I could even wish so great a Blessing to my Brethren, though with the Loss of my own Happiness.

Ver. 5. ^{Ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς αἰῶνα}, who is God over all blessed for ever.] This place galls the Arians: The Note of Le Cl. upon it is this, That Dr. Hammond should rather have examined the Animadversions of Grotius upon it, than copied out Jewish Fables, which make little to the purpose; Erasmus having written enough to overthrow all that can be inferred from them; for if what Grotius and Erasmus have observed stand good, Dr. Hammond's reasoning cannot be thought of any force. Now here I might refer him to the solid Confutation of what Erasmus had said, by Josue Placau, Part. 3. Disp. 25. Or to himself, Art. Critic. Part. 3. p. 102, 106. But to give him all possible satisfaction in this Matter.

First, I assert that the Reading we follow is certainly the true Reading.

1. Because it is the Reading with which all the Versions agree, the Latin, the Arabic, the Ethiopick, and the Syriack; for

(a) De Josepho p. 439. E.

(b) Origen. Chrysost. Theod. Occum. Phot. Theophylact.

Secondly, I assert, That the words will not admit of that interpunction, and interpretation of *Erasmus*, which will do any Service to the *Arians*, or *Socinians*, viz. that a Colon must be put after the words κατὰ σάρκα, after the flesh; and the words following must be an *Ecphonema*, and grateful Exclamation for the Blessings conferred upon the *Jews* thus, *God, who is over all, be blessed for ever*. For this Exposition is so harsh, and without any like example in the whole *New Testament*, that as none of the *Orthodox* ever thought upon it, so I find not that it ever came into the head of any *Arian*; *Socinus* himself rejects it for this very good reason, that Θεὸς εὐλογητός, *God be blessed*, is an unusual and unnatural Construction; for where-ever else these words signify *blessed be God*, εὐλογητός is put before God, as *Luke* 1. 68. *2 Cor.* 1. 3. *Eph.* 1. 3. *1 Pet.* 1. 3. and Θεὸς hath an Article prefixed to it, nor are they ever immediately joined together otherwise. The Phrase occurs Twenty times in the *Old Testament*, but in every place εὐλογητός goes before, and the Article is annexed to the word God, which is a Demonstration that this is a Perversion of the Sense of the *Apostle's* words. (2.) The *Apostle* having said in the immediate preceding words, that *Christ* came from the *Father's* κατὰ σάρκα according to the flesh, or as to his Humane Nature, is it not reasonable to conceive he should proceed to say what he was according to his Divine Nature, especially when he was discoursing of, and to those *Jews*, who as (d) *Trypho* faith, and (e) *Origen* and (f) *Jerom* testifie, held their *Messiah* was only to be a Man, and denied his Divinity? Is it not unreasonable to think he should then say nothing of the τὸ κατὰ πνεῦμα, or the Superiour Nature of *Christ*? Especially if we consider that the Limitation τὸ κατὰ σάρκα according to the flesh, plainly insinuated there was another Nature in him, according to which he came not from the *Father's*. In a word, all the *Ancient Versions* render the words as we do, taking no notice of this Interpunction. All the *Greek Scholiasts*, and the *Ancient Commentators* among the *Latins*, excepting *St. Chrysostom*, here triumph over *Arius*, one of them indeed hinting, (g) *That there might be Men who would be inclined to say, these things were not spoken of Christ; but none ever say-*

ing

ing that any did then actually ascribe them to any other Person. Hence from the beginning, these words have been used by the Fathers, as an Argument of Christ's Divinity. For, saith (h) *Irenæus*, because he is Emanuel, lest we should think him a Man only, the Apostle saith, of whom, as concerning the flesh, Christ came; Qui est Deus super omnes benedictus in secula. And in a like expression to this of the Apostle, he saith, Secundum id quod Verbum Dei homo erat ex Radice Jesse, filius Abraham; (i) According to that Nature in which the Word of God was Man, of the Root of Jesse, and the Son of Abraham, the Spirit of God rested upon him, secundum autem quod Deus erat; but as to that Nature by which he was God, he judged not after the sight of his Eyes, for he knew what was in Man. And if these words are spoken by the Spirit of God concerning Christ, the Arguments hence to prove him truly and properly God, are invincible: For first, ὁ Θεὸς ἐμπάντων, God over all, is the Periphrasis by which all the Heathen Philosophers did usually represent the Supreme God; And so is God the Father described both in the Old and the New Testament, as ὁ Θεὸς πάντων, he that is over all, Eph. 4. 6. Secondly, This is the constant Epithet and Periphrasis of the Great God in the Old Testament, that he is εὐλογητὸς εἰς τὸ αἰῶνα, God blessed for evermore. 1 Chron. 16. 36. Psal. 41. 13. & 89. 52. And also in the New, where he is stiled the God ὁ εὐλογητὸς εἰς τὸ αἰῶνα ὁ ὢν ὁ εὐλογητὸς εἰς τὸ αἰῶνα ὁ ὢν ὁ εὐλογητὸς εἰς τὸ αἰῶνα, is blessed for evermore. This was so evident to Enjedinus the Socinian, that he saith, This Epithet is so peculiar to God the Father, that it is never attributed in the New Testament to any other, but wheresoever we find this Phrase, God blessed for ever, it is always ascribed to the Father. Of the Custom of adding to the Name of God, Blessed for evermore, used by the Jews, the Reverend Doctor hath said sufficient; and why all that he here saith, should pass with Mr. Cl. for Jewish Fables, what Reason can be given, if not his averfeness to the Doctrine the Doctor here endeavours to establish, especially when we find this very Phrase, εὐλογητὸς Κύριος ὁ Θεὸς ἀπὸ τῶ αἰῶνος, ἢ εἰς τὸ αἰῶνα, or εὐλογητὸς Κύριος εἰς τὸ αἰῶνα, Blessed be the Lord God from everlasting, Psal. 40. 13. & 88. 51. & 105. 48. and find St. Paul following his example, and Clemens Romanus in his Epistle so often using the same Epithet when he makes mention of the God of Heaven; Edit. Jun. p. 29, 42, 50, 57, 59, 66.

d Ver. 8. Λογίζεσθαι εἰς σπέρμα, are accounted for the Seed.] That is, Of this Distinction of Seeds, to which the Promise belongs, you have a manifest Instance in the Seed of A-

brahim; for before Abraham had any Seed at all, the Promise of inheriting the Land of Canaan was made unto him thus; Thy Seed will I give this Land, Gen. 12. 7. All the Land which thou seeest, so thee will I give it; and to thy Seed for ever; Gen. 13. 15. Unto thy Seed have I given this Land; Gen. 15. 18. But though Ishmael was his first born, and had that Circumcision, which was the Seal of the Covenant made with Abraham, yet he, and his Posterity, those Twelve Princes, and great Nations which issued from him, were all excluded from the Covenant; and Isaac, not yet circumcised, or born, and his Posterity are declared to be the Seed of Abraham, to whom the Promise should be made good, and with whom the Covenant should be established. For when Abraham said to God, O that Ishmael might live before thee! God returns him this Answer; As for Ishmael, I have heard thee; behold I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve Princes shall he beget, and I will make him a great Nation; but my Covenant will I establish with Isaac, whom Sarah shall bear unto thee, Gen. 17. 18, 20, 21. Again, when Sarah had said of Ishmael, Cast out this bondwoman and her son; for the son of this bondwoman shall not inherit with my son, even with Isaac, Gen. 21. 10. And Abraham thereupon was grieved because of his Son, v. 11. God speaks thus to him; Let it not be grievous in thine eyes, because of the Lads, in all that Sarah hath said, hearken to her, for in Isaac shall thy Seed be called, v. 12. Which instance shews, it was not being of the Seed of Abraham according to the Flesh, or having the Sign of the Covenant in the Flesh, that rendred Men the Sons of God, or Children of the Promise then: For Ishmael was Abraham's first born, and circumcised, and yet by God excluded from the Promise: Isaac not circumcised, not yet born, not having the Right of Primogeniture, and yet to him, and his Seed alone belong the Adoption, and the Promises. Two things may here be added for Illustration of this Instance.

First, That the Jews can make no just Exceptions against this Argument of the Apostle, it being suitable to their own Theology; for it is a Rule among them, That (k) whose Vows concerning Abraham's Seed, is free from Ishmael and Esau's Sons, and is not bound but touching Israelites, for in Isaac shall Seed be called to thee; and so Isaac said of Jacob, And God give thee the Blessing of Abraham.

Secondly, That there is a great Emphasis in these words, The Children of the Promise; for upon this account it was said of Isaac,

(b) Lib. 3. c. 18. p. 276.

(i) Lib. 3. c. 10.

(k) Maimon. of Vows, Chap. 9. Sect. 21.

that

that he was *not* born according to the flesh, but according to the Promise, Gal. 4. 23. Thus *Ishmael* was *Abraham's* Son according to the flesh, but *Isaac* according to the spirit; to be therefore Children of the Promise, seems to be *Abraham's* Spiritual Seed: Whence the *Apostle* faith of those who believe in this Seed, that they are the *Sons of God* by faith in *Christ Jesus*, and so are *Abraham's* Seed, and *Heirs* according to the Promise, Gal. 3. 29. that they, according to *Isaac*, are Children of the Promise, Gal. 4. 28. That they are Children, not of the bondwoman, but of the free, v. 31. Accordingly the (l) *Jews* say, *A Proselyte is the Son of Abraham, who is the Father of the whole World, as it is said, A Father of many Nations have I made thee.* And because the *Jews* might quarrel against the Pertinence of this Instance, alledging this might be because *Ishmael* was only the Son of *Abraham's* Bondmaid, whereas *Isaac* was the Seed of his own Wife; or that *Ishmael* had forfeited his Right by Idolatry, or denying the World to come, of which they accuse him; here follows the Instance of chusing *Jacob* and his Seed, excluding *Esau* and his Seed, against which no such Cavil could take place.

c Ver. 11. מִיָּמָה יֶשׁ הוֹנִידֵינוּ, for the Children being yet unborn.] The Argument of the *Apostle* is to this effect, That though both *Jacob* and *Esau*, had the same Father and the same Mother, yet of these two, when they were yet unborn, and so were neither circumcised, nor had done any thing at all to oblige, or disoblige God, or to give any ground for any Difference to be made betwixt them, and their Off-spring, God speaks thus of them to *Rebecca*, *Two manner of people shall be separated from thy bowels, and the one people shall be stronger than the other people, and the elder shall serve the younger*, Gen. 25. 23. i. e. Not he to whom by Birth-right it belonged, but he whom God was freely pleased to choofe, should inherit the Land of *Canaan*, promised to the Seed of *Abraham*, and the other Privileges of his Seed. Which Instance seems plainly to inform us, that the Choice which God makes of Men to the Enjoyment of the Favour of being his People, and beloved by him above others, as to such things, is not according to their External Privileges or Works, but according to his free Choice. And this Prediction was fully verified in After-ages; for *Jacob* and his Posterity were planted in the Land of *Canaan*, which flowed with milk and honey, and was the glory of all Lands, whereas the *Edomites* were planted in a barren desert Land; and this gave ground for those

words of the Prophet *Malachi*, *I have loved you, saith the Lord to Israel, yet ye say, wherein hast thou loved us? Was not Esau Jacob's brother, saith the Lord? Yet I loved Jacob, and hated Esau, and laid his mountains, and his heritage waste, for the dragons of the wilderness.* Now for further Explication of these words, let it be observed,

1. That this Instance of *Esau's* being rejected, and not owned by God as belonging to the promised Seed, is suitable to the Sentiments of the *Jews*, not only because he being an Idolater, and a denier of the Resurrection, and of the Blessings of the World to come, was not according to their fore-mentioned Canon, to be accounted for the Seed; and their received Rule, (m) *That he who swears concerning the Seed of Abraham, is free from Ishmael, and Esau's Sons*, and is not bound but touching *Israelites*, but also from their observation on these words of *Jacob*, (n) *The God of my father Abraham, and of my father Isaac, viz. that he saith not so of Esau, that Abraham and Isaac were his Father, because he chose not to walk in their ways, and do their works.*

2. Hence it is evident that the *Apostle* speaks not here of the Persons, but of the Nations and Posterity of *Jacob* and *Esau*, or, not of them Personally, but Nationally considered, according to the Note of *Irenaeus*, *Partum Rebecca Prophetiam fuisse duorum Populorum*, l. 4. c. 38. This is plain,

(1.) From the words of God to *Rebecca*, *Two nations are in thy womb, and two manner of people shall be separated from thy bowels, and the one people shall be stronger than the other.* (2.) From this observation, that as to the Persons of *Esau* and *Jacob*, it was never true that the Elder did serve the Younger, but only as to their Posterity, when the *Edomites* became Tributaries to *David*, 2 Sam. 8. 14. And (3.) Because what is here offered as a Proof, or Confirmation of this, is cited from the Prophet *Malachi*, who prophesied long after *Jacob* and *Esau* were personally dead, and so could only speak of their Posterity the *Israelites* and *Edomites*, as he expressly doth. And,

3. Hence it clearly follows, That the *Apostle* cannot here discourse of any Personal Election of them to Eternal Life, or any absolute love, or hatred of them with respect to their Eternal Interest; for if so, seeing he manifestly speaks of the whole Nation of *Israel*, they must, according to that Opinion, be all Elected to Salvation; whereas the *Apostle* informs us, that *God had no pleasure in many of them*, 1 Cor. 10. 5. and the whole Jewish History shews the contrary. Again,

(l) Pug. fig. part. 2. c. 5. Sect. 6. p. 353. (m) See Targ. Jerus. & B. Uziel in Gen. 25. 29, 34. (n) Berish. Rabba Minor. Parag. 76. in Gen. 32. 9.

Then must the whole Posterity of *Eſau* be the Objects of God's hatred, and his Reprobation, which is so far from being true, that *Job*, and all his Friends appear to have been of the Posterity of *Eſau*. And (2dly,) then it must follow, as *Eſtius* contends, that not only Election, but even Reprobation also must be without any Respect to Works, and so God must adjudge Men to Eternal Perdition without respect to any Evil done, or to be done by them; for the Children having done neither good nor evil, saith the Apostle, it hapned to them as it is written, *Jacob have I loved, and Eſau have I hated*. 'Tis certain then that the Apostle speaks here only of the Election of one Seed and Nation before another, to be accounted and treated by him as the Seed of *Abraham*; this only doth his Argument require, and his Instances prove, and this is sufficient to justify God's dealing with the unbelieving *Jews*, so as to reject them from being accounted for, and treated as the Seed of *Abraham*; and his raising up Children to *Abraham* out of those believing *Gentiles*, who imitating the Faith of *Abraham*, became his Spiritual Seed, and Heirs according to the Promise, that he would be a God to his Seed, and that he should be the Father of many Nations, and in him should all the Families of the Earth be blessed, and his Calling them to the Faith, tho' Sinners of the *Gentiles*; that depending not on Works, but his free Pleasure.

Note also, That those words, *The Children being not yet born, nor having done good or evil*, being used as an Argument to prove the Election, or Preference of the one above the other, could not be of Works, is a strong Argument against the *Pre-existence* of Souls, and their being sent into Bodies by way of Punishment for their former Sins; for upon that Supposition it could not be true, that the Children had done neither good nor evil, before they were born; nor could the Argument be firm, That one could not be preferred before the other on the account of any Works done by them, seeing the one might have sinned more than the other in their state of *Pre-existence*.

Ver. 15. Ἐλέσω ὃν ἂν ἐλεῶ, *I will have mercy on whom I will have mercy.*] It is here to be noted, that God made this Declaration after *Israel* had committed *Idolatry*, in making the *Golden Calf*, and so had made themselves naked, i. e. divested of the Divine Presence and Protection, or of a Covenant Relation to him, inasmuch that God sent this dreadful Message to them, *I will come up*

into the midst of thee in a moment, and consume thee, *Exod.* 33. 5. and said to *Moses*, *Let me alone that I may destroy them in a moment.* And though God suffered himself to be prevailed upon by *Moses* to adopt them again for his People, yet he lets him know this was part of his Glory, to be gracious to whom he will be gracious, and also to shew mercy to whom he will shew mercy, *Exod.* 33. 19. If therefore upon the Infidelity of the *Jews*, he will call the *Idolatrous Gentiles*, and receive them to be his People, as he did the *Jews* again after their *Idolatry*, who can accuse him of Injustice upon that account?

Ver. 16. Οὐ τῷ θέλοντι, ἐδὲ τῷ τρέχοντι, 'tis g not of him that willet, nor of him that runneth.] i. e. You see this is not to be obtained by the most passionate Wishes of a faithful *Abraham*, nor by the fervent Desires of an *Eſau*, *Heb.* 12. 17. nor by the greatest Zeal we can employ in such Courses as seem best to our own Wisdom, but we must own it to be a Blessing which depends merely upon the Divine Goodness, and therefore must seek it according to his Pleasure, in such ways as he appoints, and not in those which seem to us most proper to obtain it; though then you have a Zeal for God, and follow after the Law, that you may obtain Righteousness, it is not to be wondered, you obtain not the Blessing of Justification promised to the Seed of *Abraham*, because you seek it not by Faith in the *Messiah*, which is the only way in which God hath declared he will confer it.

Some of the (o) *Fathers* interpret these words thus; *It is not of him that wills, or runs only, but of God that sheweth mercy, and crowns the work by his Assistance*; for otherwise, say they, it cannot be our duty, either to will, or run, provided we can, neither by willing nor running; do any thing to encline God to shew mercy; and why then doth God blame us for not willing? *Matth.* 23. 17. *John* 5. 40. and require us so to run that we may obtain? *1 Cor.* 9. 24. *Heb.* 12. 1. And whereas *St. Austin* objects, That according to this Interpretation it might be said, it is not of God that sheweth Mercy only, but of Man that wills and runs. (p) *Origen*, (q) *Chrysostom*, and (r) *Theophylact* answer; That this follows not, because Man's willing and running would not avail without the Divine aid, to enable him to run, and his Grace and Mercy to accept his Running; and therefore according to the Custom of the Scripture, the Effect is to be ascribed to the Chief A-

(o) Οὐ τῷ θέλοντι μόνον ἐδὲ τῷ τρέχοντι μόνον ἀλλὰ δὲ καὶ τῷ θεῷ ἐλεῖν, καὶ τῷ ἐκτρέφειν συμμαχίας, Oecum. Chrys. Hom. 12. in. *Hebr.* p. 489. G. Nazianz. Orat. 31.

(p) Orig. de Princip. l. 3. c. 1.

(q) Chrysost. ut supra.

(r) Theoph. in locum.

gent only; as except the Lord build the house, their labour is but vain that build it, &c. Psal. 127. 1. so, Paul that plants, and Apollos that waters, is nothing, but God that giveth the increase, 1 Cor. 3. 6, 7. I laboured, yet not I, but the grace of God, 1 Cor. 15. 10.

h Ver. 17. *Ἐγὼ ἔστησα σε*, I have raised thee up.] Heb. *העמרתוך*, I have made thee to stand, Exod. 9. 16. or have preserved thee *ἐνεκεν τῆς τιμῆς διαλήψεως*, for this cause hast thou been kept, so the Seventy; i. e. from falling by the Plague of Boils: So Junius and Tremellius; feci ut superstes maneres, I have kept thee alive, saith the Targum of B. Uziel. See the Chaldee, the Syriack, the Arabick Versions to the same sense; and the Connexion of this with the former Verse rightly rendered, makes this sense necessary; for the fifteenth Verse cannot be rendered in the Future Tense, as our Translation doth, *Now I will stretch out my hand, that I may smite thee and thy people with the pestilence, and thou shalt be cut off from the earth*; for Pharaoh and his People did not die by the Pestilence. It is therefore to be rendered, as the Jews, Fagius, Amama, Cartwright, and Ainsworth translate it: *For now I had sent out my hand, and I had smitten thee and thy people with the pestilence, and thou hadst been cut off from the earth; but in very deed, for this cause I have made thee stand up (*)*. So the Targum of B. Uziel, *Quum jam miserim plagam fortitudinis mee, equum erat ut percuterem te, & populum tuum morte, ut perderem te a terra, verum profecto non ut benefaciam tibi, in vita conservavi te, sed ut videre faciam te robur meum, &c.* Whence we may learn how alien from the Truth, and from the import of the words, is that Exposition which saith, *For this cause have I created thee, or raised thee to be King of Egypt*.

Observe further, That God hardened Pharaoh's heart, not by any positive influx upon it, which made it necessary for him to continue obstinate. This Origen observes from those words, *If thou refuse to let my people go, I will do so and so*; that Pharaoh's heart was not so hardened, as to take away *τὴν αὐτοῦ ἐξουσίαν* all power from him to let the People go; for this he doth at last when God's hand was strong upon him, according to these words, Chap. 3. 19 *I am sure that the King of Egypt will not let you go*, *לֹא בִּיר חֹקֶה*, nisi per manum fortem, Vulg. *ἐὰν μὴ αὐτὸς χειρὸς κραταιῆς*, if not by a strong hand, Septuagint. *nisi cum manu valida*, Samarit. but by a strong hand, so the Bishop of Bath and Wells. This sense the words will bear, saith, Ainsworth, *Vau* being rendered *si*, Exod. 4. 23. Numb. 12. 14. And this sense is plain and certain from the words following; *And I will*

stretch out my hand, and smite Egypt with all wonders which I will do in the midst thereof, and after that he will let you go, Exod. 3. 20. And again, Chap. 6. 1. Then said the Lord to Moses, *Now shalt thou see what I will do to Pharaoh, for with a strong hand shall he let them go*. Hence God is always said to have brought them out of Egypt *בִּיר חֹקֶה* with a strong hand, Exod. 32. 11. Deut. 5. 15. & 6. 21. & 7. 8. & 9. 26. Dan. 9. 15. Nor can they who think otherwise, shew any way how, or in what sense Pharaoh can be so often said to have hardened his own heart, if God himself had hardened his heart before; or why God doth so often command him to let his People go, Chap. 7. 16. & 8. 1, 20. & 9. 1, 13. i. e. to do what he had rendered him unable to do. Or why Moses should say, *Let not Pharaoh deal deceitfully any more, in not letting the people go*, Chap. 8. 29. Or why God did reprove him, because he had hitherto refused to let the People go, Chap. 7. 16. & 8. 29. & 9. 17. & 10. 3. Or why he threatens judgments to him, if he refuse to let them go, Chap. 8. 2, 21. & 9. 2, 3, 14, 15. and Executes them on him upon that Refusal, since *Nemo tenetur ad impossibilia*, no Man is obliged to do what he cannot; much less what he cannot do by virtue of a Disability that God hath laid upon him; and no Man justly can be blamed, and much less punished for not doing what he is not obliged to do. Nor can God command any Man to do what he himself by his own influx restrains him from doing, even when he doth command it; for what he thus restrains him from, he is not willing he should do; whereas what he commands, he is willing should be done; and when he punisheth any one for not obeying his Command, he punisheth him for not doing his will. Now it is impossible that God at the same time, and in reference to the same Action, should be both willing, and not willing it should be done. This will be farther evident from a Consideration of all the Places where the Heart of Pharaoh is said to be hardened. As,

Chap. 7. 13. And he hardened Pharaoh's heart; Heb. *וַיַּחֲזֹק* and the heart of Pharaoh was hardened. So the same words are rendered by us, v. 22. and so here by Ainsworth, the Bishop of Bath and Wells, the Bp. of Ely, and all the Versions on this Verse; nor is there any Person mentioned in the Verse, besides Pharaoh, to whom this Action can be ascribed, his heart was therefore hardened. at this time, not by God, but by the Arts of his Sorcerers, for the Magicians did so with their Incantments, and Pharaoh's heart was hardened, v. 22.

(*) See the Bishop of Ely on the place.

Chap. 8. 15. We read thus, *When Pharaoh saw there was respite, he hardened his heart.* Whence the Fathers truly observe, that *ὁ ἐξ μακροδυσμίας σκληροκαρδίας αἰτία*, i.e. the heart of Pharaoh was hardened by God's Mercy, in taking off his hand from him: Thus upon removal of the Flies, Pharaoh hardened his heart, v. 31. 32. And when he saw that the Rain, and the Hail, and the Thunders were ceased, he sinned yet more, and hardened his heart, he, and his servants: And then immediately follow these words; *And the Lord said to Moses, Go in unto Pharaoh, for (or, although) I have hardened his heart, and the heart of his servants,* Chap. 10. 1. so v. 20. The Lord then hardened Pharaoh's heart, only by taking away the Locusts. And v. 27. *The Lord hardened Pharaoh's heart only by taking away the Darkness,* the three days assigned to it being ended, as *Aben-Ezra* observes on v. 24. *None rose from his place during those three days, but post triduum,* they being ended, Pharaoh called unto Moses, and hence we read not as at other times, that Pharaoh asked for the Removal of this Plague; and therefore when it is said Chap. 9. 12. *That the Lord hardened the heart of Pharaoh, and he hearkened not unto them,* i. e. not to Moses and Aaron, we have reason to conclude he did that also by removing the Plague of the Boils, for had the Boils continued upon the Egyptians, there was no reason for calling for the succeeding Plague of Hail, nor could the Servants of Pharaoh, with their Boils upon them, have gone into the Field to house their Cattle, v. 20. --- 11. We read also, Chap. 14. v. 8, 17. *that the Lord hardened Pharaoh's heart to follow the Israelites;* and of this we may give the same account, that he did this by causing the Israelites to encamp so, as to give occasion to Pharaoh to say, *They are intangled in the Land, the Wilderness hath shut them in,* v. 3. and by causing him to see the Israelites walk safely through the midst of the Sea. But I am not concerned for these Places, the hardning of Pharaoh then, being not for Sin (God having not commanded Pharaoh not to pursue after them, or follow them into the Red-Sea,) but for Punishment: When therefore God saith, Chap. 4. 21. *I will harden the heart of Pharaoh, that he shall not let the people go;* his meaning may be only this, I will so order matters, by removing the Plagues inflicted on him and his People, to mollifie him, and engage him to permit them to go, that he shall be hardened, till I come with my strong hand, and slay his Son, even his first-born, v. 23. after which he did let them go, Chap. 12. 31, 33. From these two Observations it is easie to discern how apposite this Example is to the Case of the Jewish Nation. For,

1. Did God harden Pharaoh by his Leni-

ty, in Removing his Plagues and Judgments from him? The same God saith of the Jews in this Epistle, when he speaks thus unto them, Chap. 2. 4, 5. *Despise thou the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to repentance; but after thy hardness, and impenitent heart treasurest up unto thy self wrath against the day of wrath, and revelation of God's righteous Judgment?*

2. If they object, That if God would have cast them off from being his People, and have cut them off from any share in the Promises made to the Seed of Abraham; why did he not this before, when they had so oft deserved it for their Idolatries, from which they were now free? The Answer is from the Example of Pharaoh preserved alive when he had long deserved to be cut off, that he might fall at last, more to the Illustration of God's Power, Justice and Glory; and this is the thing hinted, v. 22. as you will see in the Exposition of it.

Ver. 18. *Ὁν θέλει ἐλεεῖ, ὃν δὲ θέλει σκληρύνει, ἡ ἐ* hath mercy on whom he will have mercy, and whom he will he hardneth. That is, hence it appears that God shews mercy according to his own wise Pleasure, and not as we think fit; and he gives Men up to the hardness of their own hearts, and so reserveth them to be Examples of his Illustrious Judgments according to the same good Pleasure, and not according to the Time and Measures that they would prescribe; shewing Mercy to you Jews, when you deserved to be cut off for your Idolatry in making and worshipping the Golden Calf, and reassuming you to be his People, and reserving the Execution of his Wrath upon Pharaoh, who had before deserved it for the hardness of his heart, till his destruction would minister to the greater illustration of his Power and Justice upon stubborn Sinners.

Execrable is the Note of *Estius* here, that God is here said to harden whom he will; *Quod induratio cujuspiam in prima sua Origine, quæ est prima derelictio, seu peccati permissio, non aliam habet causam, quam Dei voluntatem:* Because the first Rise of any Man's Induration, which is God's dereliction of him, hath no other cause than the will of God. For as this is contrary to the known saying, even of *St. Austin*, *Deus non deserit nisi deserentem,* God deserts no Man, who leaves not him first; so it makes God alone the Cause of all Men's hardning, since *causa causa est causa causati;* for if this Dereliction be the cause of Induration, and that hath no other Cause but the Will of God, the Will of God must be the Cause of all Mens hardning. It also makes all God's Exhortations to Men not to harden their hearts, and his Reproofs and Punishments of them for

so doing, Exhortations to what his Will is the like Cause of their not doing, and Reproofs and Punishments of that which his Will caused them to do.

k Ver. 21. Οὐκ ἔχει θεοὺς ὁ κτείνων τὴν πλῆξ, *hath not the potter power over the clay?* That is, there is no more Cause from God's Dispensation in this Case, in taking away the Means of Grace from, and rejecting such an hardened People, and shewing his Favour unto others, who submit to his Terms of Mercy, to make this Objection, than for the Clay of *Jeremy*, when it was *marred*, and *broken*, Jer. 18. 4. 6. to complain against the *Potter*, that he took one part of it, and made it a Vessel of Dishonour, and another part of it, and made it a Vessel of Honour.

That this Example of the Clay in the hands of the Potter, relates to God's dealing with Sinners according to his Pleasure, is evident not only from the Application of it there to the *Impenitent*, v. 7, 8. but also from the like Passage in *Ecclesiasticus*, where we are taught from this very Instance, that the ways of God are *κἀλὰ ἢ ἐδοκίμαν αὐτῷ* according to his Good Pleasure, because as the Clay is in the hands of the Potter, so is Man in the hands of him that made him, to render to them as liketh him best *κἀλὰ ἢ κείνῳ αὐτῷ* according to his righteous Judgment, Ecclus. 33. 13.

l Ver. 22. Εἰ ὃ θεῶν ὁ θεός, *what if God, &c.* i. e. What Injustice therefore is it in God to deal with you as he dealt with an hardened *Pharaoh*, you having as oft refused to hearken to his Voice as *Pharaoh* did? Or what if he long hath, and still at present bears with such Vessels of his Wrath fitted for Destruction, till in a more illustrious manner, and with more signal marks of his Displeasure, for thus rejecting the Gospel, and the promised *Messiah*, he swallow up their Nation, their People, and their Temple, and their Holy City in one General Destruction? Is it not for the Glory of the Divine Power and Wisdom, to reserve the Rejectors of the *Messiah*, sent to bless them, and the Persecutors of the *Christian* Faith, to be at last cut off with such a Remarkable Destruction, as shall render it visible to the World that God's Indignation is incensed against them for this Sin, and so shall give to Jew and Gentile a farther Motive to believe in *Jesus*?

And again, What if God is pleased, upon their *Impenitence* and *Obduration*, to shew the Riches of his Glorious Goodness and Mercy upon those *Jews* and *Gentiles*, whom he hath called to the Faith of *Christ*, and so hath fitted and prepared to be the Vessels of his Mercy? Hath he not a just right to shew his Mercy to such Persons who have submitted to the Terms upon which he hath promised Favour and Acceptance, and so to own them as the Spiritual Seed of *Abra-*

ham, and so as his Peculiar People?

Ver. 23. Ἀποσολομασεν ἐς δόξαν, *whom he hath prepared for his glory.* Thus the Apostle discoursing of the Day of the Lord, which was coming to Execute his Dreadful Judgments on the *Jews*, saith thus, *God hath not appointed us to wrath; but to obtain Salvation by our Lord Jesus Christ, 1 Thess. 5. 9.*

Ver. 26. Ἐκ τῶν κληθέντων, *there shall they be called the Children of the living God.* It must be acknowledged, that in these words the Prophet primarily speaketh of the Restoration of the *Jews* exiled, and cast off from being his People, but yet that these words may not only be accommodated, but even extended to the *Gentiles*; who were emphatically not his People, and yet by Faith became the Seed of *Abraham*; and the true *Israelites*, being the Sons of God by Faith in *Jesus Christ*, v. 6, 8. may be argued from the Phrase *ἐκ τῶν κληθέντων* in the place or Nation where it was said, *Ye are not my people*; and so the *Jews* themselves interpret these words in the Gloss upon the *Talmud*, saying, *They who were not of my people shall adhere to the Lord, and be to me for a People*, Gloss. *Talmud.* in Tract. de Paschate ad Cap. 8. according to that of the Prophet *Zechariah*, *And many nations shall adhere to the Lord in that day, and shall be my people*, Zech. 2. 11.

Ver. 28. Λόγον σωτηρίης μνησθῆναι, *a short work.* i. e. Such a Consumption and Decision is by God designed upon that Multitude of Evil doers in the Land of *Israel*, as shall cut them very short, and lop them off, so that they shall be left as a Tree, of which only the Stump remaineth; *They shall be reduced*, saith *R. Solomon*, to a small Remnant, and a Remnant of that Remnant shall be Converted.

Ver. 30. Τὶ εἰς ἐργάμην, *what do we then say?* From this Recapitulation of the whole Dispute of the Apostle in this Chapter, and his Declaration that this was the Design of it, to justify God in this proceeding and dealing with them both, it is exceeding evident that it was not at all designed to determine any thing touching God's absolute Decrees of dealing with Mankind in General thus, or thus, as to their Final and Eternal State, but only to justify his Dealings, as in his Providence he had actually done with the unbelieving *Jews*, rejecting them upon their stubborn Infidelity, and the hardness of their Hearts; and with the believing *Gentiles*, admitting them to be his Church and People, and the Spiritual Seed of *Abraham* upon their Faith, and Submission to the Terms he had proposed for their Justification and Acceptance with him.

Ver. 32. Ὡς ἔργων νόμου, *as, say Heshychius and Phavorinus, is used ἔργῳ τῷ νόμῳ, ἀληθῆς*

ἀληθῶς, as $\bar{\alpha}$ in the Hebrew is; or as an Expletive. So *Matth.* 14. 5. & 21. 6. *John* 1. 14. 2 *Cor.* 1. 17. *Philip.* 2. 7. 1 *Pet.* 1. 19. So *Matth.* 7. 2. αὐτὸς ὡς ἀληθῆς, he was a true Man, and one who feared the Lord. See *Naldius Concord. partic.* p. 376, 377. and is, as the Greek Commentators often Note, ἢ ὡμοιώσεως, ἀλλὰ βεβαιώσεως ἢ ἀναμνηστικῆς διορισμοῦ, a Particle not of Similitude, but of Confirmation, and so may here be rendred, but verily, or, but indeed by the Works of the Law.

^r Ibid. Περσέουσιν Ἰσραὴλ, for they stumbled, &c.] They sought not Justification by Faith in Christ, because whereas God had pointed out to them this way of Salvation, by saying, Behold, I lay in Zion a corner-stone, elect and precious, and whosoever believeth in him, shall not be ashamed, *Esa.* 28. 16. This Corner-stone became to them of Israel, according to the words of the same Prophet, *Chap.* 8. 14. a stone of stumbling, and a rock of offence, they being offended at him, be-

cause of his Poverty, Humility, and Outward Meanness, and the Spirituality of his Kingdom; and so they stumbled, and fell off, from being God's People, and excluded themselves from the Blessings procured for, and offered to them, by the *Messias*, promised to their Forefathers. See 1 *Pet.* 2. 6, 7, 8.

Ver. 33. Περσέουσιν ὁ λίθον, a stone of stumbling, &c.] The Jews say, the Son of David, i. e. the *Messias* cometh not till the two Houses of the Fathers of Israel shall be taken away, to wit, the Head of the Captivity of Babylon, and the Prince who is in Israel, as it is said, he shall be a stone of stumbling, and a rock of ruine to the two houses of Israel, and many of them shall stumble and fall, and be broken. And the Chaldee Paraphrast upon the Place saith thus, &c. וְאִם לֹא יִשְׁמְעוּ אֶת דְּבַר הַנְּבוֹנִים וְאִם לֹא יִשְׁמְעוּ אֶת דְּבַר הַנְּבוֹנִים וְאִם לֹא יִשְׁמְעוּ אֶת דְּבַר הַנְּבוֹנִים and if they will not obey, or receive (him) my word shall be to them for scandal and ruine to the Princes of the two houses of Israel.

CHAPTER X.

a Verse 1. **B**rethren, my hearts desire and prayer to God for Israel is, that they might be saved.

b 2. For I bear them record, that they have a zeal of God [*being very desirous to do what they conceive well pleasing to him, and acceptable in his sight,*] but [*this Zeal is*] not according to knowledge, [*i. e. not joined with the knowledge of those things which would render them truly acceptable to him.*]

3. For they being ignorant [*through unbelief,* 1 Tim. 1. 13.] of God's righteousness, [*i. e. of that way of Justification which alone renders us righteous, and acceptable in the sight of God. See Note on Rom. 1. 17. 2 Cor. 5. 21.*] and going about to establish their own righteousness, [*which is of the Law,* Philip. 3. 9. and so a Righteousness peculiar to them who are Jews] have not submitted themselves to [*that Righteousness which is through faith in Christ, and is*] the righteousness of God.

4. For Christ is the end of the law for righteousness, [*to be imputed*] to every one that believeth [*in him; [the Law being our School-master to bring us to Christ, that we might be justified by Faith,* Gal. 3. 25.]

5. [*Which Righteousness by Faith can never be obtained by the Works of the Law;*] For Moses describeth the righteousness which is of the law [*thus,*] that the Man which doth those things c shall live by them; [*so that this Righteousness is plainly, not of Faith, but Works.*]

6. But the righteousness which is of faith, speaketh [*so as that we may accommodate the words of Moses to it*] on this wise, Say not in thy heart, Who shall ascend into heaven? that is, to bring Christ down from above, [*to be a Teacher of it to us?*]

d 7. Or, who shall descend into the deep? that is, to bring up Christ again from the dead, [*to give us the Salvation purchased by his Death?*]

e 8. But what saith it? [*what therefore saith it?*] The word is e nigh thee, even in thy mouth, and in thy heart: that is, the word of faith which we preach.

f 9. That if thou shalt f confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved.

g 10. For with the heart man believeth unto righteousness, [*Gr. to Justification,*] and g with the mouth confession is made [*of that Faith*] unto salvation.

11. For the Scripture saith, Whosoever believeth on him, shall not be ashamed [*of his hope of salvation by him,* Rom. 4. 5.]

12. [*And it rightly saith, Whosoever,*] For there is no difference [*as to the way of Justification and Salvation*] between the Jew,

and the Greek; for the same Lord over all, is rich unto all that call upon him [*for Salvation.*]

13. For [*as the Prophet Joel saith,* Chap. 2. 32.] h Whosoever shall call upon the name of the Lord, shall be saved.

14. [*Now this calling upon him supposes God's intention that the Gentiles, as well as Jews should hear, in order to their believing; for did they not believe,*] How then shall they call upon him, in whom they have not believed? [*Did they not hear,*] and how shall they believe in him, of whom they have not heard? And [*this hearing supposeth some Preacher was to be sent unto the Gentiles, for*] how shall they hear without a Preacher?

i 15. And [*this Preacher must have a Commission from God, for*] how shall they preach unless they be sent? [*Now certainly we have been sent to you Jews, preaching peace to you by Jesus Christ,* Acts 10. 36.] as it is written, [*Isa. 52. 7, 8.*] How i beautiful [*upon the Mountains*] are the feet of them that preach the Gospel of Peace, and bring glad tidings of good things? [*that say unto Zion, thy God reigneth, or as the Chaldee, the Kingdom of thy God is revealed.*]

16. But [*if the Apostles were sent to the Jews, how is it that*] they have not all obeyed the Gospel? [*I answer, this Incredulity of the Jews is only that which was foretold by their own Prophets,*] for [*so*] Isaiah saith [*of them,* Chap. 53. 1.] Lord, who hath believed our report? [*ἡ ἀκούσιν ἡμῶν.*]

17. So then ἀπα [*these Testimonies shew that*] faith cometh by hearing, and hearing by [*the preaching of*] the word of God.

18. But [*Gr. moreover*] I say [*of the Gentiles*] have they not heard? yea verily, [*that of the Psalmist being true of us the Preachers of the Gospel,*] their k sound went into all the earth, and their words unto the ends of the world, Rom. 1. 8. Col. 1. 6, 23.]

l 19. 1 But [*yea, or also,*] I say, Did not Israel know [*of the preaching of the Gospel to the Gentiles, and of their own Infidelity in rejecting it? this surely they might know from their own Scriptures; for*] first, Moses saith, I will provoke you, refusing to believe, to jealousy by them that are [*yet*] m no people [*of God*], and by a foolish nation I will anger you.

20. But Esaias is very bold [*in his expression,*] and saith, [*of the Gentiles;*] I was found of them that [*formerly*] sought me not; I was made manifest to them that asked not after me.

21. But to Israel [*foretelling their Infidelity*] he saith, n all day long have I stretched forth my hands unto a disobedient, and gainsaying people.

Annotations

Annotations on Chap. X.

a Verse 1. **H**^{Δένεις, my prayer.} That the the Apostle speaks not in the preceding Chapter of the Absolute and Peremptory Rejection and Reprobation of *Israel*, is evident from this Prayer, and vehement Desire; for on Supposition of such a Decree of Reprobation, this must not only be a vain Prayer, but also an opposing of his Will, and *εὐσυχία* to the good pleasure of Almighty God revealed to him; for it is evident he prays here for all *Israel*, for them whose Zeal to God was not according to knowledge, and who were ignorant of God's Righteousness, v. 2, 3. Not for those only, as *Esthius* descants, whom God hath predestinated to be saved by the Prayers of the Saints.

b Ver. 2. Ζήλον Θεοῦ, a Zeal for God.] Hence were some of them called Zealots, taking that name ἀπὸ τῶν ἐπ' ἀγαθῷ ζηλωτῶν, from those who were zealous for that which was good, saith *Josephus*, de Bello Jud. l. 7. c. 30. p. 986.

c Ver. 5. Ζήσεται ἐν αὐτοῖς, shall live by them.] A prosperous and happy Life in the Land of Canaan, as (a) *Origen* interprets the words, Eternal Life being not the Promise of the Law, but of the Gospel; and if Eternal Life was obscurely hinted as the Reward of their Obedience to the Law of *Moses*, it related not to their Obedience to the Ceremonial, but to the Moral Law; of which our Saviour saith; If thou wilt enter into life (eternal, v. 16.) keep the Commandments, Matth. 19. 18. And this do, and thou shalt live, Luke 10. 28. Obedience to which includes faith in his word and promises: And so faith in Christ, when once that is revealed as the Condition of our Justification and the Obedience they yielded to it, availed to their Salvation only through the new Covenant of Grace which pardoned the Infirmities of that Obedience.)

d Ver. 7. Τὶς κατελθεῖ εἰς τὸ ἄβυσσον, who shall descend into the deep? The words Deut. 30. 13. are these, Who shall go over the Sea? that is, say the Targum of Jerusalem and B. *Oziel*, the great Sea, or the deep Sea; and the Jerusalem Targum renders the words thus, Oh that there were one like *Jonas* the Prophet, who would descend לעימקי into the depth of the great Sea. Now we know *Jonas* descending into the Deep was a Type of Christ, Matth. 12. 20. Descending into the Deep of the Earth, Psal. 71. 20. And being brought again, say the Seventy, ἐκ τῶν ἀβύσσων γῆς, from the Abysses of the Earth;

and this might give occasion to the Apostle to allude to their Traditional Interpretation, or Paraphrase of the words of *Moses*; like to which are those of *Baruch*, Chap. 3. 16. Who hath gone up into heaven, and taken wisdom, and brought her down from the clouds. who hath gone over the sea, and found her? and to this effect is that of *Philo*, What need is there ἡ μάχης οἰδοποιίας ἢ τῆ θαλάττης, either to take long Journeys, or go to Sea in search of Vertue, we having the Root of it within us; or as *Moses* saith, in our Mouth, in our Heart, and in our Hand? Lib. quod omnis probus liber, p. 677. E. Note also that the Apostle says not, to bring Christ ab inferis, as *Esthius* here doth, but only to bring him ἐκ νεκρῶν from the dead; this place therefore concerns not Christ's descent into Hell, in the sense of *Esthius*.

Ver. 8. Ἐγγὺς σε, nigh thee. It is neither e far from any Man's hearing, for we preach it every where; not far from his Understanding, for in preaching it we use great plainness of speech, 2 Cor. 3. 12. It is in thy Mouth to profess, and in thy Heart, to believe it, and thus we preach.

Ver. 9. Ἐάν ὁμολογήσῃς, if thou shalt confess, &c.] Hence observe,

First, That Justification is here expressly ascribed to Faith, and that not as including Works, but only as being that Principle which, when it is cordial and sincere, will certainly produce them: I say, not as including all those Works which by the Gospel are required to Salvation; for then the Righteousness of Faith must be described as is the Righteousness of the Law, viz. That the Man who doth these things shall live in them, which is contrary to the words of the Apostle, v. 5, 6. See the Preface to the Epistle to the Galatians.

Secondly, Observe, That the Faith to which Justification and Salvation is ascribed, is not here, or elsewhere said to be Faith in his Blood, but a belief that God had raised up Jesus from the dead. So St. Paul having discoursed of the Faith of Abraham, which was imputed to him for Righteousness, saith, This was not written for his sake alone, that it was imputed to him, but for us also to whom it shall be imputed, if we believe in him that raised up Jesus our Lord from the dead, Rom. 4. 23, 24. Thus are we said to be risen with Christ through the Faith of the operation of God, who hath raised him from the dead, Coloss. 2. 12. And in St. Peter, the Christian is said to believe through Christ

(a) Non dixit in eternum, sed tantummodo vivet in ea. Orig. in locum.

in God, who raised him from the dead, that our Faith and Hope might be in God, 1 Pet. 1. 21. Now this belief in God, as raising our Lord Jesus from the dead, is therefore represented as Faith unto Salvation, because in ministrETH to us a full assurance of Salvation by Christ, and of our Resurrection also; for if we believe that Jesus Christ died, and rose again, even so them also that sleep in Jesus will God bring with him, 1 Thess. 4. 14. Knowing that he that raised up the Lord Jesus, shall also raise up us by Jesus, 2 Cor. 4. 13, 14. And this belief of an happy Resurrection to Eternal Life, is a sufficient Motive to be steadfast, immovable, always abounding in the fear of the Lord, 1 Cor. 15. 58. And where it hath not these Effects upon us, we do not in the Scripture sense duly believe, and attend to it. Note

Thirdly, That when the Apostle saith, *If thou dost thus confess and believe, thou shalt be saved*, we need not understand this of Actual and Compleat Salvation, to be imparted at the Day of Judgment; but that this Faith, and this Confession, will put us into the way of Salvation, and give us a Right to it, whilst we continue to act suitably to this Faith, which I have shewn to be the frequent import of the word, *Salvation*, and *Saved*, when Salvation is ascribed to Faith, and Grace. See the Notes on *Ephes. 2. 8. Titus 3. 5.*

g Ver. 10. Στόματι ὃ ὁμολογᾷ, *with the mouth confession is made to salvation.*] For in those Times of Persecution for the sake of Christ, he that continued, under those fiery Trials, to hold fast his Profession, could do it only through that lively Faith in Christ, and that sincere Affection to him above all worldly Interests, which he hath promised to reward with Life Eternal.

h Ver. 13. Ἐπικαλῶν τὸ ὄνομα Κυρίου, *shall call upon the name of the Lord.*] The word in the Original is *Jehovah*, whence it is certain that the Prophet speaks these words of the true and only God; and yet it is as certain that the Apostle here ascribes them to our Lord Jesus Christ, both from the following words, *How shall they call on him in whom they have not believed?* (For the Apostle in this whole Chapter discoursETH of Faith in Christ,) and from the words foregoing, of which these are a Proof, and to which they are connected with the Particle *καὶ*; for those words, *whosoever believeth in him, shall not be ashamed*, are spoken by the Prophet Isaiah, of Jesus Christ the Corner-Stone, Isa. 28. 16. and so are they interpreted by St. Peter, 1 Pet. 2. 6, 7. And in the Prophet Joel these words follow, *ἐκζητεῖτε τὸν Κύριον πάντες οἱ κλητοί, and the Evangelized whom the Lord*

shall call, shall be saved. Here then we have two Arguments for the Divinity of Christ. (1.) That what is spoken of *Jehovah* is ascribed to him. (2.) That he is made the Object of our Religious Invocation. See Note on 1 Cor. 1. 1, 2.

Ver. 15. Ὡς ὡραίοι, *how beautiful, &c.*] The Midrash Shir Hasschirim upon those words of Cant. 2. 12. *The voice of the Turtle is heard in our Land*, saith thus, *This is the voice of the King Messiah, crying out, and saying, how beautiful, &c.* Moreover from those words, *how shall they believe in him of whom they have not heard?* v. 14. and from those v. 17. *Faith comes by hearing, &c.* it follows that those Gentiles who never had the Gospel preached to them, or any opportunity of hearing it, cannot be condemned for want of Faith in Christ, or in his Doctrine, that being to condemn them for the want of that which they never were in a capacity to have; if therefore they are capable of a Reward, as they must be who are obliged to believe that God is the rewarder of all them that diligently seek him, Heb. 11. 6. Christ must be a Saviour to them who do thus seek him, tho' they know not of him.

Ver. 18. Ὁ φθγγὼ αὐτῶν, *their voice.*] **k** These words being spoken literally of the Preaching of the Heavens to the Gentiles, touching the Power, Wisdom, and the Goodness of God; and the Psalmist speaking immediately after of God's teaching his People by the Law, as a more glorious discovery of his Will to the Jews, the Apostle very appositely accommodates these words to the Revelation of his Power, Wisdom, Goodness, and Mercy in the Gospel, to the Heathens.

Ver. 19. Ἀλλὰ, *but.*] That ἀλλὰ signifies, *I* *yea*, see our Translation rendring it so five times, 2 Cor. 7. 11. John 16. 2. That it signifies, *quid etiam, quin immo*; See *Naldius* and *Luke 12. 7. 1 Cor. 3. 2. & 12. 22.*

m Ibid. Ἐπ' οὐ ἔθνεσιν, *by them that are no people.*] That this is the Description of the Heathens, see Note on 1 Cor. 1. 28. who are also stiled, not only by the Jews, but by the Scriptures, whilst Idolaters, *a foolish people*, Jer. 10. 8. Rom. 1. 21, 22. Titus 3. 3.

Ver. 21. Ὅλῳ ᾧ ἡμέραν, *all the day long.*] **n** These words are cited from Isa. 65. 1, 2, and *Aben Ezra* informs us, that (a) *R. Moses Hacoben* said, *The first verse is to be understood of the Nations of the World, as if it had been said, I am found of the Nations which are not called by my Name, but to my People have I stretched out my hand: And so the Apostle interprets, and applies the words here.*

C H A P. XI.

Verse 1. **I** Say then, [that the generality of the Jews are hardened and cast off, but what then?] Hath God cast away his people [utterly and without exception?] God forbid [we should so think;] for I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin, [and yet chosen to be an Apostle of Christ.]

2. God [therefore] hath not [thus] cast away his people, a whom he foreknew, [Psal. 95. 3. And to represent this in a like case well known to you,] wot you not what the Scripture saith of Elias [ev' Elias, in the History of Elias] how he [init] maketh intercession to God b against [the King and People of] Israel? saying,

3. Lord, they have killed thy Prophets, and digged c down thine Altars, and I am left alone [of all thy Prophets,] and they seek my life.

4. But what saith the answer of God to him [in that History? it speaks thus] I have reserved to my self seven thousand men, d who have not bowed the knee d to the image of Baal.

5. Even so then [is it] at this present time also, [for even now] there is a remnant according to e the election of grace.

6. And if [they who are chosen in Christ, Eph. 1. 4. to be God's Church and People, are put into this state] by grace, [being justified freely by his grace, Rom. 3. 24.] then it is no more of [the] works [of the Law that they are thus justified and accepted by him,] otherwise grace is no more grace; [for what need is there of grace, where men have continued in all things written in the Law to do them? Moses having said, The Man that doth these things shall live by them, Rom. 10. 5.] but [on the other hand] if it be of works [that we are justified and accepted,] then is it no more [of] grace; otherwise work is no more work, [for grace comes in only to supply the defect of Works, that is, to procure pardon for the non-performance of them, according to the Tenor of the Law.]

7. What then [must be said in this case, but this, viz. that the whole Nation of] Israel hath not obtained that [Righteousness, or Justification, Rom. 9. 30, 31.] which he seeketh for, but the Election [the chosen Generation of Believers, 1 Pet. 2. 9.] hath obtained it, and the rest were blinded.

8. [And this blindness hath hapned to them] f according as it is written, f God hath given them the spirit of slumber: eyes that they should not see, and ears that they should not hear, unto this day.

9. And [as] David saith, Let their table be [or g. their Table shall be] made a snare, g and a trap; and a stumbling-block, and

a recompence unto them [of their evil deeds.]

10. Let their eyes be, [or their eyes shall be] darkened, that they may not see, and [thou shalt] h bow down their back al- h way.

11. I say then, [or, moreover, of those of the Jewish Nation which are thus blinded] have they [so] stumbled, that they should [irrecoverably] fall? God forbid [we should so think of them;] but [so hath it hapned through the wise counsel of God, that] through their fall, salvation is come unto the Gentiles, [whom God hath now chosen to be his people,] for to provoke them to jealousy; [or to an emulation of their Faith, that they also may be saved.]

12. Now [is, and] if the fall of them [hapned thus to] be the riches of the [Gentile] world, and the diminishing of them the riches [and increase] of the Gentiles, how much more [shall] i their fulness [be i the increase of them?]

13. [Of you Gentiles, I say] for I speak [this] to you Gentiles, in as much as I am the Apostle of the Gentiles, [and by thus speaking] I magnifie my office, [as declaring it to reach to the whole body of the Gentiles, and to have been thus efficacious among them, Rom. 15. 18, 19.]

14. And I speak of your being chosen thus to be God's people; k if by any means I may k provoke to [an] emulation [of your Faith,] them which are my flesh, and [so] might [be a means to] save some of them.

15. [And indeed their Salvation is desirable, not only for their own, but for your sakes,] for if the casting away of them be [an occasion of] the reconciling of the world, what shall the receiving of them [again unto favour] be [to the Gentiles,] but [even as] life [or a Resurrection] from the dead?

16. [Nor are you to imagine this is an improbable, and even desperate supposition:] For if the [Patriarchs, who were the] i first fruit [of them] be [were] holy, [called and separated to the service of God from all the people of the Earth,] the lump [of the whole Nation] is also [in God's designation] holy; and if the root [of them, viz. Abraham] be [was] holy [and beloved of God,] so are the branches [also beloved still of God for the Father's sake, and so will be once more, in his good time, admitted to his favour.]

17. And if [is hath so hapned that] some of the branches [through Infidelity] be broken off, and thou [Gentile] being a wild Olive-tree [or branch,] were grafted in among them, and with them [who believe] partakest [of the privileges] of the root, and the fatness of the Olive-tree [into which thou art grafted.]

18. Boast

18. Boast not against the Branches [now cut off, as if they were utterly rejected from God's care and favour.] but if thou boast, [consider] thou bearest not the root, but the root thee, [the Promises being not made to thee, but to Abraham their Root; and if thou becomest partaker of them only by being the spiritual Seed of Abraham, by imitation of his Faith, how much more shall they, who are by lineal descent, the Seed of Abraham, and so the primary and direct Heirs of the Promise, Acts 3. 25. & 12. 26. in due time be grafted into their own Root? v. 24.]

Ver. 19. Thou wilt say then, the [natural] branches were broken off, [for their Infidelity] that I might be grafted in, [i. e. received as God's People in their stead:]

20. Well, because of unbelief they were broken off, [i. e. rejected from being his Church and People, v. 15.] and thou standest [Gr. hast stood] by Faith. Be not high-minded, [vaunt not thy self over them, v. 18. 25.] but fear, [lest this should also be thy case.]

21. For if God spared not the natural branches, [thou hast cause to fear,] lest he also spare not thee.

22. Behold therefore [in this dispensation] the goodness and severity of God; on them which fell, severity, [in taking the Kingdom of God away from them, Matth. 21. 43.] but to thee, goodness, [in admitting thee to be his Church and People, which goodness will be still shewed to thee, [if thou continue in [or worthy of] his goodness; otherwise thou also shalt be cut off [for thy Infidelity and Disobedience.]

23. And [as thou standest by Faith, so] they also, if they abide not still in unbelief, shall be grafted in; ^m for God is able to [work in them that Faith which will] graft them in again.

24. [And that he will thus graft them in, ⁿ we have just cause to think;] for if ⁿ thou wert cut out of [Gr. off from] the Olive-tree which is wild by nature, and wert grafted, contrary to nature, into a good Olive tree, how much more shall these, which be the natural branches, [though now cut off,] be grafted [again] into their own Olive-tree?

25. [And this I now declare;] for I would not, Brethren, that you should be ignorant of this ^o mystery, [of the intended calling of the now rejected Jews,] lest you should be wise in your own conceits, [boasting over them, v. 18. as being your selves Men of greater Wisdom, and more highly favoured of God;] that blindness in part is hapned to Israel, [i. e. as to the greatest part of them, a remnant only being now brought into the Faith, v. 5. 7. Chap. 9. 27.] till the [time of

the] fulness [or more compleat Conversion] of the Gentiles be come in.

26. And so all [the Nation of] Israel shall ^p be saved, [i. e. call'd and put into a state of Salvation, 1 Tim. 1. 9.] as it is written [Isa. 59. 20.] there shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob.

27. And [again, he, by Isaiah saith,] this is my Covenant to them, [Isa. 59. 21.] where I shall take away their sins, [Chap. 27. 9.]

28. As concerning the Gospel [preached to them first, and upon their rejection of it, to the Gentiles, Acts 13. 45, 47.] they are [now] enemies [to it, and by opposing it to God, and Christ;] for your sakes, [being prejudiced against it, because you are received to the blessings of it, and that without Circumcision, or being joined to them, Acts 17. 13. & 22. 21. 22. 1 Thess. 2. 16.] but ^q as touching the Election [of that Nation to be an holy People to himself,] they are [thus] beloved for the Fathers sakes.

29. For [though they have rendred themselves unworthy of his favour, yet] the ^r gifts and calling of God are without repentance.

30. [Nor will their present Infidelity and Disobedience be any obstacle to this Conversion;] For as the [Gentiles] in times past have not believed God, [Gr. were disobedient to God,] yet have now obtained Mercy through their unbelief, [God having received you Gentiles to be his People, because of their Infidelity;]

31. Even so have these also now not believed, [Gr. not obeyed] that sthrough your mercy, they also may obtain mercy. ^s

32. For ^t God hath concluded all [both Jew and Gentile] in unbelief, that [at last] he might have mercy upon all.

33. O the depth of the riches both of the wisdom and knowledge of God! [by which he is thus able to convert all things to the honour and glory of his Name, and make his severest Judgments to conclude at last in mercy!] How unsearchable are his judgments [to any human understanding] and his ways past finding out [by any wit of man?]

34. For who hath [through his own Wisdom, without Revelation,] known the mind of the Lord? or who hath been his counselor [in thus ordering Matters relating to Jew or Gentile?]

35. Or who hath first given to him, and it shall be ^v recompensed to him again? [i. e. who hath laid any Obligations on him to reward him? Surely no Man.]

36. For of him [as the Donor] and through him [as the Director and Providential Orderer,] and to him [as the End,] are all things, to whom be Glory for ever. Amen.

Annotations on Chap. XI.

a Verse 2.^N *ὃν προέγνω, whom he foreknew.*] Concerning the People of Israel, Moses speaks thus; *Thou art an holy people to the Lord thy God; the Lord thy God προέλεο hath chosen thee to be a special people to himself above [or before] all people that are upon the face of the earth,* Deut. 7. 6. & 10. 15. Now to be chosen, and to be known of God, are the same thing in Scripture, and therefore the Phrase is elsewhere varied thus; *You only have I known before all the Families of the earth,* Amos 3. 2. *ὁ μὲν ἐγνων ἐκ πασῶν τῶν φυλῶν τὸ γῆς.* Numb. 16. 5. *To morrow* וְיָמָּח *and the Lord will know who are his, and who is holy, even him whom he hath chosen, which by the Seventy is thus translated, καὶ ἐγνων ὁ Θεὸς τὸς ἱσθίας αὐτῶ, καὶ τὸς ἁγίους—ὃς ἔλεξε αὐτῶ, the Lord knoweth who are his, and the holy ones whom he hath chosen to himself; and v. 7. The Man whom the Lord doth chuse, he shall be holy. And those words of Hosea, Judah yet ruleth with the Lord, and is faithful with his Saints, Chap. 11. 12. are by the Septuagint thus rendred, καὶ Ἰσραὴλ νῦν ἐγνων αὐτὸς ὁ Θεός, καὶ ὁ καὶ αὐτῶ ἀληθινός ἐστι Θεός, and as for Judah now God hath known them, and he shall be called the holy people of God: So that the People whom he foreknew, may be here only a Periphrasis of the Jewish Nation, which God had chosen before all other Nations of the World, and therefore would not utterly cast off, because his gifts and callings are without repentance, v. 29. Or it may signifie those of them who believed in Christ, and so were such as he had purposed to save, or the Election according to Grace, v. 5, 7. which sense this Phrase bears, Rom. 8. 29. 1 Pet. 1. 1, 2.*

b Ibid. *ἐνὶ συχάνει Θεῷ κατὰ τὸ Ἰσραὴλ, He maketh intercession to God against Israel.*] *Ἐν-τυγχάνειν* παρὰ, is to intercede, or be an advocate for a person, and he that doth so is called *συνήγορος*, and this is the Office of our blessed Lord, whoever lives to make intercession for us; but *ἐνὶ συχάνειν κατὰ τινος*, is to accuse, or charge a person with a Crime, and so to intercede against him. So 1 Maccab. 8. 32. *If the Jews complain against thee ἐν ἐνὶ συχάνειν κατὰ σε, we will do them justice.* And when wicked Men came to King Alexander to complain against Jonathan, the King commanded a Proclamation to be made, τὸ μνησθῆναι ἐνὶ συχάνειν κατὰ αὐτὸς πρὸς μνησθῆναι, that no Man should complain against him about any Matter, 1 Maccab. 10. 61, 63. And again, Chap. 11. 25. *some wicked men complained against him, ἐνὶ συχάνειν κατὰ αὐτὸς.* So here *ἐνὶ συχάνειν κατὰ τὸ Ἰσραὴλ, is to complain against Israel.*

c Ver. 3. *τὰ θυσιαστήρια σου, thy Altars.*] Not those which God approved of after the building of the Temple, they being then ob-

liged to offer all their Sacrifices at the place which God had chosen to put his Name there, Deut. 12. 5, 6. but those which had before been used by the Patriarchs and Prophets, for the Service of God, as that of Samuel in Ramah, and in Mizpah, 1 Sam. 7. 9. & 9. 13. in Gilgal, Chap. 11. 16. at Bethlehem, Chap. 16. 2, 4. and the Altar of the Lord at Carmel, 1 Kings 18. 30. on which the pious People of the ten Tribes sacrificed when they were not permitted to go up to Jerusalem, that Law, saith Kimchi, then ceasing as to them.

Ver. 4. *τῇ Βάαλ, to Baal.* That is, to the Image of Baal; So Hof. 2. 8. *I gave her the gold, and the silver which she prepared for Baal,* Gr. αὐτὴ ὃ ἀργυρὰ καὶ χρυσὰ ἐποίησε τῇ Βάαλ *But she prepared this gold and silver for the image of Baal, she made Idols of them, saith the Targum. So Tobit. 1. 5. ἔδυσον τῇ Βάαλ τῇ δαμάλει they sacrificed to the Heifer Baal, Jer. 2. 28. according to the number of their streets in Jerusalem, ἔδυσον τῇ Βάαλ, have they sacrificed to the image of Baal; for sure they had not as many Baalims as they had Streets, and therefore where the Septuagint reads τῇ Βάαλ, there the Chaldee adds, Idols, or Images. I will blot out the Names of Baal, τὰ ὀνόματα τῇ Βάαλ; Reliquias Idolorum Baal, Targum. See Hosea 13. 1. This I prefer before that Notion of the Learned Selden, that Baal was ἀρρενοθήλυς, Male and Female.*

Ver. 5. *The Election of Grace.*] See Note e on v. 28.

Ver. 8. *Ἐδωκεν αὐτοῖς ὁ Θεός, God hath given them a spirit of slumber, &c.]* The Hebrew *יָדַע* and the Greek *δίδωμι* is often used to signifie a permission of that which we can hinder, as Gen. 31. 7. *ἐκ ἔδωκεν αὐτῶ ὁ Θεός κακῆραι-ῆσαι με, God, saith Jacob, permitted not Laban to hurt me,* Deut. 18. 14. *καὶ οὐκ ἔτρεψεν ἔδωκεν Κύριος ὁ Θεός σου, the Lord thy God hath not suffered thee to do so.* See also Judges 15. 1. Acts 2. 27. & 13. 35. So again 1 Kings 22. 22, 23. *The Lord hath put ἔδωκεν ὁ Θεός a lying spirit in the mouth of all thy Prophets; i. e. he hath permitted him freely to go forth, and to deceive them, v. 22. Esth. 9. 13. If it please the King, δοθήτω Ἰουδαίους, let it be granted to the Jews to do so to morrow also. Of him that sat upon the red Horse it is said, that ἔδωκεν αὐτῶ it was given him to take peace from the Earth, Rev. 6. 4. and Chap. 9. 3, 5. of the Beast it is said, ἔδωκεν αὐτῶ there was given to him a mouth to speak great things, and blasphemies, and it was given him to make war with the Saints, and overcome them. See Hof. 13. 11. Joel 2. 17, 19. Rev. 6. 8. & 9. 14, 15. See the Note on Chap. 1. 24, 26. And in this sense God is here said to have given the Jews, a spirit of slumber,*

slumber, by permitting them to lye under those Prejudices against the true Messiah, which their Traditions concerning him, and the Doctrine and Authority of the Scribes and Pharisees had wrought within them; as also by delivering the things belonging to Christ's Kingdom obscurely to them, and in Parables, because they would not receive them when more plainly taught, *Matth. 13. 13.* And by taking the Kingdom of God from them, and giving it to a Nation that would bring forth the fruits of it, because they contradicted, and blasphemed the Doctrine of that Kingdom, and so caused the Apostles to turn from them to the Gentiles, *Matth. 23. 43. Acts 13. 45, 46.* And by refusing to walk in the light whilst they enjoyed it, they made it just that darkness should thus come upon them, or that they should have eyes, and see not, ears, and hear not; which is a mode of speaking used frequently in the Old Testament, and in Philo the Jew, and others, to represent Men who had contracted such Prejudices against God's Word, and such vicious habits as made them not to discern, or to give ear to the voice of God, or Reason, calling them to Reformation and Amendment. So God speaks by his Prophet *Isaiah*, *Hear ye deaf, and look ye blind, seeing many things, but thou observest not, opening the ears, but he heareth not, Isa. 42. 18, 19, 20.* And by the Prophet *Jeremiah*, *Hear now this, O foolish people, and without understanding; which have eyes, and see not, which have ears, and hear not, Jer. 5. 21.* By the Prophet *Ezekiel*, saying, *They have eyes to see, and see not, ears to hear, and hear not, for they are a rebellious house, Ezek. 12. 2.* So Christ speaks to his own Disciples, *Having eyes do you not see? Mark 8. 18.* So Philo often saith of Men addicted to their Sensual Pleasures, and pursuing them against the Dictates of their Minds, That (a) ὁρῶντες ἐκ ὁρῶσι, καὶ ἀκούοντες ἐκ ἀκούουσι, seeing they see not, and hearing they hear not; this he saith, περὶ τῶν ἰδόντων κακορημόνων, of Persons satiated with pleasure, and drunk with the love of Wine. This, saith he, happens (b) ἐν τοῖς κόροις ἐν ταῖς μέδαις, when we indulge to Gluttony, or Drunkenness; and (c) ἐν ταῖς καθ' ὕπνον φαντασίαις, in the Phantasms of our Dreams. Thus of those Heathens who worshipped the works of their own hands, (d) *Iustin Martyr* saith, That ὁφθαλμοὶ ἐχούσιν ἐκ ἑάρων, ἔδὲ καρδίαν ἐχούσιν σμύσαν, having eyes, they saw not, and having hearts they did not understand.

g Ver. 9. Γεννηθήτω, their table shall be, and their eyes shall be.] They who are skill'd in

the Hebrew Tongue, know that these words are as capable of the Future, as the Imperative Mood and Tense: They are rendred in the Future by *Arias Montanus*: and the *Seventy Interpreters* sometimes render them in the Imperative, as *Psal. 109. 6---15.* and sometimes in the Future, as *v. 17.* As he loved cursing, so let it come upon him, καὶ ἡξέτω αὐτῷ, as he delighted not in blessing, so let it be far from him, καὶ μακρῶς ᾖ ἀπ' αὐτοῦ; and *v. 8.* let them curse, but bless thou, καλεῖσθον τοὺς αὐτοὺς καὶ σὺ εὐλογήσεις.

Ver. 10. Τὸν νῶτον αὐτῶν, &c. ever bow down h their backs.] That is, let them be in Slavery and Bondage; the contrary, going upright, signifying their freedom from Egyptian Thralldom, by taking that yoke of Bondage from them, which made them stoop under it. So *Levit. 26. 13.* I have broken the bands of your yoke, and made you to go upright. So the *Midrash Tillim* upon these words of the *Psalmist*, *Psal. 146. 8.* The Lord raiseth them that are bowed down, saith, These are the Israelites carried captive from their own land, for since they were banished from Jerusalem, they have not been able to stand upright, but have bowed down their backs before their Enemies, who go over them: And therefore in their second Benediction, before their Reading of the Morning Schema, they pray thus, Bring us in peace from the four wings of the Earth, & duc nos statura erecta in terram nostram, and lead us standing upright into our own Land. Having thus answered the first Question, he proceeds to enquire whether they of them who thus stumbled, have fallen so as that they shall never be recovered.

Ver. 12. Πλήρωμα αὐτῶν, their fulness.] As i πλήρωμα τῷ χρόνῳ signifies the whole Tract of Time appointed for such an Event, *Gal. 4. 4. Eph. 1. 10.* πλήρωμα τῷ χρόνῳ, the whole Contents of the Earth, *1 Cor. 10. 26, 28.* and πλήρωμα τῷ θεότητι is the full perfection of the Deity, *Col. 2. 9.* and πλήρωμα τῷ Χριστῷ, is the Perfection, or the fulness of Grace and Wisdom, with which he fills his Members, *Eph. 4. 13.* and that ἐκ τοῦ πληρώματος αὐτοῦ, from that fulness of the Spirit which is in him, *Joh. 1. 16.* and πλήρωμα Θεοῦ, is the same fulness derived from God, *Eph. 3. 19.* So here πλήρωμα τῶν αὐτῶν is the Time when the Gentiles should more fully come in, and God would shew Mercy to them all, *v. 25, 32.* and πλήρωμα τῶν Ἰουδαίων, the fulness of the Jews, is the coming in of all Israel, *v. 26.* And so St. Paul himself all along interprets it, stiling it *v. 15.* πρεσβυτείας, the receiving of them into Grace and Favour by God, the

(a) Alleg. Leg. l. 2. p. 72. Tryph. p. 295. B.

(b) Alleg. l. 3. p. 850.

(c) I. de Josepho p. 424. G.

(d) Dial. cum

engrafting them who were broken off, as the unbelieving Jews were, into their own Olive, v. 23. 24. the turning away iniquity from Jacob, v. 26.

k Ver. 14. Εἴπωσι θεολογῶσα, if by any means I may provoke them, &c.] This seems to be said in allusion to those words of God, Deut. 32. 21. They have moved me to jealousy with that which is not God, καὶ γὰρ ὁ θεὸς ἠνέλωσα, and I will move them to jealousy with those that are not a people, verse 12. that seeing them who before were not the People of God, now chosen to be his People, and invested with all the Privileges which formerly belonged to them, viz. being of his Church, among whom he dwells, and to whom he gives his Spirit, his New Law, his Prophets, Apostles and Evangelists, they might be induced to believe, and so might still share in all those Blessings.

l Ver. 16. Ἡ πρώτη ἀπαρχὴ, if the first fruits of them were holy.] It is generally known that the word *Holy*, when applied to Persons, Families, Churches, and Nations, signifies their being Called, Consecrated and Separated from the World, unto God's Service; in which sense in the *Old Testament* it is frequently applied to the Priests, Numb. 16. 5. Psal. 106. 16. to the Levites, Numb. 3. 13. & 8. 14, 15, 16, 17. to the whole Jewish Nation, Exod. 22. 31. & 19. 6. Deut. 7. 6. & 14. 2, 21. & 28. 9. Isa. 62. 12. Dan. 8. 24. & 12. 7. Hence then the Argument runs thus: If God so loved Abraham, Isaac and Jacob, as to engage his word that he would be their God, and the God of their seed for ever, Gen. 17. 7. and by thus entering into Covenant with them, hallowed to himself all their Posterity, even as the first fruits of their Dough, made an offering, hallowed the whole Lump, Numb. 15. 20. then will he, in his good time, be so mindful of them, as to bring them again into his Covenant, so that they shall be his People, and he will be their God; for as touching that Election, they are still beloved for the Father's sake. If this Argument runs only upon the Supposition that they do believe, it saith that only which is as true of all Gentiles; it therefore seems to be an Argument that they will be received into Favour, and therefore will believe.

m Ver. 23. Δυνατὸς γὰρ ὁ θεός. for God is able, &c.] From which Power we may reasonably conclude his Will to do so, for so the Apostle argues, Chap. 14. 4. He shall be holden up, for God is able to make him stand. 2 Cor. 6. 8. He that soweth liberally, shall reap liberally; for God is able to make all Grace abound toward you. See Note on Chap. 14. 4.

n Ver. 24. Note, That there should be a fulness of the fallen Jews, and a receiving them again into Favour, whom God had

now cast off, the Apostle plainly doth suppose, v. 12. 15. and now he sets himself to the Proof of it, by an Argument: *a minori ad majus*, viz. If they, who had no such Relation to Abraham, and the Blessings promised to him, as the Jews had, were yet Partakers of the Blessings promised to Abraham, the Root of that Nation, how much more shall this Favour in God's due time, be granted to them who are Children of the Stock of Abraham?

Ver. 25. Τὸ μυστήριον τούτο, this Mystery, &c.] See the Confirmation of this Exposition in the Appendix to the Epistle.

Ver. 26. Hence the second Argument for a general Conversion of the Jews runs thus: p If that part of the Jews to which blindness hath hapned, shall be delivered from that heavy Judgment, if there shall come to them out of Zion a Deliverer to turn away their iniquity, if God will accomplish his Covenant hereafter with them, by taking away their sins, then they who are thus blinded, shall be converted to the Christian Faith. Where note,

1. That this promise is made to that part of the Jews to which blindness had hapned, v. 15. and so the Promise of Salvation to this Israel, cannot be interpreted of all the true Children of Abraham; Jews and Gentiles both.

2. It saith, that God will take away their sins, and turn away ungodliness from Jacob. Now if this signifies that God will send a Deliverer out of Zion to procure the Pardon of this People's sins, since Pardon only can be given to them through Faith in Christ, this Deliverer must be that Jesus, who saves his People from their sins; if it imports that God would take away the Punishment of their Iniquity, that being the blindness, and spiritual slumber which was then, and is still upon them, the Removal of it must signify their Conversion, this blindness being only then to be taken away, when they shall turn to the Lord, 2 Cor. 3. 14, 15, 16.

Ver. 28. Κατὰ τὴν ἐκλογὴν, as touching the Election.] Here is in this Chapter mention of a double Election, viz. the ἐκλογὴ χάριτος Election of Grace, v. 5. the Gospel Election of Persons, and Nations to be his Church and People, which being purely on the account of that Faith, which is the Gift of God, without Consideration of any other worthiness that we had, or any works that we had done, is stiled the Election of Grace; and thus a Remnant only of the Jews were chosen, v. 7. for many of them were called, by the Preaching of the Gospel to the Faith, it being preached to them first, Acts 13. 45. but few of them were chosen to be Members of the Church of Christ, because few of them believed. And secondly, there is an Electi-

on δια τῶς παλίας, to be God's People for their Father's sake, in which sense the whole Nation of the Jews are stiled the Elect; as in these words, *Because he loved thy Fathers; viz. Abraham, Isaac, and Jacob, Deut. 4. 37. καὶ ἐξελέξατο τὸ πνεῦμα αὐτῶν μετ' αὐτοὺς ὑμᾶς, therefore he chose you their Seed after them, and brought you out of Egypt by his mighty power; where it is evident that all that were brought out of Egypt, were the Elect, or the chosen Seed. So Deut. 7. 6, 7, 8. The Lord did not set his love upon you, nor choose you, καὶ ἐξελέξατο ὑμᾶς, he did not fore-elect you; because you were more in number than any people, but because the Lord loved you, and because that he would keep the Oath which he had sworn to your Fathers, hath he brought you out with a mighty hand, and redeemed you out of the House of Bondage. Where again it is evident, (1.) That their being chosen to be God's peculiar people before other Nations, is their Election. And (2.) That all who were brought out of Egypt were thus beloved, and thus chosen. And again Chap. 10. 14, 15. The Lord had a delight to thy Fathers to love them, καὶ ἐξελέξατο τὸ πνεῦμα αὐτῶν μετ' αὐτοὺς ὑμᾶς, therefore he elected you their Seed after them above all People; circumcise therefore the foreskin of your heart, and be no more stiff-necked. Where again evident it is, that the whole Seed of Abraham by Isaac, even the stiff-necked of them, were the beloved, and the Elect of God; it being therefore not upon account of their Righteousness, Deut. 9. 5. but for the love he had, and the promises he made to their Fathers, that he first loved, and chose them for his People; and his Love to these Fore-fathers being still the same, and his Promise to them being this, That he would be for ever a God to them, and their Seed after them, Gen. 17. 7. he must have that kind Affection and Regard to them, which will engage him to choose them again for his peculiar People, notwithstanding their present blindness; and all Israel being thus Elected for the Father's sake, this Calling must belong to them all.*

Ver. 29. τὰ χαρίσματα, for the Gifts, &c.]
 The Particle for shews that these words re-

late to what was said in the former Verse, viz. they are beloved for their Father's sake, to whom God gave this διαθήκη αἰώνιου, everlasting Covenant, to be the God of their Seed after them, Gen. 17. 7. Now this Covenant made with the Fathers being absolute, and the Calling of their Seed to be his peculiar People being the Effect of it, God will not repent for ever of his Kindness to them; hence he engageth to save them with an everlasting salvation, Isa. 45. 17. with everlasting kindness to have mercy on them, Chap. 54. 8. & 56. 5. & 60. 19, 20. & 61. 7. and saith, I have loved thee with an everlasting love, Jer. 31. 3. If then God will not repent for ever of his Covenant made with their Forefathers, to be the God of their Seed after them for ever, or that, he chose Jacob for himself, and Israel for his heritage, Psal. 135. 4. then will he certainly restore them to that Privilege, and happy State; but God will not thus Repent; for the Gifts and Callings of God are without Repentance.

Ver. 31. τὸ ὑμῶν ἐλεος, to your mercy. S i. e. Which unbelief hath hapned not to your Rejection, as it did to them, but to your Mercy, that they also may obtain Mercy together with you, and you with them, the fulness of the Gentiles coming in with their Conversion.

This Argument for Calling the Jews runs thus: If God hath called the Gentiles to his Grace after a long Idolatry and Infidelity, though they were not before ever admitted to those Privileges the Jews enjoyed, nor had God promised to be their God for ever, much more will he Recall his chosen People from their Infidelity.

Ver. 32. Esthins's Note upon these three Verses, is this, That the Apostle doth without Controversie in these words speak of Israel according to the Flesh, and therefore in the preceding words must be supposed to speak of the same Israel; so that hence the Tradition of the Church concerning the Calling of the Jews, towards the end of the world, is established.

See the Appendix to this Chapter, at the End of this Epistle.

C H A P. XII.

- Verse 1. **I** Beseech you therefore, Brethren, by the mercies of *[that]* God *[of whom, and through whom are all things, and to whose glory they are all designed, Chap. 11. 36.]* that ye ^a present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.
- b** 2. And ^b be not conformed to *[the evil Customs of]* this *[Heathen]* world, but be ^c ye transformed *[into other Men]* ^c by the renewing of your mind *[and judgment of things,]* that ye may prove *[Gr. discern and approve, See Note on 1 Cor. 11. 28. Gal. 6. 4.]*
- d** what is ^d that good, and acceptable, and perfect will of God; *[i. e. that Will which under the Gospel requires only what is substantially good, and therefore always acceptable to him, and perfectly instructs us in our whole Christian Duty.]*
3. *[Which Will of God you will the better discern by your humility, and diligence in the Exercise of your Spiritual Gifts,]* For I say, through the grace *[of Apostleship, See note on Chap. 1. 5.]* given to me, to every man that is among you *[thus gifted,]* not to think of himself more highly than he ought to think, *[on the account of those Ministerial Gifts conferred upon him, not for his own sake, but for the benefit of others, 1 Cor. 4. 6, 7. & 12. 7. as did the Scribes and Pharisees, and Doctors of the Law, on the account of their Wisdom and Knowledge of it, Rom. 8. 18.---23.]* but to think soberly *[of himself,]* according as God hath dealt to every man the ^e measure of faith.
- e** 4. For as we have many members in one body *[natural,]* and *[Gr. but]* all *[the]* members *[of it]* have not the same office, *[but some are more feeble, some more vigorous, some employed in more, some in less honourable Services, 1 Cor. 12. from v. 12. to the 27th.]*
5. So we *[Christians]* being many, are one body in Christ *[our head,]* and every one *[of us are different]* members one of another.
6. Having then gifts, differing according to the grace *[or favour of God]* that is given to us, whether *[it be]* prophecy, let us prophesie according to ^f the proportion of faith;
- g** 7. Or *[if it be]* ^g ministry, *[that of an Evangelist,]* let us wait on our ministry; or he that teacheth, on teaching;
8. Or he that exhorteth *[by a spiritual afflatus, 1 Cor. 14. 3, 31.]* on exhortation; ^h he that ^h giveth *[or distributes to the Churches stock,]* let him do it with simplicity *[or liberality; See the note on 2 Cor. 8. 2.]* he that ruleth *[or presides over that Stock,]* with diligence: he that sheweth mercy *[to the Sick, impotent, Strangers, Orphans,]* with cheerfulness.
9. Let love be without dissimulation *[not in word only, but in deed and in truth, 1 John 3. 18.]* abhor that which is evil, cleave to that which is good.
10. Be kindly affectioned one to another with brotherly love, *[not bearing only such a kindness to one another as common humanity calls for, but such as the Relation of Christian Brethren, and the Bonds of Consanguinity require,]* in honour preferring one another, *[through humility acting as if you conceived others more worthy of honour than your selves, See note on Philip. 2. 3. and being well contented that they should be placed in a more honourable Post.]*
11. Not slothful in business, *[in the concerns of God, and of one another,]* fervent in spirit, *[ardently and zealously engaging in the service of God, and of one another, as knowing you are then,]* ⁱ serving the Lord.
12. Rejoycing in hope *[of the glory of God, Rom. 5. 2. or of eternal life, Tit. 1. 3.]* patient in tribulation *[for the cause of Christ,]* continuing instant in prayer, *[that you may stand firm in the faith, and have a seasonable deliverance from your troubles.]*
13. Distributing to the necessities of the *[persecuted]* Saints; given to *[or pursuing]* hospitality *[towards them when they come to you.]*
14. Bless *[i. e. wish well to, and pray for]* them which persecute you; bless, and curse not; *[what ever provocations you may have to do so.]*
15. Rejoice with them that do rejoice, and weep with them that weep; *[as the Relation of Members of the same Body doth require, 1 Cor. 12. 26.]*
16. Be of the same mind one towards another, *[being concerned for the same good to them which you desire for your selves,]* mind not high things, but condescend to men of low estate, *[to the meanest concerns of the meanest Christians.]* Be not wise in your own conceits, *[so as to think you need not the assistance of Divine Wisdom, or the Advice and Counsel of your Christian Brethren, Prov. 3. 5, 7. Luke 12. 53. or so as to neglect the Concerns of your Christian Brethren, Prov. 3. 5, 7. Luke 12. 53.]*
17. Recompenſe to no man evil for evil; provide things ^k honest *[Gr. honourable]* in ^k the sight of all men.
18. If it be possible, as much as lieth in you, live peaceably with all men.
19. Dearly beloved, avenge not your selves *[upon your Enemies, v. 20.]* but rather ^l give place unto *[the]* wrath *[of God against them,]* for it is written, *[Deut. 32. 35.]* Vengeance is mine, I will repay it, saith the Lord.
20. Therefore if thine enemy hanger, *[rather*

m *sher*] feed him; if he thirst, give him drink; for in so doing thou shalt in heap coals of fire [*the Divine Vengeance*] on his head.

21. Be not overcome of evil, [*let it not prevail upon thee, to be impatient under, or avenge it,*] but overcome evil with good.

Annotations on Chap. XII.

a Verſe 1. ΠΑΡΕΣΤΗΚΑΤΑ ΤΑ ΣΑΡΜΑΤΑ ΥΜΩΝ ΘΥΣΙΑΝ ΖΩσαν, *to present your bodies a living sacrifice.*] By Sin reigning in our Mortal Bodies, and by obeying the motions of it in our inward Actions, we being ſaid to preſent τὰ μέλη ἡμῶν, *the members of our bodies instruments of unrighteousneſs to ſin*, Chap. 6. 12, 13. the Apoſtle here doth poſitively exhort us ΠΑΡΕΣΤΗΚΑΤΑ *to preſent the ſame Bodies now a living Sacrifice*, in oppoſition to the Legal Sacrifices, which were firſt ſlain, and then offered up to God upon the Altar, viz. by being now dead unto Sin, but alive unto God, through Jeſus Chriſt our Lord: An holy Sacrifice, as being conſecrated to the Service of God, and having our fruit unto holineſs, as the Servants of God ſtill have, Rom. 6. 22. And as the Sacrifices offered to God were to be free from any ſpot and blemiſh, and ſo holy; ſo are our Bodies made an holy Sacrifice, when they are kept in ſanctification and honour, and free from all filthineſs of the ſheſh, and ſo a Sacrifice acceptable, and well pleaſing to that God, who deſired not the Legal Sacrifices, nor delighted in Burnt-offerings, Pſal. 51. 16. Heb. 10. 8. And this, ſaith he, is not as the Sacrifices of the Law, ἐκ τῶν ἀλόγων, *of dead and unreaſonable Beaſts*, which was bodily ſervice, or that in which the Body chiefly was employed, but it is λογικὴ λατρεία *a Sacrifice of our Reaſon*, devoting our ſelves, who are rational Creatures, to his Service, and alſo is highly ſuitable to our Reaſon.

b Ver. 2. Καὶ μὴ ſοφην μολίζετε ἐς τὸ αἰῶν τετρω, *and be not conformed to this world.*] It is the obſervation of Grotius on the former Verſe, that the Apoſtle having ſhewed before, that Juſtification could not be obtained by the Law, comes now to ſhew how the Goſpel perfected, and ſpiritualized the Law, as to the Ritual, and the Judicial parts of it, and engaged us more exactly to fulfil the Moral parts of it; beginning firſt with the Sacrifices, which by the Jews were eſteemed one great and chief part of their Ritual Worſhip. And then he may here proceed to their Separations from Men of other Nations, or, as the Pharifees had improved it, even from the Vulgar ſort, thinking it unlawful to eat, or converſe with, or even touch the People of the Earth, as they ſtiled them, and making their Holineſs to conſiſt chiefly in ſuch Niceties and Separations, ſhewing that we do moſt effectually comply with all that God deſigned by any Precepts of this Nature,

when we keep our ſelves unſported from the world, or free from any Conformity unto the ſinful Cuſtoms of it, as Chriſtianity eſpecially requires, Chriſt giving up himſelf for our ſins, *that he might deliver us from this preſent evil world*, Gal. 1. 4. Or, he inſtructs them how to change their former Heathen, into a Chriſtian Converſation, declaring that whereas formerly they walked κατὰ τὸ αἶψα τὸ κόσμος τέτε, *according to the courſe of this world*, Eph. 2. 2. and according to the will of the Gentiles, 1 Pet. 4. 3. they ſhould no longer live the reſt of their time to the luſts of men, but to the will of God, v. 2.

Ibid. Τὴ ἀνακαίνωσιν τῆς νοῦς ὑμῶν, *by the renewal of your mind.*] The whole new Creature doth conſiſt in the renewal of the Mind, the Will, the Affections, and Actions of Men, 1 Theſſ. 5. 23. But becauſe this Renewal doth begin with the Change of Mind, diſcerning, and approving what is acceptable to the Lord, and upon that follows the Choice of what is ſo by the Will, and the Inclination of the Affections to what the Mind doth thus approve of, and the Regulation of our outward Actions, is according to what we thus approve, chooſe and affect, this Renewal of the Mind is put for the Renovation of the whole Man, and we are ſaid to be renewed in the ſpirit of our Mind, and to put on the New Man, Eph. 4. 23, 24. which is renewed, ἐς ἐμπύκνωσιν, *in knowledge according to the image of him that created him*, Coloff. 3. 10.

Ibid. Τὸ θέλημα τῆ Θεοῦ τὸ ἀγαθόν, καὶ ἐνάρπρον καὶ τέλειον, *the good, and acceptable, and perfect will of God.*] The Ritual Precepts of the Law had no internal Goodneſs in them antecedent to the Command; and ſo God himſelf ſays of them, *I gave them Statutes which were not good*, Ezek. 20. 25. and in oppoſition to their coſtly Sacrifices, and Burnt-offerings, ſaith, *He hath ſhewed thee, O man, what is good, and what the Lord requireth of thee, even to do juſtice, and love mercy, and to walk humbly with thy God*, Mich. 6. 6, 8. They were not pleaſing to him in themſelves Pſal. 51. 14. Heb. 10. 8. but he declareth his delight in juſtice and mercy, Jer. 22. 16. And the deſign of the Apoſtle in the whole Epistle to the Hebrews, is to prove the Imperfection of theſe Sacrifices, and of the Old Covenant, and therefore the Neceſſity of a better Sacrifice, and a new and better Covenant; and ſo in oppoſition to theſe Ritual Injunctions, he may here ſtile the Goſpel

spel Institution, the good, and acceptable, and the perfect will of God.

e Ver. 3. Μέτρον πίστεως, the measure of Faith.] Here the Greek Scholiasts agree in the Exposition of these words, That by the Measure of Faith, we are to understand the Measure of Gifts proceeding from that Miraculous Faith which was required to the Exercise of them, τὸ ὅσον χάρισμα καὶ ὅσον αὐτῶν ἡ πίστις, for Faith is the cause of these Gifts, saith Chrysostom; and when they found this Faith raised in them, they exercised them; they being given, saith Theodoret, according to the Measure of their Faith. This Faith enabled them to remove Mountains, 1 Cor. 13. 2. to heal the sick, James 5. 15. to cast out Devils, Matth. 17. 20. And hence St. Peter exhorts them who had received these Gifts, to minister them ὡς ἐκ ισχύος καὶ ἐκ θεότητος, as from the ability or strength of Faith which God giveth, 1 Pet. 4. 11. and this is elsewhere stiled the measure of the Gift of Christ, Eph. 4. 7. This they did, saith (a) Origen, διὰ τὴν πίστιν ταύτην by this Faith καὶ ὡς ἐκαστος αὐτῶν ἔδωκεν ἅλως παρ' αὐτοῦ, as every one received the Gift from Christ, saith (b) Irenæus. The Phrase occurs twice in (c) Maimonides, where he saith, God declared that he would try the Jews with false Prophets, to know mensuram fidei vestræ in veritate legis, the Measure of their Faith in the Law; & ad mensuram fidei vestræ in lucem producendum, num firmiter, & constanter persistatis in ea: Whence we learn that the strength, and firmness of Faith is the measure of it.

f Ver. 6. Κατὰ τὴν ἀναλογίαν τὴν πίστεως, according to the proportion of faith.] That is, say some, according to those Principles of Faith and Good Life, which are known among you; but surely, they who prophesied by a spiritual Gift, could not do otherwise; for no Man can by the Holy Spirit be excited to contradict the Doctrine, or Precepts of Christianity. Others, Let him do it according to the Measure of the Miraculous Faith imparted to him, enabling him now to reveal Mysteries, now to foretell things, now to disclose the Secrets of Men, according as God, upon his Faith, shall grant Ability to him to do it. And therefore (d) Chrysostom, Oecumenius, and Theophylact say, that though this was a Gift, yet it flowed in upon a Man according as by his Faith he made himself a Vessel fit to receive the Gift of Prophecy. And this seemeth to be the better Exposition, not only because it hath the Suffrage of the Ancient Expositors, but because it answers to the Measure of Faith mentioned v. 3. for ἀναλογία, saith Origen here, is not ratio, as

the Latins render it, but mensurā competentis, a Competent Measure; and κατὰ ἀναλογίαν, in Hesychius, is κατὰ τὸ μέτρον, according to the Measure; and it agrees best with the Phrase of St. Peter, to exercise these Gifts according to the Ability that God hath given them, and to be content with that, though others may enjoy it in higher Measures.

Ver. 7. Διακονία, Ministry.] This Charisma being reckon'd here before that of Teaching, or Exhortation, I think it best to interpret it of the Office of the Evangelist rank'd before that of the Pastor and Teacher, Eph. 4. 11. and immediately after that of the Prophets, as here, rather than to interpret it of the Office of a Deacon; all these four Offices of Apostle, Prophet, Evangelist and Teacher, being designed, saith the Apostle there, v. 12. ἐς ἔργον διακονίας, for the work of the Ministry. Hence St. Paul writes thus to Timothy, Do the work of an Evangelist; fulfil τὴν διακονίαν σου thy Ministry; 2 Tim. 4. 5. And of Mark the Evangelist, he saith, Bring Mark with thee, for he is profitable to me ἐς διακονίαν to the Ministry; i. e. to be sent to preach the Gospel, or visit the Churches where I cannot come, v. 11. And in this sense saith St. Peter, ἂν τις διακονῇ, if any man ministers, let him do it as of the Ability that God giveth, not as of the Charity of others, which was the proper Office of the Deacon. Of the Teachers, See Note on 1 Cor. 12. 28. Eph. 4. 4. Acts 6. 4. & 13. 1. & 20. 24. 2 Cor. 6. 3. Coloss. 4. 17.

Ver. 8. Ὁ μελεδιδόν, he that giveth, and he that sheweth mercy.] These two Expressions seem to denote the same Persons who are called Helps, 1 Cor. 12. 28. See the Note there. He that ruleth may be the same with those who are there stiled Governments, and elsewhere πρεσβύτεροι or πρεσβυτέρους, 1 Thess. 5. 12. 1 Tim. 3. 4. & 5. 17. Or, ὁ μελεδιδόν here may signify him that is moved by an Afflatus to give to the Church's Stock; for so the word is used in Job, saying, ὅραν αὖ μελεδωνά, I have given of my Meat to the Orphan, Chap. 31. 17. and Prov. 11. 26. A blessing shall be on the head τῷ μελεδιδόνος of him that giveth. So Luke 3. 11. He that hath two Coats μελεδόντω let him give to him that hath none, Eph. 4. 28. Let him work with his hands, that he may have μελεδιδόναι to give to him that needs; and then the πρεσβυτέρους will be the Person set over this Stock to manage it aright; for as the Jews had in every City Viros notas & fideles, Men of Note for their Fidelity, who were constituted to be Collectors and Distributors of their Alms to the Poor; so say the Apostles, Look you out ἀνδρας κατεσκευασμένους men of honest report, ἃς καλεσθήσονται, whom we

(a) Cont. Celsum. l. 3. p. 124.

(b) l. 2. c. 57.

(c) More Nevoch. part. 3. c. 24. p. 406. 408.

(d) Εἰ γὰρ καὶ χάρις ἐστὶν τοσούτων ὡς αὐτοὶ ἐδίδον ὅσον αὐτῶν σκεῖτο πίστεως αὐτῇ πρὸς ἐνεργεσίαν,

will appoint over this business, Acts 6. 3. and these are stiled *πρεσβύτεροι* and *πρόξενοι*, and by Eusebius are said *πρεσβυτάτοι τῶν ξένων* to preside over strangers. See Beza in Rom. 16. 2. So Origen on the place, *qui tribuit, & preest indigentibus*; and Theophylact *πρεσβυτάτοι δὲ ἐστὶ τὸ βοηθεῖν, καὶ διὰ ῥημάτων, καὶ διὰ τῶ σώματος*, to preside, is to help both with words and deeds. See the Note on 1 Cor. 12. 28. This in after Ages was made the work of the Bishop, but in the first Ages of the Church was the work of the Deacon.

i Ver. 11. *Τῷ Κυρίῳ δουλοῦντες*, serving the Lord.] So the Syriack, Arabick, Ethiopick Versions, and all the Greek Scholiasts read. The other Reading *τῷ καιρῷ δουλοῦντες*, serving the time, mentioned by Ambrose, St. Jerom and Rufinus, seems to have had its rise from the abbreviation of the word in MSS. they reading *καὶ*, though it hath a good sense thus, *Tempori servite, rebus presentibus vos accommodantes, & si quid inciderit incommodorum, vel declinantes si liceat commode, vel tolerantes*. See Eph. 5. 26. Coloss. 4. 5.

k Ver. 17. *τὰ καλὰ*, honourable.] That there be Actions, which according to the voice of Nature, and antecedently to any Positive Commands, are good and evil, honourable and praise worthy, or matter of dishonour, or dispraise, in the general Opinion of the World; and that these actions are *τὰ καλὰ*, honourable before Men, as well as in the sight of God, 2 Cor. 8. 21. this Epistle doth abundantly demonstrate; for the Apostle in the first Chapter having mentioned all the unrighteousness, and impure Actions of the Heathen World, he adds, That the Heathens knew, from the Consideration of the Righteousness of God, that *they who did such things were worthy of death*, v. 32. in the second Chapter he informs us, that the Gentiles having not a written Law, and notwithstanding doing by Nature the things contained in the Moral Law, shew the work of the Law writ: n in their hearts, their Conscience bearing witness to it, and their thoughts accusing, or else excusing one another, v. 14, 15. That the Exercise of Righteousness and Peace renders not only acceptable to God, but also approved of Men, Chap. 14. 17. Accordingly the wise Man saith, that by observing Mercy and Truth, we shall *προσθεῖν καλὰ* provide things honourable in the sight of God and Men, Prov. 3. 3, 4.

i Ver. 19. *Δότε τόπον τῇ ὀργῇ*, give place unto wrath.] i. e. Refer it to the Punishment of God, *συγχώρησον αὐτῷ ἐπεξελεῖσθαι, ὅτε γὰρ ὅτι δότε τόπον τῇ ὀργῇ*, suffer him to come in with his wrath upon those who are your Enemies, and persecute you for his sake, for this is the import of these words, Give place unto wrath: So Chrysostom, Oecumenius, Theophylact. And this Exposition is confirmed by the ensuing Reason, For Vengeance is mine, I will repay it; and from the occasion of those words,

Deut. 42. 35. they being spoken for the comfort of God's People, whose Cause he will plead, and for whose sakes he will repent of the Evil he brought upon them, v. 36.

Ver. 20. *Ἀνδρακας πυρὸς σπρώξεις ἐπὶ τὴ κεφαλῇ αὐτοῦ*, thou shalt heap coals of fire upon his head.] I know that many good Interpreters conceive here is an Allusion to Artificers that melt Lead, or other Metals, by heaping coals of fire upon them, and so imagine that the import of these words is this, *Thou shalt melt him down, or work him, by this obliging Kindness into good affection to thee*: But I believe the sense is rather this, That if he persevere in his Enmity to, his Persecution of thee, and Perverseness towards thee after these kind Offices, the Event, though not sought by thee, will be this, Thou by thy Patience shalt engage the Wrath of God to fall upon him, and to maintain thy Cause against him; and so shalt be more certainly and happily delivered from his Malice than by Avenging thy self thou wouldst be. So Prov. 20. 22. Say not thou I will recompence evil, but wait on the Lord and he shall save ye.

1. This suits best with the Connexion of this with the foregoing Verse by the Particle, Therefore, *avenge not your selves, but rather give place to the wrath of God to fall upon your Enemies, or Persecutors, seeing he will repay Vengeance to them*. Therefore let not their Enmity hinder you from being kind to them; for that Kindness, if it do not mollifie them, will cause the Wrath of God to wax hot against them.

2. Because the words are plainly taken from Prov. 25. 21. where they are exactly to be found; where, saith Grotius, *apparet de pœna Divina agi, it is evident the wise Man speaks of the Divine Vengeance*. And this is the continual import of the Phrase in the Old Testament, where only it occurs, and where it still signifies the Wrath, and Indignation of the Lord. So Psal. 140. 9, 10. *As for the head of them that compass me about, let the mischief of their own lips cover them, let ἀνδρακας πυρὸς coals of fire fall upon them*. So Isa. 47. 14. *They shall not deliver themselves from the power of the flame, ὅτι ἔχεις ἀνδρακας πύρῳ καθίσσαι ἐπ' αὐτοῖς*, for thou hast coals of fire to cause to sit upon them. So Ezek. 10. 2. *God commands the Angel to fill his hand ἀνδρακων πυρὸς with coals of fire, and to scatter them over the City, to burn the City with them*. And 4 Esdr. 16. 52, 53. *Let not the sinner say he hath not sinned, for God shall heap coals of fire upon his head, who saith before the Lord God, and his Glory, he hath not sinned*. See the like saying in Stob. Serm. 82. p. 477.

Ver. 21. *Μὴ νικᾷς ὑπὸ τῷ κακῷ*, be not overcome of evil.] Vincitur a malo qui vult peccare in alium, quia ille peccavit in ipsum. Aquinas.

C H A P. XIII.

Verse 1. **L**ET every soul be subject to the higher Powers, [or Supreme Authority placed over them,] for there is no a power but of God, [the Fountain of it,] the Powers that be, are ordained of God.

2. Whosoever therefore resisteth the Power, resisteth the Ordinance of God; and they that resist [the Ordinance of God] shall receive to themselves damnation, [Gr. Judgment.]

3. For Rulers [if they act by the Authority of God, and according to Law,] are not a terror to good works, [i. e. such as the Light of Nature pronounceth good,] but to the evil. Wilt thou then not be afraid of the Power, [that it will do thee any harm?] do [then] that which is good, and thou shalt [rather] have praise of the same.

4. For he is [by his Institution] the Minister of God to thee for good, [if thou art a doer of what is good,] but if thou doest that which is evil, [thou hast cause to] be afraid; for he beareth not the Sword [of Justice] in vain; for he is the minister of God [a Revenger] to execute wrath [Gr. for wrath] on him that doth evil.

5. Wherefore ye must needs [Gr. ye ought to] be subject [to this Minister of God,] not only for wrath, but also for conscience sake.

6. For, d for this cause pay ye Tribute also [to them,] for [that] they are God's Ministers, attending continually on this very thing; [the executing Judgment between Man and Man, to preserve every Man in his Right, and to punish the wrong doer.]

7. e Render therefore to all their dues, Tribute to whom Tribute is due, Custom to whom Custom, [i. e. all Legal Impositions,] Fear to whom fear, Honour to whom honour [is due.]

8. Owe no man any thing [which Justice obligeth you to render him,] but [be especially concerned] to love one another, [which

love, if ye observe its Precepts, will preserve you from doing any evil, or injustice to your Brother;] for he that [truly] loveth another, hath fulfilled the Law, [relating to him.]

9. For this [that which the Law forbiddeth in these words,] thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet; and if there be any other Commandment [of the Law relating to thy Neighbour,] it is briefly comprehended in this saying, namely, Thou shalt love thy Neighbour as thy self, [i. e. with the like love thou bearest to thy self, though not with love equal to it. See Note on Matth. 22. 39, 40.]

10. [He that is acted by] love, g worketh no ill to his Neighbour, [which is the thing required in these Negative Precepts,] therefore h love is the fulfilling of the Law.

11. And that [Gr. this, i. e. Exhortation to obey Authority, and walk in fervent Charity towards all Men I recommended to you now, is very seasonable,] knowing the time, that now it is high time [for all] to i a wake out of sleep; for now is our k salvation, [or the salvation of the Gentiles,] nearer than when we [first] believed.

12. l The night [of Heathen Ignorance, Acts 17. 31.] is far spent, m the day [of Grace, and Salvation to them] is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light.

13. Let us walk n honestly as in the day, n not in rioting and drunkenness, not in o chambering and wantonness, [1 Pet. 4. 3.] o not in strife and envying; [things inconsistent with that Christian Charity which is the glory of our Profession.]

14. But p put you on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

Annotations on Chap. XIII.

a Verse 1. **O**ΥΚ ΕΣΤΙΝ ΚΡΑΤΙΑ ΕΙ ΜΗ ΑΠΟ ΘΕΟΥ, there is no power but of God.] That this may rightly be understood, let it be noted, (1.) That God doth not now, as in the Case of Saul and David, by himself appoint, and nominate the Person who shall sway the Scepter in any Nation of the World. The Roman Emperors, the Powers then in being when St. Paul writ this Epistle, had no such appointment, but were elected by the Roman Armies, or chosen and confirmed by the Senate; whence it appears

that an immediate appointment, or designation of the Person by God, cannot be necessary to render any Prince, God's Ordinance.

(2.) By virtue of God's general Appointment or Ordinance, whether in the fifth Commandment, or by a Law of Nature, requiring that all Nations should have some Government placed over them, no individual Person can claim a Right to be the Higher Power in any Nation, more than others, nor are the People by it tied to yield Obedience to this Man, rather than to that. This

L there-

therefore cannot be sufficient to make a Man the individual Person who is God's Ordinance, in reference to such a Nation. It remains therefore,

(3.) That this Authority be conveyed to this, or that individual Person, or Family, by Compact, Consent, or Choice of the Persons governed, that such a Person or Family shall have the Supreme Authority in such a Nation. It therefore must be such a Choice, Consent, or Contract that renders any Person the Ordinance of God to such a Nation: And this is what Men call a *Legal Right*, or Title to the Crown; that is a Title by the Laws and Constitutions of the Land.

But then as mutual Consent and Contract make two Persons Man and Wife, and yet Matrimony is God's Ordinance, and the Power of Man over the Wife, and of the Wife over the Body of the Husband, is from God; and as among us, one becomes a *Master*, another a *Servant*, by Consent and Covenant, and yet the *Master* hath from God authority over his *Servant*; so here, the individual Person becomes the *Higher Power*, by the Consent, the Choice, or Contract Original, or Actual of the Community; but yet the Power he Exercises in that Station is of God, the Fountain of all Power; and he acts in that Station, not as the Minister of Man, but of God.

b Ver. 2. Ὁ ἀνίστασά σου τῷ ἑστιά, *whosoever resisteth the power.*] (a) *Origen* having cited this, and the preceding Verse in his Dissertation against *Celsus*, confesses it is a place capable of much Disquisition, by reason of such Princes as govern cruelly and tyrannically, or who by reason of their power, fall into Effeminacy, and Carnal Pleasures; referring us to his Comment on that place for the farther Explication of the words. Now there he saith, (b) *This is not to be understood of Persecuting Powers, for in such Cases that of the Apostle takes place, We must obey God rather than Man, but of those Powers which are not a terror to good works, but to the evil:* And it is a Contradiction to the Holiness, Justice, and Goodness of God, to say that he hath given Princes any power to oppress, rob, spoil, murder, or do any injury to their Subjects. They cannot purely upon this account, that they are the Ordinance of God, have any Power or Authority to do evil to them; and so resisting, i. e. not being subject, or obedient to them in any such thing, cannot be that Resisting of God's Ordinance to which the Penalty is here an-

nexed. Now this is the Non-resistance of which the *Greek Commentators* speak, even the Non-performance of Subjection, and Obedience to their Commands; and so the Coherence seems to require, which saith, *Let every soul be subject to the higher powers, for whosoever doth resist them [by not being subject] resisteth the Ordinance of God.* Moreover, they only are the Ordinances of God, as they are the *Ministers of God*, v. 3. 4. Now they are only the *Ministers of God*, for good, for the punishment of evil doers, and for the Praise of them that do well, v. 4. And 3dly, the subjection here required, to which the Resistance is opposed, is a Subjection due to them, not only for wrath, but for conscience sake; but we cannot be obliged from Conscience towards God, to be subject to them in those things which they have no Authority from God to require, and for refusal of Obedience to which, we have God's Authority.

They who interpret this of Violent Resistance by Force of Arms, speak the truth, but not the whole Truth, that being not the only Resistance here forbidden. For, as Dr. *Falkner* observes, ἀνίστασθαι, which we translate, *to resist*, includes all practising out of a Spirit of Averseness, Opposition, and Contradiction, and whatsoever is contrary to ὑποτάσσασθαι, the being subject, v. 1. & 5. See *Acts* 13. 8. & 18. 6.

Ibid. Εἰσὶ τοῖς κέσμα λατρεύσαι, *shall receive judgment to themselves*] i. e. they shall be Sentenced, Punished, and Condemned for it by the *Magistrate*, who is a terror to all evil works. So the word κέσμα signifies in these words, *fearst not thou God, seeing thou art ἐν αὐτῷ κέσματι under the same sentence of condemnation by the Magistrates?* Luke 23. 40. See Note on Chap. 5. 16. And to this sense the Connexion inclines, *He shall receive Sentence or Punishment [from the Rulers,] for Rulers are a terror to evil works; if therefore thou dost evil be afraid, for he beareth not the sword in vain, but is an avenger of wrath.* Or, if he escape the hand of the *Magistrate*, he shall be punished by that God whose Minister and Ordinance the Power he resisteth is; this follows from the Obligation to be subject, not only out of wrath, but also from Conscience towards God; but hence it does not follow that he must be damned, as that imports his being sentenced by God to Eternal Torments; it follows not from the word κέσμα, seeing that in its literal import, signifies Judgment, and no more, and sometimes is applied to Hu-

(a) Πολλῆς ζήσεως ὅπως καὶ ὁ τύπον διὰ τὰς ἀμώτερον, ἢ τυραννικώτερον ἀρχαίας, ἢ τὰς ἐν τῷ ἀρχαίῳ ἐν θρύπτῳ, ἢ τρυφῇ ἑοικέναι, Lib. 8. p. 421.

(b) Non hic de illius potestatis dicitur quæ persecutiones inferunt fidei, ibi enim dicendum est, oportet Deo obtemperare magis quam hominibus, sed de istius potestatis dicitur quæ non sunt timori boni operis, sed mali,

mane judgments; not from the Obligation to be subject out of Conscience, for then all Men must be damned who neglect what they, in Conscience toward God, stand bound to do, or do what they in Conscience are obliged not to do, and then we be to them who through Weakness or Prejudice, mistake their Duty, or are ignorant of it, and therefore do neglect it, or transgress against it. Seeing then the Resister of God's Ordinance here, is not only the wilful Rebel, but he who also is not Subject and Obedient to the Commands of lawful Authority, if the Punishment of this Sin, without exception, be Eternal Torments, all must be sentenced to them who out of ignorance and weakness, misunderstanding, or prejudice, refuse in any lawful Matter to yield Obedience to the Commands of their Superiours, and so not only Sins of Wilfulness, but Sins of Ignorance and Weakness must be damnable.

Now according to this double Notion of Resistance, let it be noted,

First, That the Resistance which consists in Non-subjection, or a Refusal to yield Actual Obedience to the Law of the Superiour, can only be allowed when the Matter of the Law is sinful, and so forbidden by the *Higher Power*, not when 'tis judged inexpedient, or unprofitable only, for of that Subjects are not to judge, but the Law-giver only, in that they lawfully may; and therefore, to avoid Scandal and Punishment, and from respect to him who is God's *Vicegerent*, ought to obey, even as Servants ought to obey their froward Masters, 1 Pet. 2. 18. and Children their Parents in all lawful things, Col. 3. 20. not disputing their Authority in such Matters, and this from Conscience towards God.

Secondly, That no Resistance of the *Higher Powers* by Force of Arms, or Violence, can be allowed purely on the account of Religion; for if so, we could not be obliged to suffer wrong in such Cases from Conscience towards God, as the Apostle saith, we are, 1 Pet. 2. 19. or from the Example of our Lord, v. 21.---24. because the Sufferings which God hath not obliged us to undergo, we cannot undergo, from Conscience towards God.

Thirdly, That no violent Resistance, or no Resistance of the *Higher Powers* by force, can be allowed to any who have not the power of the Sword, and who are no *Avengers of Wrath*; for he that thus useth it, plainly takes the Sword without Authority from him to whom *belongeth Vengeance*, and the power of Life and Death originally, and so with-

out Authority from him to whom this Power of the Sword originally belongs, and therefore by our Saviour's Aphorism, deserves to perish by it, Matth. 26. 52. Hence therefore it must follow,

1. That in Absolute Governments, there is no power of lifting up the Sword against the *Higher Powers*, because there is none can claim a share in the Government, and so none can have any power of the Sword, or right to be an *Avenger of Evil*, but the Absolute Power.

2. That in mixt Governments, if any Persons or States can claim the Power, it must be either (1.) Upon Compact, that such Persons shall have power to defend their Laws. Or, (2.) by virtue of that Rule of *Grotius*, That where a People hath conferred, not an Absolute Power, but a Government according to Law, they must be supposed to have reserved to themselves a Power necessary to preserve their Laws. Or else by some Act done by the Superiour which is a virtual Abdication, or a Renunciation of his Government; in all which Cases we can have no direction from the words of the Apostle, who in general commands Subjection to the *Higher Powers*, but declares not how far any Man is so, or when he ceaseth to be so.

Ver. 6. *Διὰ τὸ τοῦ θεοῦ φόβος τελεῖτε, for this cause pay ye tribute also.*] Hence it appears that paying tribute to, is an Acknowledgment of the Right of Government in him to whom we pay it, it being payable only on this account, because he is the Minister of God, &c. and rendred to Caesar, because it is Caesar's; i. e. because it doth belong to him as being Caesar, or the Power God hath set over us.

Ver. 7. *Ἀπόδοτε ὅν τινα τὰς ἐφελδίας, Render to all their dues.*] It is observable, that all that is said here, and Tit. 3. 1. and 1 Pet. 2. 11, 12. seems plainly to relate to those false Doctrines, and Opinions which had obtained among the Jews, and were destructive to all Government, and which all Christians therefore were concerned to shew their freedom from, and opposition to, that so they might stop the Mouths of those Heathens, who looking upon Christians as the Offspring of the Jews, were apt to charge them with the same Principles of Opposition to all Heathen Governments. Now their Principles are these:

First, That being the People of God, God alone was to be own'd as their Lord and Governour, in opposition to all Earthly Governours; at least in opposition to all Governours which were not of their own Nation,

(c) Si Populus Regem fecerit, non pleno jure, sed additis legibus, poterunt per eas leges contrarii actus irriti fieri aut omnino, aut ex parte, quia easdem Populus jura sibi servavit. De Jure Belli & Pacis l. 14. § 2.

and by him immediately chosen and ruling by his Laws. See this fully proved, Note on 1 Pet. 2. 16.

Secondly, As a Consequent of this, they refused to pay Tribute to Caesar; crying out to Agrippa, *ὁ τὰ τέλη ἀναρῶν, to take away their Tributes, looking upon them as a sign of subjection, which they ought not to submit to.*

f Ver. 8. Τὸν ἑτέρον, another.] This being v. 10. ὁ ἑπόμενος, his Neighbour, shews that every Man is the Christians Neighbour.

g Ver. 10. Κακὸν οὐ ἐργάζεσθαι, worketh no evil.] Not that the Law is exactly fulfilled by doing no evil to our Neighbour, but because in Christ's interpretation, the neglect of doing any good we are able, and have opportunity to do for him, is doing evil, Mark 3. 4. Here therefore is a *Meiosis*, for Charity is also kind, 1 Cor. 13. 4. and engageth us by love to serve one another, Gal. 5. 13, 14.

h Ibid. Πλήρωμα ἐν νόμῳ ἡ ἀγάπη, Love therefore is the fulfilling of the Law.] The Apostle plainly here discourseth of the fulfilling of the Law, as it relateth to our Neighbour; but, as *Esthins* here notes, Love is also the fulfilling of it, as it respects our Duty to God; for he that loves his Neighbour aright loves him for God, and in obedience to him, and so must principally love God; he also loves his Neighbour as himself. Now no Man truly loves himself, who loves not him above all things who is his chief Good; and in loving whom thus, his happiness consists. See *Matth.* 22. 37.

i Ver. 11. Ἐξ ὕπνου ἐγερθῆναι, to awake out of sleep,] Is a Phrase importing two things; (1.) The Conversion of Heathens to Christianity, as in that Call to them, mentioned *Eph.* 5. 14. wherefore he saith, *Awake thou that sleepest, arise from the dead, and Christ shall give thee life, or shine upon thee.* (2.) Our care to walk as becometh Converts with true Christian vigilance; as when the Apostle saith to the Corinthians, *Awake to righteousness, and sin not,* 1 Cor. 15. 34. and to the Thessalonians thus, *let us not sleep, as do others,* 1 Thess. 5. 6, 7.

k Ibid. Νῦν γὰρ ἐγγύτερον ἡμῶν σωτηρία, for now is your salvation nearer.] i. e. Say some, the deliverance of you Christians from the Persecution of the Jews, stirring up the Heathens against you. And I believe this Passage hath a Relation to the Destruction of the Jewish Nation, and the Dissolution of that Church, and of the Worship confined to the Temple, but chiefly upon this account, that then was the time when the Salvation of the Gentiles was to be more fully and gloriously accomplished, that being the time when God would shew forth all his wrath upon the un-

believing Jews, the Crucifiers of our Lord, and their Messiah, and upon that account the vessels of his wrath, Rom. 9. 22. Hence the Apostle exhorteth the believing Jews to Constancy in the Faith, forasmuch as they saw this day approaching, Heb. 10. 25. and they being then, saving a little Remnant, entirely rejected, and cut off from being any more the Church of God; the Gentiles were to be more fully called and owned as his Church. The Apostle had before discoursed of this matter, telling the Romans, that by their rejection and fall, came *σωτηρία* salvation to the Gentiles, Chap. 11. 11. that their fall would be the riches of the world, and the diminishing of them, the riches of the Gentiles, v. 12. & v. 13. 15. I speak, saith he, to you Gentiles, that their rejection will be the reconciling of the world. And of this Salvation of the Gentiles, he saith, it is now nearer, than when they first believed, the time of the utter Rejection of the Jews drawing nigh; and therefore he advis'd them, especially now at this season, to give no obstruction to their Conversion, and lay no obstacle in their way, by any Disobedience against their Superiours, but by their Submission to every Ordinance of Man for the Lord's sake; to put to silence all the Objections of ignorant Men against them, as Disturbers of Government; and that they would diligently avoid all Works of Darknes; that they who spoke of them as evil doers, might by their good works which they beheld, be induced to glorifie God in the day of their visitation, 1 Pet. 2. 12, 14. and to avoid all strife and envy, and to walk in love, as being that which rendred them so amiable in the eyes of the very Heathen.

Ver. 12. Ἡ νύξ περὶ ἤρπεν, the night is far spent.] Νύκτα καλεῖ ὁ ἀγνοίας καιρὸν, he calls the Night the time of the Ignorance of the Gentiles, saith *Theodore*; and so the Day must be the Appearance of the Gospel Light to them: And this is very suitable to the Language of the Holy Scripture, which speaketh of the Gentiles thus, *Ye were sometimes darknes, but now are ye light in the Lord,* Eph. 5. 8. and as Men darkned, and blinded in their minds, Eph. 4. 18. and whose foolish hearts were darkned, Rom. 1. 20. In the Old Testament they are still represented as Men who sat in darknes, and in the shadow of death, Isa. 9. 1. and when Christ was sent to be a Light to the Gentiles, he is said to be sent to give light to them that sat in darknes, Luke 1. 78, 79. And when St. Paul was sent to convert them, he is said to be sent to turn them from darknes to light, Acts 26. 18. And when St. Peter mentions their

(d) Τὴν τὴν ἐπιτίμωσιν ἐδὲν ἄλλο ἢ ἀνίκρυς δακρύων ἐπορεύειν λέγοντες, *Joseph.* Antiq. l. 18. c. 1. de Bull. Jud. l. 2. c. 1. p. 775. D. c. 12. p. 714. See Note on *James* 4. 2, 3.

- Conversion, he tells them, God had called them from darkness, into his marvellous light, 1 Pet. 2. 9.
- m Ibid. Ἡ ἡμέρα ἡσυχίας, and the day is at hand:] i. e. the Day of Salvation, 2 Cor. 6. 8. whence they to whom this Salvation was come, by receiving this Gospel Light, are said to be ἡμέρας, Men of the day, and υἱοὶ τῆς ἡμέρας, Children of the day, 1 Thess. 5. 5, 8. and bid here to walk honestly as in the day.
- n Ver. 13. Εὐχαρίστως, honestly.] Decently, honourably, as becometh Christians, both towards our Governours, having our Conversation καλῶς honourable, and decorous among the Gentiles, that they beholding our good works may glorifie God, that is, may

own him whom the Christians worship as a good and holy God, and so be gained to the Faith.

Ibid. Κόιτους ἐν ἀσελγείαις, in chambering and wantonness.] Κόιται βλασημένον ἐνδυμῖαι, ἀσελγῆς ἐπ' ἀρτενικῇ ἐν ὃ βλασημένον ἐκείνῃ. Hefych. Phavor.

Ver. 14. Ἐνδύσατε τὸ Χριστόν, put ye on the Lord Jesus Christ.] i. e. Be conformable to his Doctrine and Holy Life. So Chrysostom faith it was a common Phrase, ὁ δὲ αὐτὸς δέμα ἐνδύσασθαι, such a one hath put on such a one; that is, he is an Imitator of him: So to put on the new man, is to walk as new Men, in newness of Life and Conversation, Eph. 4. 24. In holiness and righteousness after the image of him that hath created us anew, Col. 3. 10.

CHAPTER XIV.

- Verse 1. [NOW to prevent these strifes and envyings,] him that is weak in the faith, [and so not rightly grounded in it,] receive ye [into Christian Communion,] but not to a doubtful disputations, [not respecting the difference in their thoughts, and reasonings from yours.]
2. For [such difference of Conceptions there is among the Jewish, and the Gentile Christians, that] one [i. e. the Gentile Christian] believeth that he may eat all things; another who is b weak [Gr. but the weak, i. e. the Jewish Convert, who is mistaken in, and doth not rightly understand his Christian Liberty, abstaineth from all Meats, as fearing they may pollute him, and so] eateth [only]
- c herbs.
3. Let not him that [suitably to this belief] eateth [all kinds of meat,] despise him that [through weakness] eateth not [of any,] and let him not that eateth not, judge [and condemn] him that eateth [as unclean, for not observing these distinctions between meats clean, and unclean by the Law, or according to their Traditions, by being offered to Idols, or polluted by the unclean] for d God hath received him.
4. [Since therefore God hath received, and owned him as his Servant,] who art thou c that e judgest another man's servant? to [God] his own master he standeth or falleth, [and by him only he is to be judged; he is at f present weak indeed,] yea, he f shall be holden up, [εὐθὺς ὅτι,] but he shall be established g for God is g able to make him stand, [ἐνιστῶ αὐτόν, to establish him.]
5. One man esteemeth one [Jewish] day above another, [i. e. more fit to do God service in, as being set apart by him for that end,] another esteemeth every [such] day [alike fit for that purpose.] Let every man h be h fully persuaded in his own mind, [or act with fulness of persuasion that he doth

what is lawful.]

6. [And to engage you to maintain friendship and communion without censuring and condemning one another for these matters, consider that] he that regardeth a day, regardeth it i to the Lord, [or out of Conscience towards him,] and he that regardeth not the day, to the Lord he doth not regard it, [i. e. because his Lord hath freed him from any obligation so to do.] He that eateth [freely of all kind of meats,] eateth to the Lord, [or to his glory,] for he giveth God thanks [for his liberty thus to eat,] and he that eateth not [so,] to the Lord he eateth not, and giveth God thanks [even for those Herbs he eateth, or that he hath provided for him other food.]

Ver. 7. For none of us [who are Christians] k liveth to himself, but to him that died for him and rose again 2 Cor. 5. 16.] and no man [dying,] dieth to himself, [so as to be exempted from the power, and jurisdiction of the Lord, whose servants we are.]

8. For whether we live, we [Christians, if we act suitably to our Duty, and our Obligations,] live unto the Lord, [under his Dominion, and under the Government of his Laws,] and whether we die, we die [and dying, we are still subject] unto the Lord; whether we live therefore or die, we are the Lord's.

9. For to this end Christ both died, and rose, and revived, that he l might be Lord l both of the dead and living, (Philip. 2. 10.)

10. But why [why then] dost thou judge thy brother? or why dost thou set at naught thy brother? [as if he were thy Servant, and thou his Master, and his Judge, seeing] we shall all stand before the Judgment Seat of Christ, [and from him who is our Lord and Master, shall receive the Sentence according to our works.]

11. For it is written [*Isa. 54. 23.*] As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.
- m 12. So then every one of us shall m give account of himself, [*and of his behaviour in these matters*] to God, [*and it becomes not us to antidate his Judgment.*]
13. Let us not therefore [*take upon us to*] judge one another any more; but [*let us*] judge this rather, that no man [*ought to*] n put a stumbling block, or an occasion to fall [*from the Faith*] in his brothers way.
14. I know and am perswaded by [*the Faith of*] the Lord Jesus, that there is nothing unclean of it self; but [*notwithstanding this*] to him that o esteemeth any thing to be unclean, to him [*as to the use of it*] it is unclean.
- P 15. But [*though nothing be unclean of it self, yet*] if thy brother be p grieved [*i. e. scandalized*] with thy meat, now walkest thou not charitably [*in eating it to his offence and ruine, wherefore*] destroy not him with thy meat, for whom Christ died.
- q 16. Let not then [*any thing be done by you whereby*] q your good, [*i. e. your Christian Calling may*] be evil spoken of, [*Gr. blasphemed by them who are thus offended at this use of your Christian Liberty.*]
17. For the Kingdom of God is not [*a thing which consists in*] meat and drink but [*in*] righteousness, and peace, and r joy in the Holy Ghost.
18. For he that in these things serveth Christ, is acceptable to God, and approved of men.
19. Let us therefore follow after the things which make for [*the*] peace [*of the Church,*] and wherewith one may edifice [*and build up*] another [*in Christian love and union into one Spiritual Temple in the Lord.*]
20. For meat destroy not the work of God, [*i. e. the Christian Convert,*] 1 Cor. 3. 9. for though all things indeed are pure; but [*yet*] it is evil for that man who eateth with offence [*to do so.*]
21. It is good neither to eat flesh, nor to drink wine, nor [*to do*] any [*other*] thing [*from which thou maist abstain,*] whereby thy brother stumbleth, or is offended, or is made weak.
22. Hast thou [*then*] faith? [*or a persuasion that all Meats are clean, and lawfully may be eaten,*] have it to thy self before God, [*and satisfy thy self with that.*] t Happy is he that condemneth not himself t [*by acting uncharitably*] in that thing which he alloweth.
23. And he that u doubteth, [*Gr. that puts u a difference between Meats,*] is damned if he eat [*against his Conscience, making that difference*] because he eateth not of faith, [*but against his own persuasion;*] for w whatever is not of faith, is sin.

Annotations on Chap. XIV.

- a Verse 1. **M**H' ἐς διακρίσεις διαλογισμῶν, not to doubtful disputations.] Not discriminating them by their inward thoughts, or reasonings, or rejecting any from Communion upon that account, because they are weak in Judgment; this sense the *Antithesis* seems to require; and this sense will be confirmed from our Note on v. 23. and from a like Passage of St. James, If you say to the man in gay clothing, sit thou here honourably, and to the poor, stand thou there, or sit down at my foot-stool, ἡ διακρίσεις ἐν αὐτοῖς, do you not put a difference, or a discrimination among your selves, and are become judges διαλογισμῶν πορνῶν of evil reasonings?
- b Ver. 2. Ὁ ὁ ἀδυνάμων, but the weak.] I have observed Note on Chap. 5. 6. and on 1 Cor. 8. 13. that the weak Person is not the Man of a doubting Conscience about a thing indifferent, but of an erroneous Conscience about a thing unlawful; this is plain, 1 Cor. 8. 7. from these words, Some with conscience of the Idol to this hour eat it as a thing offered to an Idol, and their Conscience being weak is defiled. Now to eat with the conscience of the

Idol, must be to eat with an erroneous Conscience; and the thing is as plain here from v. 14. which shews that the weak Person esteemeth that unclean, which in it self was not so, and therefore acted from an erroneous Conscience. I have observed there also that ὁ ἀδυνάμων the weak, and ἀδυνάμων to be weak, is to fall and stumble; and here it also signifieth one that stumbleth at some Doctrine of Christianity, viz. at that of Christian Liberty from Jewish Observances, and who is scandalized at it, or made to fall by the use of that Liberty by others, as is evident also from these words, v. 21. It is good not to eat flesh nor to drink wine, nor to do any other thing whereby thy brother stumbleth, or is offended, or is made weak, And v. 13. Let us not therefore judge one another any more, but judge this rather that no man put a stumbling block, or an occasion to fall [Gr. a scandal] in his brothers way.

Ibid. ἄλχηα ἐσθιέ, eateth herbs.] Why Herbs only? St. Chrysostom thinks it was c διὰ τὸ μὴ γινέσθαι θύλας, that it might not appear, whether they did it out of Observance of the Jewish Law, or only out of Temperance; but this

this the *Apostle* contradicts, by saying not that he did this *being cations*, but he did it *being weak*; and v. 14. that he did it esteeming that which he abstained from as *unclean*; and this is supposed as a thing evident throughout this Chapter, that he abstained out of Conscience from eating that which he esteemed unlawful. Others say, the word *λάχανα* Herbs, is taken *Synedochically* for all sorts of Meats allowed by the Law; but then they ought in reason to shew us some Example, or Instance where the word *λάχανα* is used in this sense. Let it be therefore noted, (1.) That the (a) *Essems*, among the Jews, abstained from all flesh, using as *Victuals*, with great delight green Herbs, and the fruits of Trees: And this they did, as judging flesh *μη κατά φύσιν* not to be natural Food, as there it follows. (b) *Philo* saith they had *τράπεζαν καθαράν τῶν ἐναιμῶν*, a Table pure from anything that had blood in it, as being an incentive to Concupiscence, and did eat only Bread and Salt, and Hyssop. See Note on *Coloss.* 2. 1. Here then is one Instance of them, who *being weak*, did eat Herbs. Moreover, *Josephus* saith of some Priests of his Acquaintance, sent bound to Rome from Judea, for some little Crime, That (c) they were good Men, who in their Afflictions forgot not their Piety to God, nourishing themselves there with Figs and Nuts; yea, their Superstition would not permit them to use the (d) Oyl of Heathens, as being not clean, and so such as they, could not use the Meats of Gentiles, much less things offered to Idols, (as sometimes all the Meat sold in the Shambles was,) without transgression their own Institutions and Traditions. They therefore might eat Herbs, either that they might avoid eating things sold in the Shambles, which had been offered to Idols, and which were therefore deemed *κοινὰ common*, or unclean, by the whole (e) Jewish Nation; or to avoid the eating things which they esteemed polluted by the Gentiles, as the Jewish Priests mentioned by *Josephus* did. Moreover, the Person who believeth all things, here, is so like the Person, who saith all things are lawful for me, 1 Cor. 10. 23, where the *Apostle* is speaking of things offered to Idols, and the Arguments, many of them, are so apparently in sense the same here, and 1 Cor. 8. and Chap. 10. that I can see no reason wholly to exclude this sense.

Ver. 8. Ὁ Θεὸς γὰρ αὐτὸν προσελάβετο, for God hath received him.] This is St. Peter's Argument, *Acts* 15. 9. God put no difference betwixt us Jews and them, purifying their hearts by Faith, and so making them clean in his sight, though they were not circumcised, nor abstain'd from those Meats we count unclean, he therefore received them without requiring this of them, and therefore so should we. Note here, that though God testified his Reception of them by a visible and miraculous Dispensation of the Gift of Tongues and Prophecy, yet doth not the *Apostle* say, God hath thus testified his Reception of them, but only, he hath received them, i. e. into Communion with him, viz. by giving them that Spirit which is the medium of our Union to, and Communion with him. Note also, that these words prove against *Esthism*, that the *Apostle* here speaks not of the Jews, but of the Gentiles, whom the Jews always deem'd unclean, till they became *Profelytes* to their Law, and so obliged to observe these differences between Meats. See Note on 1 Cor. 7. 14. and therefore thought God would not receive them, whilst they did not observe this Law. Moreover, when the *Apostle* saith, v. 2. Another believeth he may eat all things: Is this other the Jew? Then the strong Jew believed not only that he might eat Swines flesh, but even things offered to Idols, which yet *Esthism* denies, v. 1. the reason is, because both these must be included in *quibuslibet cibis*, all kinds of Meat. But if it be the Gentile, as is far more probable, then the *Apostle* speaks here of the Gentiles. Again, when the same *Apostle* saith, another esteemeth every day alike, does he mean the Jew? Did the Jew think the Obligation to observe the Sabbath was abolish'd? And if he meant the Gentile, the *Apostle* must here speak of them. But, saith *Esthism*, this Doctrine could not extend to the Gentile, to whom it was not lawful to comply with the Legal Observances, no not for the sake of the infirm Jews. To this I answer, (1.) That the *Apostle* says nothing in this whole Chapter which doth oblige him so to do, but only not to judge, not to exclude from Communion those Jews that did so, and not to eat of those Meats, when that would minister Scandal to the Jew; and doth he not prescribe the same Rule to the Gentile in the Case of this Scandal, in these words;

(a) Ἄπαξ ἀπάντων (ζῶων) ἀπέχουσα, λαχανώδεις χυλὸν, καὶ κάρποις δένδρων προσοφίμασιν ἡδίστη τροφῇ. *Apud* Euseb. *Præp. Evang.* l. 8. c. 14.

(b) *De Vit. Contem.* p. 696. D. E.

(c) Καίπερ ἐν κακοῖς ὅλως ἔκ θεοῦ τῆς εἰς τὸ θεῖον ἐπιτελείας, διατρέφοντο ὃ σῦκοις, καὶ κελίοις. *De vita sua* p. 999. C.

(d) Ἐπειδὴ ἔκχευον ἑλαῖον ὃ χρῆσθαι καθαρὸν—μη δὲ ἀνάγκην ἑλληνικὰ χρεώμενοι, τὰ νόμιμα πρᾶξαι. *Ibid.* p. 1040. B.

(e) *Aboda Zara* Per. 2. 7. *Maim. de Idol.* c. 7. § 11, 12.

But if any man say unto thee, this is offered to Idols, eat not for his sake that sheweth it, and for conscience sake, 1 Cor. 10. 28. (2.) St. Paul, who had the same Perswasion that the Law was not blinding to him, as any Gentile could have, yet to the Jew became as a Jew, that he might gain the Jew; why therefore might he not permit the strong Gentile so to do, especially when this was not done out of Respect to the Law of Moses, but purely to the higher Law of Charity?

e Ver. 4. Σὺ τις ἂν κρίνων ἀλλότριον οἰκέτω, who art thou that judgest another man's servant? Some interpret these words thus; We are not to judge another Man's Servant for doing what his own Master alloweth or permitteeth: But this is adding to the Text; for the Apostle doth not say, Who art thou that judgest another Man's Servant wrongfully, or condemnest in him what God allows? nay, he plainly supposeth him weak, and erroneous, and yet allows not any condemning and rejecting him, and excluding him, saith Dr. Hammond out of the Church, because God hath received him to be his Servant.

f Ibid. Σταθισέτω δ', he shall be established. The Apostle seems plainly here to speak of the weak Jew, who through the Errour of his Judgment, might be apt to stumble at the Liberty which the strong Christian used, and which the Christian Doctrine taught that Christ had purchased for him also, as thinking both himself and others obliged to observe the Law of Moses; and of him he saith, he is now indeed weak, but he shall be established, i. e. the time will come when by the Destruction of the Jewish Temple, to which their Service was annexed, and in which alone a great part of their Ceremonial Worship was to be performed, they should be better satisfied of the Cessation of their Obligation to obey those Precepts. Thus also he saith, Philip. 3. 15. as many as are τέλει fully instructed in the Christian Liberty, let them mind this thing, viz. that it is only the Circumcision of the Spirit that God now regardeth, v. 3. and if any be otherwise minded, God shall reveal even this unto you, i. e. he will in his due time convince you of this Truth. See the Note there. Note also that the Effusion of the Spirit on the Jews, though Circumcised and Zealous for the Observation of the Law, was an Argument that God also had received the unbelieving Jew to his Favour, notwithstanding his weakness of Judgment in the Matters.

g Ibid. ὁ Θεὸς ἐν ἑαυτῷ ἐννοεῖ, for God is able to make him stand. The Apostle elsewhere argues from God's Power to his Will; So Chap. 11. 23. If they abide not in unbelief they shall be grafted in, for God is able to graft them in again; Chap. 16. 25. To him

that is able to confirm you. 2 Cor. 9. 6, 8. He that soweth liberally shall reap liberally; for God is able to make all grace abound toward you. Heb. 2. 18. He is able to succour them that are tempted. And this Argument is always good, where we put no obstruction to his Will, by rendring our selves unworthy of his Illuminations, and his Favours; he being otherwise always as ready as he is able to do what he sees needful, and truly conducing to our Spiritual Good.

Ver. 5. Ἐκαστος ἐν τῷ ἑαυτοῦ νοῦ πολυπροσείδω, let every one be fully perswaded in his own mind. The Greek and Latin Fathers give this sense of these words; In Matters of this Nature touching the Observation of a Day, required by Moses, to the Lord, or not, the abstaining from Meats, or not, Let every man abound in his own sense; i. e. let there be no condemning, no excluding any man on the account of such different Sentiments: And this sense is very agreeable to the Context, if the word πολυπροσείδω will bear it, of which sure the Greek Interpreters must be sufficient Judges, especially when Phavorinus saith that πολυπροσείδω is the same with πλήρωσον, fulfil, as in that of the Apostle, τῷ διακονίαν δὲ πολυπροσείδω, fulfil the Ministry, 2 Tim. 4. 5. and when this sense accords so well with the Hebrew Proverb, אִישׁ יִמְלֵא אֶחָד לִבּוֹ i. e. Let a man fulfil his heart, or do his pleasure.

They who render the words thus, as we do, Let every man be fully perswaded in his own mind, as the word πολυπροσείδω doth import, Col. 2. 2. Heb. 6. 9. & 10. 22. 1 Thess. 1. 5. either refer it to the preceding words thus, Let every man content himself with this, that he is fully perswaded he doth as he ought, and not search into the Actions, or Judgments of other Men about these Matters to condemn them for them; and this also is a sense against which I know no Exception, and is made probable from v. 14, 21, 22. or else give the sense thus, Let a man have that perswasion of the lawfulness of what he doth, or abstains from, as will preserve him from sinning against Conscience in it.

Ver. 6. Κυρίω, to the Lord. If the Lord i here signifies the Lord Christ, as we may gather from v. 7, 8, 9. 'tis evident from the reason following, for he giveth God thanks, that Christ is God: If it signifie God the Father, yet the following Verses, which apply it to Christ, make it plain that the Argument is good from God the Father to our Lord Christ, and again from Christ, v. 10. to God the Father, v. 11. and consequently that they must equally be God.

Here we are told, That 'no Man can be said to do any thing to the Lord, or out of Conscience towards God in such Cases wherein God has not interposed his Authority, nor is any Man in Scripture said

to

‘ to do any thing to the Lord, who cannot
 ‘ produce a plain Law for what he does ;
 ‘ but when both contending Parties can pro-
 ‘ duce a Divine Authority for doing, or not
 ‘ doing the same thing (*i. e.* a Law forbid-
 ‘ ding, and yet commanding the same thing)
 ‘ there is great Reason for them to receive
 ‘ one another, because they both act out of
 ‘ Reverence to the Divine Authority. But
 this assertion may be evidently disproved,

First, From the Example of St. Paul, who
 served God from his Fore-fathers with a pure
 Conscience, 2 Tim. 1. 3. and convers’d before
 God in all Good Conscience, Acts 23. 1. and
 was zealous for God, even when he perse-
 cuted Christians to the Death, Acts 22. 3, 4.
 and thought himself bound in Conscience to
 do many things against the Name of Jesus,
 Acts 26. 9. He therefore, if he may be be-
 lieved, did these things out of Conscience to-
 wards God, wherein God had not interposed
 his Authority.

Secondly, This also is evident from the In-
 stances related in this Verse ; for a Law can-
 cell’d, and disannull’d by God himself, hath no
 Divine Authority ; and he who only produ-
 ceth such a Law, is so far from producing a
 plain Law for what he doth, that he produ-
 ceth none at all, nor doth he Act out of Re-
 verence to the Divine Authority, but only
 with respect to his own erroneous Concep-
 tions of a Divine Authority, when there is no
 such thing ; nor can he produce any Divine
 Authority for what he doth. *Oh ! but God*
had once interposed his Authority in this Case,
and the Jews could not be satisfied that this
Authority was repealed. I answer ; And so
 it is with all the unbelieving Jews unto this
 very day, who still observe the Law of Mo-
 ses, as far as under their present Circum-
 stances they can, as believing it was given
 them for an Everlasting Covenant ; and so
 being unsatisfied that the Authority of it is
 repealed ; so far is it from being true that
 this case hath no Parallel ; ’tis therefore e-
 vident, that in this sense it cannot be said,
he that regardeth a day, enjoined by the Law
of Moses, regardeth it to the Lord ; and he
that eateth not, to the Lord he eateth not ;
 for the Apostle, in this very Chapter, decla-
 reth himself perswaded by the Faith of the
 Lord Jesus, that there was nothing now un-
 clean of itself, but only through the mista-
 ken estimation of the Jew, v. 14. and else-
 where, that the Jewish Feasts, New Moons
 and Sabbaths were only Shadows of good
 things to come, and that Christ was the Bo-
 dy, or the Substance of them, Col. 2. 17. and
 that there was made ἀντίποινα, a disannulling

of the former Command, by reason of the
 weakness, and unprofitableness of it, Hebr.
 7. 18. It could be therefore nothing but
 Prejudice and Error, which made the Jew
 conceive he observ’d those days, and abstain-
 ed from those Meats by a Divine Authority,
 or that he could produce such an Authority
 for so doing ; he therefore must be said to
 do this to the Lord and out of Conscience to-
 wards God, because he, through the Weak-
 ness and Error of his judgment, thought
 the Law of Moses obliged him still in Con-
 science to the Observance of these things.
 Now this is so far from being an unparallel’d
 Case, that it is the very Case of the Roma-
 nists using still, the Anointing of the Sick ;
 of the Anabaptists dipping them who are
 baptized ; of the Greek Church refusing to
 eat things strangled, and blood, out of Re-
 verence to the Apostolical Injunction ; of the
 Dissenters using Prayer by the Spirit, or con-
 ceived Prayer, out of Reverence to the Com-
 mand, to pray in the Holy Ghost, and abstain-
 ing from Communion with that Church
 which observes no Church Discipline, out of
 respect to the Command, to purge the Evil
 from among us ; for all this is done by them
 out of a mistaken Reverence to a Divine
 Authority which they conceive obliging to
 them. But then the Greek Expositors here
 note, that this Indulgence to Men of an Er-
 roneous Conscience, is not to be extended
 (f) to Doctrines of Faith, and Matters of great
 moment, but only to cases of Meat and Fast-
 ing, and the like ; and that it is especially
 to be granted to those who are Infirm, and
 want Indulgence.

Ver. 7. Οὐδεὶς γὰρ ἑμὶν ἑαυτῷ ζῇ, for none of
 us liveth to himself.] This I conceive to be
 a Reason, not of that which is contained in
 the sixth Verse, but of what was delivered
 v. 4. viz. that Christ was our Master, and we
 his Servants ; and therefore by judging one
 another for these things, they took upon
 them to judge another Man’s Servant. For
 (1.) in the next Verse the Apostle reassumes
 this Matter, enquiring, *Who art thou that*
judgest thy Brother ? And (2.) those words
 are a plain proof of this ; For we are his
 Servants to whom we live, and to whom we
 must give an account of our Actions, and
 who is Lord both of the dead and the living ;
 but they seem not so applicable to what is
 delivered, v. 6. or to give a clear Reason
 why he that abstains from Swines-flesh, or
 that Religiously observes a Jewish Festival
 doth this unto the Lord Christ, who came
 to take away, not to enforce the Obligation
 of those things.

(f) Ταῦτα ἔν περ τῶν νεκροῦν, καὶ ἐδιδόντων ἰδικῶς ἐκκλησίαν ἀλλὰ μὴ διὰ ἄλλων τινῶν, ἢ γὰρ ἐπὶ πάντα ὁ
 παῶν ἐστὶ δίκαιος, ἀλλ’ ἰδικός ἐστιν ἐπὶ ταῖς μόνον, καὶ τῶν ὁμοίων ἀπειλαμμένων, Chrylost. Theod.
 Phot. Occum. Theophylact.

Ver. 9. *ἵνα κενώσῃ, that he might be Lord.]* He by his Resurrection being constituted Lord of all things, and having all Power both in Heaven and Earth conferred upon him, must have power over all, we being all his Servants, and so obliged not to live unto our selves, but unto him that died for us, and rose again, 2 Cor. 5. 16. He being also the Rewarder of all those that serve him faithfully, he must be the Lord over the dead, so as to be able to bring them to life again, that they may receive the promised Reward.

m Ver. 12. *Περί ἑαυτοῦ λόγον δώσει πρὸ Θεοῦ, shall give an account of himself to God.]* Here Oecumenius notes, that it is said of God the Father, That he judgeth no man, but hath committed all judgment to his Son, John 5. 22. and therefore, what the Apostle here saith, viz. Every man shall confess to God, and bow the knee to him, v. 11. and give an account of himself to God, v. 12. is manifestly spoken of Christ as judge, ἀπὸ Θεοῦ ὁ Χριστός, and therefore Christ is God. And this Argument was used before the Nicene Council by g Novatian and others. It is a wonder that Socinus should deny that the Apostle says, that every knee shall bow to Christ, when citing the same place, Philip. 2. 10, 11. the Apostle so expressly declares, that at the Name of Jesus every knee shall bow, and every tongue confess that Jesus is the Lord; and here from this place proves that Christ is Lord both of the dead, and of the living, before whose Tribunal they must all stand, and so must own his Power and Authority over them, which is the thing expressed Metaphorically by bending of the knee, and the confession of the tongue. And if these words, which the Prophet certainly spake of Jehova, the God of the Jews, be well applied by the Apostle to Christ, Christ must be also the Person intended by them; for how could the Apostle prove that every knee must bow to Christ, from the words of God, saying, to me every knee shall bow, if Christ were in his whole Nature and Essence, as different from that God, who spake those words of himself; as isa Creature from his great Creator? h Creltius here saith St. Paul accommodates this Passage to Christ, not that he is God, but because what is contained in it, shall by Christ, as subordinate to God, be exhibited and performed to God himself. But this Subterfuge is confuted by the words of the Apostle, who saith expressly, Philip. 2. 10, 11. That to the Name of Jesus every knee should bow, and every tongue confess that Jesus is the Lord, and so declares, these words are fulfilled by the honour exhibited not to God

the Father, but to our Lord Jesus Christ, and seeing he is Lord over the dead, by the Power by which he is able to subdue all things to himself, Philip. 3. 21. which doubtless is the Power of God; and seeing, having raised all Men, he will bring to light the hidden things which they have done, and manifest the counsels of their hearts, 1 Cor. 4. 5. and so must be Omniscient, and have the knowledge of the Secrets of the Heart; and 'tis the Property of God alone to raise the Dead by his Power, and be the Searcher of all Hearts: These Properties ascribed to Christ, here, and elsewhere, must shew that he is truly God. See the Note on Philip. 2. 10.

Ver. 13. *Μὴ τιθέναι πῶς σκῆμα, not to put a n stumbling block;]* i. e. not to cause our Brother to stumble at the Christian Faith, and fall off from it, or to perish; for what is here, do not put a stumbling block (by thy Meat) in thy brother's way, is v. 15. destroy not him with thy meat for whom Christ died; and to eat, διὰ πῶς σκῆμα, so as to put this stumbling block before him, is, for meat to destroy the work of God. And that in this sense the Phrase is still used in the Epistles, see Note on 1 Cor. 8. 9. only let it be noted, that where there is the same danger of destroying my Brother, or dissolving the Work of God, be it not by Infidelity, but Schism, or Idolatry or loose Living, there is the same Reason and Obligation, not to put a stumbling block, or an occasion to fall in our brother's way: For the Reason why the Apostle would not have us put this stumbling block, which makes our Brother fall from the Faith, in his way, is this, because he would not have us be instrumental to his Perishing, or to destroy him for whom Christ died. He therefore must equally forbid the doing any other thing which may be left undone without sin; and being done, hath a like tendency to cause my weak Brother to perish.

Ver. 14. *Τῷ λογιζομένῳ τὸ κοινὸν, τὸ him that esteemeth any thing unclean, &c.]* Here is a plain demonstration that the Person here mentioned as weak in Faith, was also weak in Understanding; i. e. one who understood not that Meat to be free from uncleanness, which indeed was so; and that he was therefore weak in the Faith, because he was so in his Understanding; and so also is it plainly, 1 Cor. 8. 7, 10. 'Tis therefore without ground affirmed, That these two sorts of weak Persons must be used very differently; you must have a care of offending those who are weak in Faith; but you must instruct,

(g) Neque enim si non Deus esset omne se Nomine ejus genuflecteret. Novat. c. 17. Vide Epist. Polycarp. Sect. 6.
(h) Non quod Christus sit ipse Deus, sed quia id quod in hoc testimonio continetur, per Christum tanquam Deo subordinatum, ipsi Deo præstari, & exhiberi debeat.

and govern those who are weak in Understanding.

Secondly, Here also is a plain Evidence that the weak Jew had no just Matter of Offence given him by the Gentiles eating, or that they did not take offence at the open Violation of an express Law of God by the Gentiles eating, nor were they thus weak out of Reverence to any express positive Law, which all Men agreed was given by God to them, at whose eating they were scandalized. To make this very clear, consider that the weakness of the Jews consisted in two things;

1. That they were not convinced that the Law of Moses was out of Date, and therefore durst not do any thing which was forbidden by that Law, nor omit doing what the Law commanded; and as to this, it is true, they were weak, out of Reverence to an express positive Law, which, through the weakness of their Understanding, they thought to be still binding; but the Apostle here declares to be by Christ taken away.

2. That they could not endure to see others do what they themselves durst not do; i. e. they could not endure to see the Gentile Converts eat those Meats which the Law of Moses forbade the Jews to eat: Now here, I say, they were not weak out of Reverence to any express positive Law; nor could they take offence at the open Violation of any Express Law of God; for there was no such Law given to the Gentiles, to abstain from such Meats as unclean, nor to the Gentile Converts to Christianity to observe any such Law; they therefore by eating of these Meats did violate no Law given by God to them, and so the Jews could take no offence at their Violation of any such Law. And so much stronger is the Case of eating things offered to Idols, in which yet the Apostle doth require this Abstinence, with regard to the Conscience of the weak Jew, 1 Cor. 8. 7, 10. and Chap. 10. 28, 29. For the eating of things offered to Idols (unless it were done in the Idol Temple, the Place appointed for his Worship) was against no Law of God, but only against the Canons of the Jews; and so here the Jews could not be thus offended with that Action, out of Reverence to any Law which God had made against it, but only from the Jewish Canons, and Interpretations of the Law touching abstaining from Idolatry; the Imagination of the Jew, that such Meats bought in the Shambles, or set before Christians at a Friendly Entertainment were unlawful, was a vain Imagination, and so they had only an imaginary Law which occasioned their offence. Nor doth the Apostolical Canon concern any other Meats offered to Idols, than those which were eaten in the Idol Temple; for sure the Apostle, who was a part of that

Council, would not here freely allow what the whole College of Apostles thought necessary, even for the Gentile Converts to abstain from. This Scandal therefore of the weak Jews, was plainly *Scandalum acceptum, non datum*, received, but not given; for they had no reason at all to believe that the Law of Moses was ever given to, or was in force among the Gentiles, and much less that their Jewish Canons could be so.

Ver. 15. *Ἐάν λυπηταί, if thy brother be p* *grieved.*] The Greek imports such Sorrow as puts a Man in danger of his Life, and therefore in the Metaphorical sense such Sorrow as endangered his Christian Life. So Job 31. 39. *If I have caused the owners thereof to lose their life: εἰ ψυχὴν ἐλάβησα, If I have grieved his soul say the Seventy. חפחתי If I have caused his life to expire, or break out.* See Dr. Hammond on the place.

Note also here, that the Apostle plainly doth suppose that he for whom Christ died, might perish. See the Note on 1 Cor. 8. 11.

Ver. 16. *Ἀγαθόν, your good.*] *Τὴν πίστιν καλεῖ, q* *he calleth our Faith our Good,* say all the Greek Commentators, and that very appositely; for the Jews blasphemed, and tell off from Christianity upon this account.

Ver. 17. *Καὶ χαρὰ ἐν ἀνδράσι ἁγίοις, and joy r* *in the Holy Ghost.*] This cannot here signify delight to do good, or rejoycing in Unanimity, for the Phrase hath no such sense in Scripture, but always signifies an inward Joy arising from the Consolations of the Holy Ghost; as when the Apostle saith the Thessalonians received the word with much affection, and with joy in the Holy Ghost, Thess. 1. 6. And when St. Luke informs us the Churches had peace, and walking in the comfort of the Holy Ghost, were multiplied, Acts 9. 31.

Ver. 21. *Προσκίπῃ, ἢ σκανδαλίζῃται, ἢ ἁδυνῇ, s* *stumbleth, or is offended, or is made weak.*] I have shewed what it is to be made weak, Note on v. 1. what it is to stumble, note on v. 13. to offend, or scandalize a weak Brother, is also to be an occasion of his Ruine, by causing him to fall off from the Faith; or to be prejudiced against it, as will appear from a brief view of the places where the Phrase is used. So Matth. 5. 29, 30. *if thy right eye, or hand σκανδαλίζῃ σε, offend thee, i. e. if it leads thee to Hell, and to Perdition, cut it off.* So Chap. 11. 6. *Blessed is he who is not offended with me; i. e. who is not by the meanness of my present Circumstances, or by the Doctrine I am sent to preach, diverted from believing in me.* So Chap. 13. 21. *When Persecution comes, the stony ground αὐτοῦ σκανδαλίζῃται is presently offended.* So v. 57. and Chap. 15. 11. Mark 6. 3. Luke 7. 23: the Jews were scandalized at Christ, i. e. they were diverted from owning him as their Messiah, either by Reason of his words,

or the meanness of his *Original*, and his Appearance in the World. So were the Multitude, and some of his *Disciples* scandalized at his Discourse about eating his flesh, *John* 6. 60, 61. So doth our Lord admonish his Disciples not to be scandalized at the Persecutions they should suffer, *John* 16. 1. So he foretels that many who had once believed in him, would be scandalized, when Tribulations should abound, *Matth.* 24. 10. So he tells his own Disciples, that they would be scandalized at his Sufferings, *Matth.* 26. 31. And so both Peter and the rest of them were offended, or scandalized, their Faith in him failing for a season, *Luke* 24. 21. So are we to understand those words, *Wo to him that offends*, or scandalizeth one of these little ones, as appears from the Reason following, v. 14. It is not the will of your heavenly Father, that one of these little ones should perish. So I have shewed the word is used, *1 Cor.* 8. 13. And so it may be well interpreted, when the Apostle saith, *2 Cor.* 11. 29. *Who is offended*, i. e. in danger to fall off from the Christian Faith, and I burn not with a fervent Zeal for his Recovery?

t Ver. 22. Μακάριος ὁ μὴ κενῶν ἑαυτὸν, happy is he that condemneth not himself, &c.] i. e. He is comparatively a happy Man that hath this firm perswasion of the Lawfulness of Eating any thing that is set before him, without asking any question about it for Conscience sake; for he createth no trouble, or condemnation to himself about these Matters, nor is he troublesome to others by his Niceness, or Scrupulosity; whereas he that puts a difference betwixt Meats, is not only troublesome to others with whom he doth

converse, but condemns himself, as oft as he is tempted to eat of that which his Conscience doth not allow of.

Ver. 23. Ὁ διακρινόμενος, he that doubteth.] u He that discerneth, and puts a difference between Meats lawful, and unlawful; this is the import of this word elsewhere. So *Matth.* 16. 3. You know how διακρίνω to discern the face of the Heavens. *Acts* 10. 28. & 11. 12. Go with them, μὴ δὲν διακρινόμενος, making no difference betwixt the Gentiles, and the Jews, the Circumcised, and the Uncircumcised, not counting them unclean any longer, as St. Peter doth himself interpret it, v. 28. And again, *Acts* 15. 9. Ἐδὲν διακρίνα, he put no difference betwixt them and us, purifying their hearts by faith, *1 Cor.* 4. 7. Τίς σε διακρίνει; who put the difference betwixt thee, and others? *Chap.* 11. 29. μὴ διακρίνων, Not discerning the Lord's body, or not discriminating it from other Meats. So *Jude* 22. Of some have compassion, διακρινόμενοι, making a difference.

Ibid. Πάν ὃ ἂν ἐκ ἐκρίσεως, whatever is not of faith.] i. e. With a due Perswasion of the Lawfulness of the Action; for that is the Faith spoken of in the foregoing Verse, when the Apostle saith, *Hast thou faith? have it to thy self*; and that is the Faith which stands opposed to doubting in this Verse; and to this Faith alone agree the preceding words, *He that makes a discrimination between Meats lawful and unlawful*, and yet eats of them without discrimination, is condemned by his own Conscience, if he eats, because he eateth not of Faith, or with Perswasion of the Lawfulness of Eating what he doth partake of.

CHAP. XV.

Verse 1. WE then that are strong, [and rightly understand our Christian liberty and duty,] ought to bear the infirmities of the weak, [being careful to forbear the doing that which doth scandalize and hurt the Souls of them who have not this knowledge,] and not to [do things because they] please our selves, [when our weak Brother is thus injured by them.]

a 2. Let. [therefore] every one [of us rather choose to] please his Neighbour for his good, to [the] a edification [of him in his Christian Faith.]

b 3. For even Christ [whose example we are called to imitate,] pleased not himself, [i. e. indulged not so to his own pleasure, ease, and quiet, as to neglect the glory of God, or the good of others,] but [willingly bore with the infirmities, and sustained the reproaches of] b men;] b as it is written [of him, *Psal.* 69. 9.]

The reproaches of them that reproached thee fell on me; [i. e. he was afflicted for them, his zeal for the glory of God, and the good of Souls, caused him patiently to endure the contradiction of sinners, *Heb.* 12. 2, 3. To bear the Cross they laid, and despise the shame they cast upon him; which sure is much more than to abstain from a little meat, on the account of others.]

4. [Nor ought me to think our selves unconcerned in what was said so long ago by David of others;] for [this, and] whatsoever things were written afore time, were written for our Learning; That we through patience [in bearing the like Censures, Reproaches and Infirmities of others,] and [through the] comfort of the Scriptures [promising a Reward to that Patience,] might have hope [of being rewarded for it.]

5. Now the God of patience and consolation,

lation, [who works this patience in us, and gives this consolation to us,] grant you to be like-minded one towards another; [i. e. to have a like concern for others, as for your selves,] according to [the Example of] Christ Jesus.

6. That ye [thus bearing with the Infirmities of the weak, and thus receiving one another into Communion,] may with one mind and one mouth [in your Assemblies] glorifie [and worship] God, even the Father of our Lord Jesus Christ, [or the God, and Father of our Lord Jesus Christ].

7. Wherefore receive ye one another [Jew and Gentile, into mutual love and fellowship, without contention, about the things in which your judgments differ,] as Christ also received us [both, reconciling both to God in one Body on the Cross, and to one another, Coloss. 1. 20. Eph. 2. 14.] to the Glory of God, [which will be much promoted by this Union.]

8. [As he hath received us, λέγων] Now I say, that Jesus Christ was a Minister of the Circumcision [or the Jews,] for [the establishment of] the truth of God, to confirm the promises made to the Fathers [of that Nation, and so he shewed his love and mercy towards them.]

9. And [he was also the Saviour of the Gentiles,] that the Gentiles [also] might glorifie God for his mercy [to them,] as it is written, [Psalm. 18. 49.] for this cause I will confess to thee, [i. e. Praise and celebrate thee] among the Gentiles, [or ἐν ἑθνοῖς, with the Gentiles] and [will] sing to thy name.

10. And again, he [the same David] saith [Psalm. 67. 4.] rejoice ye Gentiles with his People.

11. And again, [Psalm. 117. 1.] Praise the Lord all ye Gentiles, and laud him all ye People.

12. And again, Isaiah saith, [Chap. 11. 1, 10.] There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust.

13. Now [may] the God of hope fill you with all joy and peace, [the fruits of hope,] in believing [these things,] that ye may abound in hope, through the power of the Holy Ghost, [witnessing to your Spirits that ye are the Sons of God, Chap. 8. 16. 17. and shedding abroad the sense of his love in your hearts, Chap. 5. 5. and so sealing you up to the Day of Redemption, Eph. 4. 30.]

14. And [this I pray, not doubting the Assistance of this good Spirit with you, for,] I myself also am persuaded of you, my Brethren, that ye are also full of goodness, filled [by the Spirit] with all knowledge, able also to admonish one another.

15. Nevertheless, I have written the more boldly to you in some sort, [for I am sure, as to the Gentile part of you; See Note on

2 Cor. 2. 5.] as putting you in mind [of the favour of God to you Gentiles, and your duty to him,] because of the grace that is given to me of God, [i. e. because of the Apostolical Office by him committed to me. See Note on Rom. 1. 5.]

16. That I should be the Minister of Jesus Christ to the Gentiles, & ministering the Gospel of God, [i. e. exercising my self in the Offices of the Gospel, as the Priest in the Legal Services,] that the offering up of the Gentiles [by me] might be acceptable, being sanctified [not with salt, or any other libamen, but] by [the effusion of] the Holy Ghost [upon them.]

17. [And this I have so effectually performed by his grace, that] I have therefore whereof I may glory, through [the assistance of] Jesus Christ, in those things which pertain to [my Service of] God [in this Gospel]

18. [And here I shall only mention what I myself, by the assistance of this grace, have done] For I will not dare to speak of any of those things which Christ hath not [but only of those which he hath] wrought by me, to make the Gentiles obedient by word and deed.

19. [Viz. that he hath assisted me in preaching the Gospel] through mighty [Gr. ἐν δυνάμει, with the power of] signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ.

20. Yea, so have I strived to preach the Gospel, [as to do it,] not where Christ was named, [i. e. preached by others before me,] lest I should build upon another's man's foundation.

21. But [my preaching hath been] as it is written, [Isa. 52. 15.] to whom he was not spoken of, they shall see, and they that have not heard, shall understand.

22. For which cause also [wherefore by going from one Region to another to preach the Gospel,] I have been much hindered from coming to you.

23. But now having no more place [in these parts] [unacquainted with the Gospel,] and having a great desire these many years to come to you;

24. Whensoever I take my [intended] journey into Spain, I will [by God's Assistance] come to you; for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled [i. e. satisfied] with your Company.

25. But now I go to Jerusalem to minister to [the necessities of] the Saints [there.]

26. For it hath pleased them of Macedonia and Achaia to make a certain Contribution for the poor Saints which are at Jerusalem.

27. It hath pleased them [*I say,*] and [*with good reason, seeing*] their debtors they are. For if the Gentiles have been made partakers of their spiritual things, [*receiving the Gospel from Judea,*] their duty is also [*in gratitude*] to minister to them in carnal things.

28. When therefore I have performed this [*charitable Office,*] and have sealed [*and secured*] to them this fruit [*of the Gentiles Liberality,*] I will come by you into Spain.]

29. And I am sure, that when I come to you, I shall come in the fulness of the blessing of the Gospel of Christ. [*or with a full impartment of spiritual gifts to you; See Note on Chap. 1. 11.*]

30. Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love [*which is the fruit*] of the spirit, that you strive together with me, in your Prayers to God for me;

31. That I may be delivered from them that do not believe in Judea, and that my service which I have for [*my Brethren in*] Jerusalem, may be accepted of the Saints [*there, though it come from the Churches of the Gentiles.*]

32. That I may come to you with [*the greater*] joy, by the will of God, and may with you be refreshed.

33. Now the God of Peace be with you all. Amen.

Annotations on Chap. XV.

- a Verse 1. ΠΡὸς οἰκοδομὴν, *to edification.*] *Edification* in the Scripture sometimes signifies our increase in the knowledge of our *Christian Duty*; in which sense it is seven times used, 1 Cor. 14. 3, 4, 5, 12, 16, 26, 29. Eph. 4. 29. especially in that knowledge which tends to our Advancement in Piety, and therefore is called οἰκοδομή Θεοῦ, *the Edification of God*, 1 Tim. 1. 4. Sometimes our Growth, or Confirmation in the Faith, Jude 20. Sometimes it refers to the whole Body, which is called Θεὸς οἰκοδομῇ, *the building of God*, 1 Cor. 3. 9. Eph. 2. 21. & 4. 12. And then the Body is edified, (1.) By the mutual Love of its Members; in which sense, saith the *Apostle*, *Charity edifieth*, 1 Cor. 8. 1. and this is οἰκοδομὴ ἐν ἀγάπῃ, *Edification in Love*, Eph. 4. 16. (2) By the strict Union of the Members to, and their peaceable Conversation with one another; and this is styled οἰκοδομὴ εἰς τὸ ἓνα, *the edifying the Church into one*, 1 Thess. 5. 11. And thus we are bid to follow after the things which make for peace, and τὰ τῆς οἰκοδομῆς τὸ εἰς ἀλλήλους, *the Edification of one of us unto another*, Chap. 14. 19. Now the Edification which consists in Knowledge of our *Christian Duty*, cannot be here understood, because our Forbearance of that which scandalizes our Brother, tends not to the Information of his Understanding, but, as it is an Act of Charity it tends to the Edification of the Body in Love, as it is the avoiding that which may scandalize the weak, and so induce him to stumble at, and fall off from *Christianity*, it tends to his Edification in the Faith; and as it is receiving the weak into Fellowship and Communion, notwithstanding his different Conceptions from us, it tends to the Edifying the Body in Union and Peace.

Ver. 3. Καθὼς γέγραπται, *as it is written.*] b That this *Psalms* was undoubtedly spoken of the *Messiah*, we learn from v. 22. applied to Christ, John 19. 28, 29. and from the former part of the Verse cited here, viz. *The Zeal of thine house hath consumed me*, applied to Christ, John 2. 17. And the Jews themselves say, That the things contained in this *Psalms*, shall be accomplished (a) in the days of David, or in the days of the *Messiah*; and that which is said in the close of the *Psalms*, That God will save Zion, &c. that men may dwell therein, and have it in possession, shall be accomplished בְּיָמֵהִמְשִׁיחַ (b) in the days of the *Messiah*.

Ver. 6. Ὁμοδοῦμαδὸν ἐν ἐνὶ στόματι, *with one mind and mouth.*] i.e. Not only praising God c with the same words in your *Doxologies*, but also joining in those Praises with a mind full of *Christian Love* and Sense of the Divine Goodness.

Ibid. Τὸν Θεὸν καὶ πατέρα, *the God and Father of our Lord Jesus Christ.*] d So 2 Cor. 1. 3. & 11. 31. Eph. 1. 3. Coloss. 1. 3. 1 Pet. 1. 3. Apoc. 1. 6, 12. On which words the descant of the (c) *Fathers* is to this effect, That the first Person of the *Sacred Trinity* is the God of Jesus Christ, in respect of his *Manhood*, his Father in respect of his *Divinity*, or as he is the Word. Or the words may be rendered thus; *God who is*, or *the God that is*, or *God*, to wit, the Father of our Lord Jesus Christ, for the Hebrew י, and so the Greek καὶ signifies sometimes *id est*; *Noldin parit.* Hebr. p. 180, 281, sometimes *nempe*, to wit, p. 207. and sometimes, *qui est*, *who is*, p. 315.

Ver. 2. Ἐξομολογήσομαι, *I will confess unto thee.*] e The very next words, *Great deliverances giveth he unto his King, and sheweth*

(a) Voisin. de Leg. Div. p. 584.

(b) Pag. fid. p. 11. 3. dist. 2 c. 16. § 25.

(c) Θεὸς καὶ πατὴρ καὶ υἱὸς καὶ ἄγιον πνεῦμα, πατήρ καὶ υἱὸς καὶ ἄγιον πνεῦμα. Theoph. Deum hominis, Pater

verbi.

mercy to David *למשיח* his Messiah, or Anointed; are by the (d) Jews interpreted of the Messiah, that is, Christ, and so the preceding words are doubtless fitly applied to him.

f Ver. 12. *Ἡσαίας λέγει*, *Esaias saith.*] The Chaldy Paraphrast interprets the first Verse of the Messiah; and R. Chanina proves from the tenth Verse, that (e) King Messiah is not to come, but to give Precepts to the Nations of the World.

g Ver. 16. *ἱερουργῆσα τὸ εὐαγγέλιον*, *ministring the Gospel.*] Here is a plain Allusion to the Jewish Sacrifices, offered by the Priest, and sanctified, or made acceptable and savoury by the Libamen offered with it; for he compares himself in the Preaching of the Gospel to the Priest, *Sacris operanti*, conversant about his Sacrifice, to prepare, and fit it to be offered. The Gentiles dedicated by him to the Service of God, are his Sacrifice, or Oblation, the Holy Spirit is the Libamen poured on this Sacrifice, by which they are sanctified, and rendred *εὐπεπρωμένον* acceptable to God. See Numb. 15. 3, 10.

h Ver. 19. *Ἐν δυνάμει σημειῶν*, *ἐν δυνάμει πνεύματος*,] i. e. Confirming the Gospel by outward Miracles, and by the inward Distributions of the Holy Ghost. See the difference between them, Note on Hebr. 2. 4.

i Ver. 24. *Ἐλθούμαι πρὸς ὑμᾶς*, *I will come to you*, &c. Here is an Evidence that St. Paul in purposes of this Nature, was not assisted by the Holy Ghost, they being purposes, which by the Providence of God he was hindred

from fulfilling. 'Tis also evident from Chap. 1. 10, 11. and from this, and from the 28th Verse, that St. Paul writ this Epistle while he was at liberty, and before Christ had told him he must testify of him at Rome, Acts 23. 11. and before he was constrained to Appeal to Caesar, Acts 25. 11. for in this Epistle he speaks still of his Journey to Rome, and from thence to Spain, as of a voluntary Undertaking, hoping then that the unbelieving Jews would not have given him that Disturbance when he went up to Jerusalem with his Alms gathered for his Nation, which afterwards he found they did.

Ver. 30. *Ἐν ταῖς προσευχαῖς*, *in your prayers* k *for me.*] If Paul, saith *Esthins*, might desire the prayers of the Romans, why might not the Romans desire the prayers of Paul? I answer, they might desire his prayers, as he did theirs, by an Epistle directed to him to pray for them; he adds, *If they might desire his prayers whilst living, why not when dead, and reigning with Christ?* I answer, because then they could direct no Epistle to him, or any other way acquaint him with their mind. Hence *Elijah* being to be taken up into Heaven, speaks to *Elisha* thus, *Ask what I shall do for thee, before I am taken away from thee*, 2 Kings 2. 9. Note also, That we say not that such desires of the prayers of Saints departed, are injurious to the Intercession of Christ, but that they are *Idolatrous*, implying that Creatures are Omniscient, Omnipresent, and have the Knowledge of the Heart.

(d) Pug. fid. part. 2. c. 5. § 8.

(e) Voisin. de Leg. Div. p. 595.

CHAP. XVI.

a Verse 1. **I** Commend to you [*r care*] a Phebe our sister [*in the faith*,] which is a servant of, [*or one that ministers to*,] the Church which is at Cenchrea, [*or the Assembly of Christians at the Haven of Corinth.*]

2. That you receive her in the Lord, [*i. e. for the Lord's sake, or as being one that belongs to him*, Matth. 10. 42.] as becometh Saints, [*i. e. Christians*,] and that ye assist her in whatsoever business she hath need of you; for she hath been a succourer of many, and b of my self also.

c 3. Greet c Priscilla and Aquila, my helpers in [*the work of*] Christ Jesus;

4. Who have for my life laid down their necks, [*i. e. exposed themselves to the hazard of their own lives*] to whom not only I give thanks [*for my own preservation*,] but also all the Churches of the Gentiles, [*for preservation of their Apostle.*]

d 5. Likewise greet the d Church which is in their house, [*i. e. their Christian Family.*]

Salute my well-beloved Epenetus, who is the e first fruits of Achaia unto Christ.

6. Salute Mary, who bestowed much labour on us.

7. Salute Andronicus and Junia f my kinsmen, and my fellow prisoners, who are of g note among the Apostles, who also were in Christ, [*that is, converted to the Christian Faith*,] before me.

8. Greet Amplias my beloved in the Lord.

9. Salute Urban our helper in [*the Gospel of*] Christ, and Stachys my beloved.

10. Salute Appelles h approved in Christ, [*by the sincerity of his Faith, and the integrity of his Life*,] Salute them that are [*in Christ*] of Aristobulus household.

11. Salute Herodian my kinsman; Greet them that be of the household of Narcissus i which are in the Lord.

12. Salute Tryphena and Tryphosa, who labour in the Lord [*'s service*]; Salute the beloved Persis which laboured much in the Lord.

13. Sa-

k 13. Salute Rufus k chosen in the Lord, and his mother and mine, [*she being one who shewed the affection of a Mother to me also.*]

14. Salute Asyncritus, Phlegon, Hermas, Patrobus, Hermes, and the brethren which are with them.

l 15. Salute Philologus and Julia, Nereus and his sister, and Olympas, and l all the Saints that are with them.

m 16. Salute one another with an m holy kiss; the Churches of Christ salute you.

n 17. Now I beseech you, brethren, n mark them which cause divisions and offences, contrary to the Doctrine which you have learned [*of the Apostles,*] and avoid them [*or turn from them.*]

o 18. For o they that are such, serve not our Lord Jesus Christ, but their own belly, and by good words, and fair speeches deceive the hearts p of the simple, [*i. e. of innocent well meaning persons.*]

19. [*This Exhortation I direct to you to preserve you in the way in which hitherto you have walked to the credit of the Gospel;*] for [*the same of*] your obedience [*to it*] is come abroad unto all men; I am glad therefore on your behalf, [*that ye are not yet infected with these Judaizers,*] but yet I would have you wise to [*discern and hold fast*] that which is good and simple concerning evil; 1 Cor. 14. 20. i. e. as Men who have no knowledge of it, and no skill to practise it.]

20. And [*to encourage you to continue such, know that*] the God of peace, [*who is an enemy to these Divisions, mentioned v. 17.*] shall bruise q Satan under your feet shortly. q The Grace of our Lord Jesus Christ be with you. Amen.

21. Timotheus my work-fellow in the Gospel, and Lucius, and Jafon, and Sosipater, my kinsmen, salute you.

22. I Tertius, who wrote this Epistle, salute you in [*the Name of*] the Lord.

23. Gaius mine host, and [*the Host*] of the Church, saluteth you. Erastus the Chamberlain of the City saluteth you, and Quartus a brother.

24. The Grace of our Lord Jesus Christ be with you all. Amen.

25. Now unto him that is r of power to establish you s according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret t since the world began, [*or from former Ages.*]

26. But now is made manifest, and by the u Scriptures of the Prophets, according to the Commandment of the everlasting God, made known to all Nations for the Obedience of Faith.

27. [*That is*] To God x only [*essentially, and from himself*] wise, be glory through Jesus Christ, [*the Mediator of the New Covenant, the Author, and Finisher of our Faith,*] for ever. Amen.

Annotations on Chap. XVI.

a Verse 1. Φοίβω ἡ ἀδελφὴ ἡμῶν, Phoebe our sister.] This Phoebe was a Deaconess, chosen to that Office according to the Apostolical Prescription, 1 Tim. 5. 10. So Origen and Chrysostom.

b Ver. 2. Καὶ αὐτὴ ἑμῶν, and of my self also.] Hence some infer that she was not a Deaconess, but one that ministred to the Apostles in the Preaching, of her Substance; but St. Paul had none such to minister to him, 1 Cor. 9. 5, 15. and this is made one Condition of a Deaconess, 1 Tim. 5. 10. προστάτιαν ἢ φιλοξενίαν ἢ κηδεμονίαν καλεῖ, he saith, she has been a succourer of many by reason of her care of, and hospitality towards them. Theodoret.

c Ver. 3. Ἀπείσαδε Πρίσκιλλαν, greet Priscilla.] Priscilla seems to be named first here, and 2. Tim. 4. 19. as being first converted, say Interpreters; but she is named last, Acts 18. 2, 26. 1 Cor. 16. 19. and therefore the Gloss saith, She is here placed first, there being in Christ Jesus neither male, nor female.

d Ver. 5. Καὶ ἡ οἰκὸν αὐτῶν Ἑκκλησίαν, and

the Church in their House.] They were so zealous in the Faith, say Chrysostom, Theodoret, and Theophylact, ὥστε τὸν οἶκον αὐτῶν πᾶντα πιστὸς ποιῆσαι τέτις δὲ ἐκκλησίαν ὠνόμασεν, that they converted their whole Families to the Profession of it, for such Families he calls the Church. See this proved, Note on 1 Cor. 16. 19.

Ibid. Ἀπαρχὴ ἡ Ἀχαΐας, the first fruits of Achaia.] So Chrysostom, Theodoret, Oecumenius, Theophylact, the Syriack and Arabick Versions; but the Alexandrian Copy, the Ethiopick, the Vulgar, and almost all the Latin Commentators read ἡ Ἀσίας, the first fruits of Asia minor. So doth Origen on this place, and Hom. 11. on Numbers F. 109. D & G. and St. Jerom on Ezek. 43. F. 241. 1. and this reading is to be preferred before the other, because the same Apostle saith expressly, that Stephanus was the first fruits of Achaia, 1 Cor. 16. 15. that is, he was first converted to the Faith there, and Epenetus in Asia minor, for so the Phrase, the first fruits is used by (a) S. Clemens.

f Ver. 7. Τὸς συσφύεις μου, *my kinsmen.*] So St. Paul styles all the *Ἰεῖρω*, Rom. 9. 3. *ἡ συναγχαλῶτες*, and fellow prisoners. Before St. Paul went to Rome, he was ἐν φυλακαῖς ᾧσοσπότας, in prisons often, 2 Cor. 11. 23. Ἐπτάκις δέσμα κορέσας, bearing his chain seven times, faith (b) Clemens, and fo might well have many fellow Prisoners.

g Ibid. Ἐπίσημοι ὡς τοῖς Ἀποστόλοις, of note among the *Apostles*.] That is, say some, Men highly esteemed by them; Men eminent, says *Chrysostom* and *Theodore*, not only among the Teachers, but the *Apostles* of the Churches. For they who were Co-workers with the *Apostles* in planting of the Churches, are stiled Ἀπόστολοι Ἐκκλησιῶν, *Apostles of the Churches*, 2 Cor. 8. 23. *Philip*. 2. 25. In which sense *Barnabas* in Scripture is called an *Apostle*, Acts 14. 14. and *Philip* the Deacon by the *Ancients*; See *Coteler. Not. in Constit. Apost.* p. 262.

h Ver. 10. *δοκιμῇ*, *approved*.] By suffering patiently great Tribulations, saith Origen: for tribulation worketh patience, and patience *δοκιμῇ* experience of our sincere affection to him for whose sake we suffer them, *Rom. 5. 4.*

Ver. 11. Τὰς ὄψας ἐν κυρίῳ, which are in the Lord.] From these two Verses is confirmed our Observation, that when the whole Family was converted, the *Apostle* writes to the Church in such a House, when not, the Salutation is directed to as many as were in the Lord in that Family, according to the Descant of(c) *Origen* on the place.

k Ver. 13. Τὸν ἐλεκτὸν ἐν Κυρίῳ, *chosen in the Lord.*] One of great Excellency in Christianity, as we say, a *choice Man*; so the word ἐλεκτός often signifies, *Psal.* 78. 31. *They smote down τοὺς ἐλεκτοὺς the chosen Men that were of Israel.* So ἐλεκτὰ μνημεῖα are *choice Sepulchres*, *Gen.* 23. 6. ἐλεκτὰ τῶν δαρῶν, *choice Gifts*, *Deut.* 12. 11. and ἄνδρες ἐλεκτοί, *choice Men*, *Judges* 20. 16. See *Acts* 15. 25, 26.

1 Ver. 15. Πάντας τὰς ἀγίους, *all the Saints.*] Note here that *Saints* and *Christian Brethren* are all one.

m Ver. 16. *Ἐν φιλήματι ἁγίῳ, with an holy kiss.* Of the Kifs of Charity, let it be observed, (1.) That it was used at the end of the Prayer before the Celebration of the *Sacrament*. So (d) *Iustin Martyr* saith expressly, ἀλλήλων, φιλήματα ἀποζήμεθα πανταχόθεν τῶν ἐσθῶν, *Prayers being ended, we salute one another with an holy kiss, and then the Bread and Cup is brought*

to the President. (2.) That this seems to have been done by the Men apart, and the Women apart, as their (e) separate places in the Church, or Synagogue seemed to require. So the (f) *Apostolical Institutions* say, *These things being done, let the Men apart, and the Women apart, salute one another with a kiss in the Lord.* Though (g) *Origen* seems to make this Practice proper to the Men only.

Ver. 17. Σκοπεῖν τὰς τὰς δι' ἑχθροσάσεις, καὶ τὰ ἀνόμω-
 δαλα ποιῆσεις, mark them that cause divisions
 and scandals.] By Scandals the Greek Scho-
 liasts understand Heresies, whereas, through
 the whole New Testament, this word seems
 rather to import such Actions as give occa-
 sion to others to stumble at, and fall off from
 the Christian Faith. See Note on *Matt.* 18.
 6. *Rom.* 14. 13. *Eph.* here notes, (1.) That
 unwritten Traditions may be hence proved,
 because the Apostle saith, Mark them that
 cause offences contrary, not to the Scriptures,
 but to the Doctrine they had received. But to
 make this Argument of any force, he must
 prove, that the Doctrine they had received
 was not contained in the Scriptures, either
 then, or after written. (2.) The Apostle
 plainly speaks here of Doctrines received
 from the mouths of the Apostles by those
 very Men to whom he writ ; and when he
 hath once proved the unwritten Traditions
 of the Church of Rome to be such, we shall be
 ready to receive them. (3.) He adds, That
 this place makes for a diligent inquisition after
 Hereticks, as if St. Paul was setting up an
 Inquisition here ; whereas the word σκοπεῖν
 doth only signifie, to mark, or to look to them,
 as *Luke* 11. 35. 2 *Cor.* 4. 18. *Gal.* 6. 1. *Philip.*
 2. 4. Nor doth he exhort the Romans to ob-
 serve them in order to the apprehending or
 punishing, but, as he himself Notes, in order
 to the declining of them. (3.) He observes
 truly, that the Apostle here insinuates, that
 even the vulgar People may from some ge-
 neral Principles discern the true Doctrine,
 and that which was delivered by the Apo-
 stles, from that which was false, and was
 not so delivered ; but this was only then to
 be done, by comparing that which was thus
 delivered from the mouth of the Apostles,
 who preached it by the assistance of the Holy
 Ghost, and confirmed their Doctrine by Mi-
 racles, with that which was delivered
 besides, or in opposition to it, and was
 not so confirmed, and this can only
 now be done by them, by comparing all Pre-

(b) *Epist. ad Cor.* § 5.

(c) *Videntur quidem plures fuisse ex domo, seu familia Narcissi, sed non omnes in Domino fuisse, & ideo addit eos salutandos qui sunt in Domino.* (d) *Apol. 2. p. 27.*

salutandos qui sunt in Domino. (d) Apol. 2. p. 97.

F. Philo de vita contempl. p. 691. F.

(f) Ἀπαξίδωσαν ἀλλήλους οἱ ἄνδρες, ὡς ἡ ἀλλήλας αἱ γυναῖκες, τὸ ὡς κυεῖν φίλημα. L. 2. c. 57. & l. 8. c. 11.

(g) Ex hoc sermone mos Ecclesijs traditus est, ut post Orationes osculo se invicem suscipiunt. Ex eoq. in locu

tenders to the *Apostle's Doctrine*, with those *Scriptures* which they endited by the assistance of the *Holy Spirit*, and confirmed by *Miracles*.

- o Ver. 18. Οἱ ὅτιοι, *they that are such.*] That is, the *Gnosticks*, saith *Dr. Hammond*, to whom indeed these Characters do well agree. But *Theodoret* saith thus, τὰς κακὰς τὰ νόμις συνιγόμεναι διὰ τέτων αἰνιτλή, *by these words he strikes at the evil defenders of the Law*, or those who preached up Circumcision, and the Observance of the Law, as necessary to the Salvation of the Gentiles; τὰς δὲ Ἰουδαίων αἰνιτλή, *he means the Jews*, says *Chrysostom*, *Oecumenius* and *Theophylact*, for he still taxes them with the love of their bellies. And certain it is that these Men caused Divisions and Separations from others, as unclean, and not fit to be eaten and conversed with, *Acts* 11. 3. *Gal.* 2. 12, 13. and scandals subverting the souls of the Gentiles, *Acts* 15. 24. *Evacuating the Gospel of Christ*, *Gal.* 2. 21. and causing Men to fall from Grace, *Gal.* 5. 2, 4. that they did this ἐν λόγῳ κολακείας, *by flattering words*, 1 *Thessl.* 2. 5. and that in this they served not Christ, but their own Bellies, *Philip.* 3. 19. doing these things for filthy lucre's sake, *Tit.* 1. 10, 11. Whence it appears there is no necessity of referring these words to the *Gnosticks*, or deserting the Opinion of the *Ancients*, touching the Persons here intended.

- p Ibid. Ἀνακῶν, *of the simple.*] Ἀνακῶν in the *Septuagint* answers to the Hebrew עֲלֵיזָה the upright, *Job* 8. 20. *Psal.* 25. 21. *Prov.* 13. 6. and ἀπακία to תְּמִימִי integrity, *Job* 27. 5. & 31. 6. *Psal.* 7. 9. & 26. 1, 11. & 36. 39. & 40. 13. & 83. 13. & 100. 3. and so here it seems to signify Men of upright, and honest hearts.

- q Ver. 20. Τὸν Σάταναν, *Satan.*] By *Satan* we may understand those Persecuting Jews, and Judaizers, who are stiled the *Messengers* and *Ministers of Satan*, 2 *Cor.* 11. 15. & 12. 7. their Persecutions being ascribed to

Satan, who animates and provokes them to them, 1 *Thessl.* 3. 5. *Rev.* 2. 9, 10. And then God's bruising him under their feet, must signify his taking away their Power thus to deceive and persecute, by the Destruction of *Jerusalem*, and these Impostors with it.

Ver. 25. Τῷ ὃ δυνάμενος, *to him that hath Power,*] and Will to execute that Power. See Note on *Chap.* 14. 4.

Ibid. Κατὰ τὸ ἐὺαγγέλιόν μου, *according to my Gospel, and the preaching of Jesus Christ.*] Both these Expressions, say the *Fathers*, are of the same import: The Gospel which the *Apostle* preached being the same with that which *Christ* preached whilst he was on Earth; and they, after his Ascension, preaching in his Name, by his Authority, and by the Assistance of his Spirit, and so delivering his Laws, and Doctrine, not their own.

Ibid. Ἐξ ἀρχῆς αἰώνιους σεσχημένους, *kept secret since the world began.*] The Greek may signify, from the beginning of Ages, the Promise of the *Messiah* being obscurely made, or hinted to *Adam* from the beginning; though the *Fathers* only render these words ἔκωθεν, before, as *Theodoret*, or πάλαι, of old, as *Chrysostom*, *Oecumenius*, *Theophylact*. See the Notes on 2 *Tim.* 1. 9. *Tit.* 2. 2.

Ver. 26. Διὰ γεγραμμένων προφητικῶν, *by the Scriptures of the Prophets.*] They of old foretold of the *Messiah*, and of the Calling of the Gentiles; but yet, as to many Circumstances, this was still a *Mystery*, till these *Prophetick* Sayings were more clearly revealed by the Spirit given to the *Apostles* and *Prophets*, and by the actual accomplishment of what they foretold. See Note on *Eph.* 3. 6.

Ver. 27. Μόνῳ σοφῷ Θεῷ, *to the only wise God.*] x This, as the *Fathers* note, cannot exclude the *Divine Nature of Jesus Christ*, who is the *Wisdom of the Father*, from this Title, any more than those words, who only hath immortality, 1 *Tim.* 6. 16. exclude *Christ* from being immortal.

A N
APPENDIX to Chap. XI.
 CONTAINING
 A DISCOURSE
 OF THE
 Calling of the *J E W S*
 TO THE
 CHRISTIAN FAITH.

TO strengthen the Argument which I have offered from this Chapter for the Conversion of the Jewish Nation to the Christian Faith, let it be noted,

1. That this hath been the constant Doctrine of the Church of Christ, own'd by the Greek and Latin Fathers, and by all Commentators I have met with on this Place. Among the Greek Fathers, by (e) St. Chrysostom, whose words are these; *When the fulness of the Gentiles is come in, then all Israel shall be saved, at the time of Christ's second coming, and the Consummation of all things. After the Gentiles have receiv'd the Salutary Faith, they also shall receive the Faith, faith (f) Theodoret, when the great Elias shall come, and preach it to them. (g) Geninadius descants upon the words of the Apostle thus: They being blinded and excluded from Salvation, God translated this Salvation to you. And again, all you being called, and come in, Grace shall again receive them all; for this the Prophet Isaiah testifies. Before, faith (h) Photius, the Heathen being disobedient, the Jews were saved. Again, the*

Jews becoming disobedient, the Gentiles are saved; and the Gentiles being saved, the Jews, emulating them, shall be also saved. Because faith (i) Theophylact, the Jews being then blinded, have not obtain'd this Salvation, that which the Apostle speaks of, shall happen to them, afterwards. They of the People of Israel who believed not, and for their unbelief were deserted, that God's Mercy might be shewed to you, shall not be always left in unbelief, faith (k) Origen; but when the dispensation of the fulness of the Gentiles is compleated, they also shall find mercy. And therefore when Celsus had, as it were, prophesied, That the Jews should presently perish, this, faith Origen, he said, not knowing how present God was formerly with them, and how that by their sin, Salvation came to the Gentiles, and their fall brought Riches to the World, (l) till the fulness of the Gentiles be come in, that after this, all Israel which Celsus understands not, may be saved. In his fifth Homily upon Jeremiah he exhorts the Christian to live so as that he may not receive a Bill of Divorce (m) but may enter

(e) Καὶ ἡ καιρὸν τῆ παρουσίας τῆ δευτέρας καὶ τῆ σωτηρίας, in v. 11.

(f) Τῶν γὰρ ἐθνῶν δεξαμένων τὸ κήρυγμα, πιστεύουσι καὶ οἱ Ἰσραῖλ τὰ πάντα ᾧ ἀγαγενομένῃ καὶ τῇ πίστεως αὐτοῖς τῇ διδασκαλίᾳ περιφέρουσιν, in v. 25.

(g) Προβλεπόντων, καὶ τῇ σωτηρίᾳ ἀποκρινόμενων ἐκείνων, ἐφ' ὧμας μέλλουσιν ταῦτ' αὐτῶν ὁ Θεός, εἰσπομπέντων μὲν πάντων ὧν κακῶν αὐτῶν ἡ χάρις ἀπαύσας ἀνελήλυθε, μαρτυρεῖ γὰρ αὐτὸ τὸ καὶ τὸ τῷ Ἰσραὴλ λόγιον γραφικόν. apud Oecum. in v. 25.

(h) Σωθέντων τῶν ἐθνικῶν ᾧ ἀγαγενομένῃ Ἰσραὴλ σωθῶν καὶ αὐτοῖς, apud Oecum. v. 31.

(i) Ἐπειὶ τὸ ταύτης εὐτυχον, πεπάρων γὰρ, ὕστερον μέλλει γίνεσθαι τὸ, in v. 26.

(k) Non usque quique relinquuntur in incredulitate sua, sed cum plenitudinis gentium fuerit impleta dispensatio, etiam ipsi misericordiam consequuntur.

(l) Ἀχρις οὗ τὸ πληρωμα τῶν ἐθνῶν εἰσέλθῃ, ἵνα μετὰ τὸ παρ' οὗ καὶ Κέλσος, Ἰσραὴλ σωθῇ. In Celsum l. 6. p. 331.

(m) Ἀλλὰ διωκόμενοι ἡμεῖς οὐκ ἔκληρονομιαν ἀγίαν (εἰσελθόντων μετὰ τὸ πληρωμα τῶν ἐθνῶν σωθέντων), διωκθῶμεν καὶ τότε ὁ Ἰσραὴλ εἰσελθόντων, ἵνα γὰρ τὸ πληρωμα τῶν ἐθνῶν εἰσελθῇ, τότε πᾶς Ἰσραὴλ σωθήσεται, καὶ ἡμεῖς οὐκ εἰς ποίμνην, καὶ εἰς ποιμνίαν, apud Huet. Tom. 1. p. 74. C.

Fig-tree, *Let no fruit grow on thee for ever*, Matth. 21. 19. He bids us (u) diligently consider, that he saith not for ever and ever, but only in seculum for that Age; and when that Age is past, and the fulness of the Gentiles is come in, then shall this Fig-tree bring forth her fruits, and all Israel shall be saved. So generally did this Doctrine obtain among the Ancients.

Moreover, As this Doctrine hath the suffrage of all the Ancient Fathers, and Commentators do thus generally agree in Exposition of this Chapter, so it is easy to confirm it by shewing the absurdity of other Expositions, and the plain inconsistency of them both with truth, and with the words of the Apostle. For,

1st. The words of the Apostle cannot be expounded, as (x) Dr. Lightfoot, and others do interpret them, of the spiritual Israel, i. e. of all those Persons whether Jew; or Gentile, which belong to God's Election. For, 1. The Text speaks of that which was a Mystery to the believing Gentiles, i. e. a Secret not obvious to their Understanding: Now that God's Elect, whether Jew or Gentile, should be saved, could be no Mystery, but the first Article of Christian Faith; and so of this the Apostle could not say, *I would not have you ignorant, lest you should be wise in your own conceit*, especially since the Apostle had before said of the believing Jews, *there is now an election of Grace*, v. 5. and v. 7. the Election hath obtained.

2^{ly}, The Jews and Israelites here mentioned, are manifestly distinguished from the Elect of Israel, by this Character, that they were the blinded Israel, v. 7. who lay under a spiritual slumber, v. 8. whose eyes were blinded that they saw not, v. 10. who had stumbled at the stumbling stone, v. 11. they are that Israel whose casting away was the riches of the world, whose diminution was their fulness, v. 12. they are Israel according to the flesh, v. 14. the branches broken off for unbelief, v. 17. 19. 20. they who believed not, v. 23, 30, 31, 32. and who were enemies to the Gospel for the Gentiles sake, v. 29. this is the Israel of whom the Apostle here asserts they shall be saved, of this blinded, this unbelieving, this Israel cut off, these branches broken from their own Olive-tree, these Enemies to the converted Gentiles, as there hath been, saith the Apostle a diminution, so shall there be a fulness, as there hath been a casting them off, so shall there be a reception of them, as there hath been a breaking them off from their own Olive-tree, so shall there be an inserting of them into it again, v. 24. as there hath been a time of their unbelief,

and so of severity, v. 21. and of wrath to them, Rom. 9. 22. 1 Thess. 2. 16. so shall there be a time of mercy, v. 31, 32. Now since the unbelief, the diminution, the rejecting, the breaking the branches off, must necessarily be understood of Israel according to the flesh, of the natural branches of the stock of Abraham, v. 22, 24. Beloved for the Father's sake, v. 28. of the Seed of Jacob, whose sins were not yet taken away, v. 26. If you understand the fulness, the reception, the ingrafting of them, the salvation here mentioned of the spiritual Israel, and of the elect opposed to Israel that was blinded, v. 7. the Antithesis is wholly lost, since then the diminution, and the fulness, the rejection and reception, the breaking off, and the insertion, the severity, and the mercy, will not relate to the same persons. Again, blindness in part hath hapned to Israel, saith the Apostle, till the fulness of the Gentiles shall come in, and then all Israel shall be saved, now certainly the blindness hapned to Israel according to the flesh, and must not the Antithesis require that the salvation should belong to the same Israel? It hapned not to the Elect, for the Election, saith the Apostle, hath obtained, and the rest were blinded, and therefore the Salvation cannot respect them only.

Moreover, to whom did this blindness hapen? was it not to the National Church, and Body of the Jews? to them to whom our Saviour had said, whilst you have the light believe in the light, lest darkness come upon you, Joh. 12. 35. Is it not of the Children of Israel that the Apostle saith, they could not see to the end of that which was to be abolished, 2 Cor. 3. 13, 14. but their minds are blinded, for until this day remaineth the same vail untaken away? was it not that very People who had eyes, and saw not, ears, and heard not; whose heart was waxed gross, their ears dull, and their eyes closed, Isa. 6. 9. Acts 28. 26, 27. v. 8. 10. and from whose eyes were hid the things which belonged to their peace, because they know not the time of their visitation? Luke 19. 42, 44. To whom belonged this rejection, or casting off? doth it not respect the generality of that Church and Nation? doth not our Saviour say of them, the children of the Kingdom shall be cast out into outer darkness, Matth. 8. 12. that their house should be left unto them desolate, Matth. 23. 38. that the Kingdom of God should be taken from them, and given to a Nation bringing forth the fruits thereof? Matth. 21. 41. Who were the branches broken off, are they not all the unbelieving Jews? v. 20. the Bulk, and Body of that Church and Nation? doth not our Saviour tell them, that their vineyard should be let out to other Husbandmen?

(u) *Es diligenter considera quid dixeris, non afferes fructum in seculum, non ait usque in secula seculorum, sed cum seculum illud pertransieris, intraveris plenitudo Gentium, tunc etiam hac ficus afferet fructus suos, & omnis Israel salvabitur.* F. 98. tit. 1.

(x) *Harmony of the New Testament*, p. 194, 195.

bandmen, Matth. 21. 41. are not they that barren Tree which was to be *hewen down*? Luke 13. 7, 9. and must not then the recovery of them from this blindness, the receiving of them again, the ingrafting them into their own Olive-tree, respect not some few stragling Converts of them only, but the chief Bulk, or Body of that Nation?

3dly, It is easie to observe two Questions in this Chapter; the first is this, λέγω ἐν μὴ ἀποσταθῶ, &c. *I say then hath God cast off his people*, v. 1. to which the Answer is, *God hath not cast off his people whom he foreknew*, or the remnant according to the election of grace, v. 5. 7. but only the obdurate Jew, v. 8. 9, 10. The second is this, λέγω ἐν μὴ ἐπιστῶσαν, ἵνα πείσωσι, *I say then have these unbelieving Jews, who stumbled at the stumbling stone*, Chap. 9. 32, 33. or *stumbled, that they should fall entirely*, so as that they never rise again? and to this the Apostle answers in the negative, from v. 11. to the 25th, and proves it from v. 25. to the 32d. 'Tis therefore evident, that his discourse from v. 11. to the 32. respects not the spiritual Israel, i. e. the Gentile Converts, nor the Elect of Israel, but the obdurate, blinded Nation which God had then cast off. And

4ly, Here is evidently a time prefix'd for this Conversion of the Jews, viz. *when the fulness of the Gentiles is come in*; here is a blindness to continue on them till that time; whilst blindness doth continue on them, their salvation is not to be expected, and when they shall be saved, that blindness, of necessity, must cease; but to the spiritual Israel, or the Elect converted at all times, nothing of this can be applied, for their Conversion is not limited to the time of the coming in of the fulness of the Gentiles, but they are converted in every Age, and at all Times.

2dly, The Opinion of the Reverend Dr. Hammond is to this effect: '1. (y) That it is not necessary that this should still belong to any yet future return of the Jews in a visible and remarkable manner, the Circumstances of the Context applying it to the first times wherein the Epistle was writ.

2. (z) 'That the fulness of the Jews mentioned v. 12. is their being added to the Church, their coming in and being gathered and laying hold of the Faith, being provoked so to do by seeing the Gentiles believe, and so filling up the Vacuities, as it were, which were formerly in the Church by their standing out impenitently; and the fulness of the Gentiles, is the Gentiles coming into the Church, receiving the Faith, they then becoming one part of the visible Church, as the Jews another.

3dly, That the (a) Mystery there mentioned is this, that a great part of the Jews are

now become blind, and that that is made use of by God, that by occasion of that the Gospel may (by departing a while from them) be preached to, and received by the generality of the Gentiles, and they compacted into Christian Churches, and this in very mercy to those Jews, that they, by seeing the Gentiles believe, might at length be provoked to do so too, by way of Emulation, v. 11. & 31.

4ly, 'That so (b) all Israel shall be saved, i. e. all the true Children of Abraham, Jews and Heathens both, but particularly the remnant of the Jews shall come in, and repent, and believe in Christ.

5thly, 'That the addition of (c) Jewish Believers shall be matter of confirmation of the Faith to the Gentiles, and a means to bring them all to receive it, to convert the Gentiles over all the World.

6ly, 'As for the truth of that, that as yet many more Jews should repent, and receive the Gospel, that faith he, has been demonstrated by the event; (1.) When the Jews saw Christ's Predictions, Matth. 24. manifestly fulfilled in the Roman Armies sitting down before the City, for then many turned Christians, and went out of the City, and were delivered from the following Evils. And

2dly, 'After that, when the Temple and City were destroy'd, and they brought into subjection by the Romans, then many were humbled, and turn'd Christians. And

3dly, 'After that also, in Justin Martyr's days, every day there were some that came in to be Christ's Disciples. Now to these things I -

Answer, 1st, That whereas this Reverend Person saith the Circumstances of the Context apply this Conversion of the Jews to the times in which this Epistle was writ, i. e. about the Year of Christ 56. it seems extremely evident, both from the Circumstances of the Context, and from many other Scriptures, that nothing could more unfitly be assigned as the time of the Conversion of the then hardened, and rejected Jews than this. For 1. In the 9th Chapter of this Epistle, the Apostle calls our Lord Christ, the Holy Ghost, and his own Conscience to witness, that he had great heaviness, and continual sorrow in his heart, on the account of the infidelity of his Jewish Brethren, the spiritual slumber and blindness which then was upon them, and their rejection by God, v. 1, 2, 3. And v. 22. he plainly represents them as vessels of wrath fitted for destruction, and only reserved, as Pharaoh was of old, for a more illustrious ruine, in which God's vengeance on them, and the causes of it, should be conspicuously seen.

(y) Note D. in v. 11. (z) Ibid. (a) Paraphr. in v. 25, (b) Paraphr. in v. 26. (c) Paraphr. in v. 12.

And v. 27. he proceeds to shew, from the Predictions of the Prophets, that only a little Remnant of them should be saved; a Remnant like to those Seven thousand Men reserved in the ten Tribes of Israel, when the whole visible Body of them had revolted to Baal: And v. 31. speaking of them in general, he saith; *Israel hath not attained to justification, because they sought it not of faith, but stumbled at the Messiah*, even at that Jesus who is the end of the Law for justification to every one that believeth, Chap. 10. 4. He being to them a Stone of stumbling, a Rock of offence.

In the 10 Chapter, he declares that they had not submitted to the righteousness which was of God through faith, v. 2, 3. and from v. 16. to the end of that Chapter, he proves that the preaching of the Gospel to the Gentiles, and the incredulity of the Jews, was a thing long ago foretold in the Prophetick Writings. In this Chapter, he begins with the Enquiry to which his former Discourse, and the general Infidelity of that People had given occasion, viz. *Hath God entirely cast off his People?* and answers it by saying, That, as in the time of Elias, in that general Revolt of the ten Tribes, God still reserved Seven thousand who had not bowed the knee to Baal, *ἑπτά χίλιες τοῦ κυρίου*, so in this season also he had reserved a like Remnant according to the Election of grace, v. 5. confessing notwithstanding touching the Body of that Church and People, that Israel had not attained to that righteousness it sought for, but was, excepting this Election only, wholly blinded, that God had given them up to a spirit of slumber, and blinded their eyes, had broken them off for their infidelity, and had shewed his severity upon them. Wherefore the times when this Epistle was written, being the times of the Apostle's heaviness, and his continual sorrow for their rejection; the times when they are represented by him as vessels of wrath fitted for destruction; when the Prophets had foretold their Incredulity; when Israel had not attained to justification, but had stumbled at the Messiah; when they were ignorant of the Righteousness of God, and had not submitted to it; when to that very day they were blinded, and given up to a spiritual slumber; Is it possible that these should be the very times assigned by the Apostle for the ceasing of their blindness, and that so generally, that it might be truly said, all Israel were then saved, and God had mercy on them all?

The same Apostle, Anno Christi 49. speaks to them of that Nation thus; *It was necessary that the Word of God should be first spoken to you, but since you thrust it from you, and judge yourselves unworthy of eternal life, so we turn (from you) to the Gentiles*, Acts 13. 46. In his first Epistle to the Thessalonians written

A. D. 51. he declares of the Jews, that they killed the Lord Jesus, and their own Prophets, and they persecuted the Apostles; that they pleased not God, and were contrary to all men, 1 Thess. 2. 14, 15, 16. Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always, for the wrath is come upon them to the uttermost. That is, saith Dr. Hammond, By this they do so fill up the measure of their sins, that the wrath of God to the utter destruction of them is now come out upon them, already denounced, and, within a very little while, most certain to overtake them. In his second Epistle to the Corinthians, written before that to the Romans, tho' perhaps in the same year, he saith, that even then their minds were blinded, and the veil still remained upon them. And when he came to Rome, about three years after the writing this Epistle, and preached to some of the chief of them residing in that City, he declares that these words of Isaiah were fulfilled upon them, *Act. 28. 23, 28. viz. Hearing you shall hear, and shall not understand, and seeing you shall see, and not perceive; for the heart of this people is waxed gross, and their ears are dull of hearing; and they have closed their eyes, lest they should see with their eyes, and hear with their ears; and understand with their hearts, and be converted, and I should heal them.* Concluding thus, *Be it known therefore to you, that the Salvation of God is sent to the Gentiles, and they will hear it.* Now after they had thus put away the Gospel from them, and judged themselves unworthy of eternal life, and the Apostles had thus turn'd from them to the Gentiles, after the wrath of God was thus determined to come upon them, *ἕως τῆς ἡμέρας*, to the end, that is, say all the Ancient Commentators, not as in the times of the Judges, for twenty or forty years, or, as in the time of their Captivity, for seventy years, but for many Generations, after their minds were thus blinded, their eyes thus shut, their hearts thus hardened, can we expect this blindness suddenly should cease, and this wrath presently give place to Mercy and Salvation?

2. That many of the Jews turned Christians when they saw Christ's prediction, Matth. 24. fulfill'd, in the Roman Army sitting down before that City, and went out of the City with the Christians, and so were delivered from the following evils, is also said without all ground, or testimony of Writers of those times. (d) Eusebius who lived in Palestine, and (†) Eusebius who was born, and educated there, give us an accurate Relation of this matter, and carefully inform us, that *οἱ μαθηταί, the Disciples of Christ*, οἱ ἐν Χριστῷ πεπιστωμένοι, they that believed in Christ, being admonished by an Angel, or by an Oracle so to do, left Jerusalem, and went to Pella, where they were preserved,

(d) De Mens. & Pond. c. 15. & Har. 29. § 7.

† Eccl. Hist. l. 3. c. 5.

but of one Convert of the Jews then made, they say not a word. How unlikely then is it that the same Epiphanius, who so particularly relates the conversion of one single Aquila from Judaism to Christianity, when they returned to Jerusalem after the ruin of it, and his revolt again to Judaism, should never speak one word of these supposed Converts before their departure?

Moreover, this was the time when there happened a great Apostacy of the Jewish Converts, according to our Lord's Prediction, that because Iniquity should then abound, the love of many should wax cold, Mat. 24. 12. And therefore the Epistle to the Hebrews written in the 9th, the Epistle of St. James writ also in the 9th, and the Epistle of St. Peter writ in the 10th year of Nero, all near this very time, are very full of Exhortations to them that they would not be double minded, wavering, or unstable in the faith, James 1. 6, 7, 8. that they would not count that fiery trial which was come to try them, a strange thing, 1 Pet. 4. 12. that they would patiently, and with long-suffering endure it, as knowing they were happy who did thus endure, James 1. 12. & 5. 8, 10, 11. 1 Pet. 3. 13, & 4. 13, 14. & 5. 9, 10. The Epistle to the Hebrews is full of Exhortations to them, to see to it that there be not in them an evil heart of unbelief in departing from the living God, Heb. 3. 12. that they hold the beginning of their confidence firm to the end, v. 14. to fear lest a promise being made of entering into rest, they should fall short of it through unbelief, Chap. 4. 1, 11. there being no renewing them to repentance, who after such miraculous evidences of the truth, apostatized, Chap. 6. 6. and no more sacrifice for sin for them, 10. 25. that they would not cast away their confidence, God having said, Chap. 12. 35, 38. If any man draw back, my soul shall have no pleasure in him; and that they would diligently look to it, lest any man fall'd of the Grace of God, Chap. 12. 15. These, faith our Saviour, are the times of vengeance, and of wrath upon that people, Luke 21. v. 22, 23. the times when the things belonging to their peace being hid from their eyes, their house was to be left unto them desolate, Luke 19. 42, 43, 44. And could the times of the Apostacy, even of the converted Jews, be the times of the Salvation of the unbelieving Jews? Was it to be expected they should then, more than ever, see the things belonging to their peace, when they were hidden from their eyes? or could the times of wrath and vengeance upon that people, when the A-

venger came out of Zion to punish the iniquity of Zion with the forest Judgments, be the very times when the Deliverer came out of Zion to turn away iniquity from Jacob?

3dly, Whereas 'tis added, that after that, when the Temple and City was destroyed, and they brought into subjection by the Romans, then many were humbled, and turn'd Christians; and that after that, even in Justin Martyr's days, every day there were some who came in to be Christ's Disciples. I answer,

1. That as for their Conversion when the Temple and City was destroy'd, I cannot find one word in Church History concerning it, but much to the contrary: For 1st, Epiphanius speaks particularly of the Return of the Christians to Jerusalem after the ruin of it, and of the Miracles they then wrought, and yet he mentions only one Aquila a Jew converted to the Christian Faith; adding, that he soon after renounced the Faith, and turned to his former Judaism. And (e) Justin Martyr observes, in express contradiction to the Doctor, that after their Country was destroy'd, and their City laid wast, they repented not, but proceeded still in their execrations of Christ, and of all that believed in him. And (f) Tertullian adds, that seeing from the time of Tiberius to Vespasian they repented not, their Land was made desolate, and their Cities burnt with fire. And indeed this was the very time when wrath came actually upon them to the uttermost, when this barren Tree was hewn down, and cast into the fire, Luke 13. 7, 9. when their house was left desolate, because they would not be gathered; when all the righteous blood shed by them from Noah to that time, came upon them, and they had filled up the measure of their sins, Matth. 23. 35, 37, 38. when the Kingdom was wholly taken from them; when the Son of Man came to take vengeance on them; and when he sent forth his Armies to destroy those Murderers, and to burn up their City, because they refused to come unto the marriage Feast, Matth. 22. 7. And could this be the time of their Humiliation and Conversion? Was this a fit time to expect the completion of those words of St. Paul, concerning the sending the Deliverer out of Zion, to turn away iniquity from Jacob, and to take away their sins, and to shew mercy to them in such a signal manner, that all Israel should be saved?

To proceed to the History of them in the following times: Justin Martyr in his Apology writ in the Year of the Lord 140. faith of the Jews in all places, that they

(e) Καὶ ἀλέσσης ὑμῶν τὴν πόλιν, καὶ τὴν γῆν ἐρημώσεως, ἐμελινοῦτε, ἀλλὰ καὶ κατὰ κράτος αὐτῇ καὶ τῶν πιστῶν τῶν αὐτῶν πάλιν τοῦ αἵματος. Dial. cum Tryph. p. 335.

(f) Cum tempus medium a Tiberio usque ad Vespasianum non penitentiam intellexissent, facta est terra eorum deserta, Civitates eorum exuste igni. Adv. Marcion. l. 3. c. 23.

were (g) as great Enemies to the Christians in all places, as the Heathens were, and as ready to torment and kill them, when they could do it; and that this was evident from the last Jewish War, in which their Captain, Barchochebas, commanded only the Christians to be tormented, if they refused to deny, and to blaspheme the Lord Jesus Christ. Now this carries down the hatred of the Jews against Christians, and their impenitency, till after the times both of Trajan and Hadrian. Some years after this he writ his Dialogue with Trypho; and there he informs us, that the (h) Jews still continued to curse those who believed in Jesus, and to lay violent hands upon them when they could do it, that even then their hand was high to do wickedness; they still hating and killing Christians as oft as it was in their power.

But we are told that this very Justin Martyr saith, that every day there were some (of them) who came in to be Christ's Disciples.

I Answer, That what Justin Martyr there saith, relates not at all to any Jewish Converts, but to the Gentiles coming in from the Way of Deceit, to the Faith of Christ; and as he had told the Emperors in his Apology, p. 45. B. that the Confirmation of the World was deferred, διὰ τὸ σπέρμα τῶν Χριστιανῶν, for the Seed of Christians which was then springing up; so he tells Trypho, p. 256. D. that the Day of Judgment, of which he had before spoken, and of which the Psalm he there citeth treats, was (i) deferred by God, because he knew that some would come daily in to be Christ's Disciples, and would quit the Way of Deceit. Now that this cannot be spoken of the Jews is evident, because wrath was come upon them to the uttermost, as Justin Martyr often intimates, not saying that God had not brought

wrath and judgment upon them; but only, that he had not brought the General Judgment on the World for this Cause; he goes on, and says, That every one of those who thus believed, received Gifts from Christ as they were worthy: And this he proves, because it was prophesied, that (k) after our Lord's ascent to Heaven, he should lead us captive from our Error, and should give us Gifts; where the word πλάνη, used ordinarily of the Gentiles, deceived by Satan, and especially the word ἡμᾶς, us, shew that the Martyr speaks not of the Jews, but Gentile Converts; and so it follows, Therefore we Gentiles, who have received these Gifts, shew you Jews to be Fools; &c. So that the good Doctor was utterly mistaken in applying this Passage to the Jews, as others, led by his Authority have done.

From this time to the days of Constantine, the Period assigned by Mr. Calvert for the Conversion mention'd by St. Paul, the Fathers generally represent them, as a Nation whose (l) ears were shut, and their heart hardened, declaring that the (m) Scripture had clearly foretold they should be disinherited, and fall off from the Grace of God. Origen (n) testifies, that God had turn'd his Providence from the Jews to the Gentiles; that they were wholly deserted, and retained nothing of what before was venerable among them, nor any footsteps of the Divine Presence with them; that after the Crucifixion of our Lord they were perfectly deserted, and not to be converted till the end of the World. Tertullian (o) saith, that from the time that they crucified their Lord, God had taken from them the Prophet, Wiseman, and the Holy Spirit, and had left them destitute of his Grace; and that only at his second coming, he should be received by them who had thus rejected him. And this seems most agreeable to our

(g) Ἐχθρὸς ἡμᾶς καὶ πολεμῖος ἡγνῶν, ὁμοίως ὑμῖν ἀναρῶντες, καὶ κολάζοντες ἡμᾶς ὅποτεν δυνάσμεθα, ὡς καὶ πεποιθὲν δυνάσμεθα, καὶ ὅτι ἐν τῷ νῦν γενομένῳ Ἰουδαϊκῷ πολέμῳ, Βαρχαχίβας ὁ τῶν Ἰουδαίων ἀποστάσιος Ἀρχηγέτης, Χριστιανὲς μόνους εἰς τιμωρίας θανάτου, εἰ μὴ ἀρνοῖντο Ἰησοῦν τὸν Χριστόν, καὶ βλασφημοῖεν ἐκείλῳ ἀπάγειν αὐτούς. p. 72. E.

(h) Εἰ δὲ αὐτὸς τὸ ἐκείνους καὶ τῶν εἰς ἐκείνους πισδόντων καταστῆναι, καὶ ὅποτεν θέσῃεν ἐχθρὸν ἀναρῶντες. B. 323. B. vide p. 266. p. 350.

"Ετι γὰρ ἀλλήλῳς ἡ χεὶρ ὑμῶν πρὸς κακοποιῶν ὑψηλὴ ὅτι ἡμᾶς τὸς πισδούσας μισοῦτε, καὶ φονδίζετε, ὁσάκις ἀνελθόντες ἔκυσται. p. 363.

(i) Οὐ γὰρ τὸ πρὸς διὰ τὸς ἐπὶ αἰσχυρίσιν ἐκείνους οἱ ἐκ ἐκαμψαν ἡγνῶν τῇ βίᾳ καὶ ὀργῇ ἐκ ἐπέφερε τότε ὁ Θεός, καὶ αὐτὸν τρόπον καὶ νῦν ἐδέξατο καὶ κρίσιν ἐπέθηκεν ἡ ἐπαγγελία, γινώσκοντες καὶ ἡμέτερον τινὰς μαθηδωγμούς εἰς τὸ νόμον τῷ Χριστῷ αὐτῷ, καὶ ἀπολαύουσας τὸ ὄρον τῆς πλάνης. Dial. cum Tryph. p. 257. E. 258. A.

(k) Μετὰ δὲ τῷ Χριστῷ εἰς τὸ ἔργον ἀνέλθουσιν περιφερόμενοι αἰχμαλωτιστὰς αὐτὸν ἡμᾶς ἀπὸ τῆς πλάνης, καὶ θύναμι μὲν δόμας. Ibid. B.

(l) Ὡς τὰ ὑμῶν πείρασμοι, καὶ αἱ καρδίαι πεπνυργησιν. Just. p. 250.

(m) Si cognovissent nos futuros, & usuros his testimoniis, quæ sunt ex scripturis, nunquam dubitassent ipsi suas committere scripturas quæ & reliquas omnes Gentes manifestant participare vitæ, & eos, qui gloriantur domum se esse Jacob, & populum Israel, exhereditari ostendunt a Gratia Dei. Iren. l. 3. c. 24.

(n) Ἐστὶν ἐν ἰδεῖν μετὰ δὲ Ἰησοῦ ἐπαρρησιάζειν. Ἰουδαίους καταλελειμμένους πάσης, &c. Adv. Celsum l. 2. p. 62.

(o) Ἐπὶ Ῥωμαίων τῷ μεγίστῳ ποιήσαντες ἀμαρτίαν ἐν τῷ ἀποκρίναι τῷ Ἰησοῦ, τέλειον ἐκκαλεσθέντας, l. 4. p. 4. p. 183.

(p) Absulit enim Dominus Sabaoth a Judæa, & ab Hierusalem inter cætera & Prophetam, & Sapientem Archidiaconum, Spiritum sc. Sanctum, nam exinde apud illos destitit Dei Gratia. Adv. Marcion. l. 3. c. 23. vide cap. 6. 7.

Lord's Predictions, That the Kingdom of God should be taken from them, and given to another Nation that would bring forth the fruit of it; that he would miserably destroy those Husbandmen, and would let out his Vineyard to other Husbandmen, who should render him the fruits in their season Matth. 21. 41, 43. that none of them who were bidden and refused, should taste of his Supper, Luke 14. 24. that many should come from the East and West, and should sit down with Abraham, and Isaac, and Jacob in the Kingdom of Heaven, but the Children of the Kingdom should be cast out into outer darkness, Matth. 8. 11, 12. that they who were first (i. e. the Jews) should be the last, and they who were the last, (i. e. the Gentiles) should be first; for that this is spoken of the Rejection of the Jews, and the Calling of the Gentiles, is evident from these words of St. Luke, chap. 13. v. 26, 27, 28, 29, 30. Then shall ye (Jews) begin to say, we have eaten and drunk in thy presence, and thou hast taught in our Streets. But he shall say, I tell you, I know you not whence you are, depart from me all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, in the Kingdom of God, and you your selves thrust out. And they shall come from the East, and the West, and from the North, and from the South, and shall sit down in the Kingdom of God. And behold, there are last which shall be first, and there are first which shall be last. Now if we do consider that wrath was come upon this Nation ^{eis telos} to the end, can we imagine either that this Kingdom taken from them, this Vineyard let out to other Husbandmen, these Children of the Kingdom cast out into outer darkness, should suddenly receive again this Kingdom, be restored to this Vineyard, or admitted to the Light of the Gospel? or that all Israel should be saved, or iniquity should be taken away from Jacob, whilst that Nation lay under these dreadful judgments! or that when our Lord hath so solemnly foretold there should be wrath upon this people, and they shall fall by the edge of the sword, and shall be led away captive into all Nations; and Jerusalem shall be trodden down by the Gentiles, until the time of the Gentiles be fulfilled, Luke 21. 23, 24. this wrath should not continue on them whilst they were Captives in all Nations, and Jerusalem was trodden down?

Here, I confess, the Reverend Doctor (on Luke 21. 23.) hath a peculiar Notion, 'That the tredding down of Jerusalem by the Gen-

tiles, is not particularly their Victory over it by Titus, but their consequent possessing it, and even till Adrian's rebuilding a part of it, and calling it by his own name *Alia*, and inhabiting it by Gentiles. Upon the doing of this, saith he, it followed, that as all the (unbelieving) Jews were utterly banished the City, so the believing Jews return'd thither again from their Dispersions, and inhabited it again, and joyn'd, and made one Congregation, one Church with the Gentiles, which had then, till that time, receiv'd the Faith also, and till then continu'd a distinct Church from the Jews. By which it appears how punctually this Prediction, in our Notion, was fulfilled, that Jerusalem should be inhabited by the Gentiles, all the Jews in a manner excluded, till the time that the Gospel had been freely preach'd to the Gentiles, and by them in some eminent manner been receiv'd, and then it should be re-inhabited by the Jews again, i. e. the Christian Jews, who being wrought on by emulation of the Gentiles, were now, many of them brought to receive the Faith. In his Note on the two Witnesses Rev. 11. b. he makes them to be the two Bishops of the Church in Jerusalem, one of the Jewish, the other of the Gentile Converts; which state of that Church continued, saith he, till the time of Marcus, a Gentile Bishop of that Church, i. e. from after the destruction of Jerusalem by Titus, till that time. But here again are many things deliver'd, not only without all suffrage of History, but in perfect opposition to the Histories of those times. For,

1. Eusebius and Sulpitius Severus do inform us, that till the time of (p) Hadrian all the Bishops and Priests of Jerusalem were only of the Circumcision. Here therefore is no room for his two Bishops, one of the Jewish, the other of the Gentile Converts, till the time of Marcus.

2dly, They also do inform us, that all the Christians then at Jerusalem were of the Circumcision, and so not of the Gentiles; for Sulpitius observes that the Edict of (q) Hadrian, for banishing all the Jews from Jerusalem, hapned for the advantage of the Christian Faith, because till then they almost all joyn'd the observation of the Law to the Faith of Christ. The Lord so ordering it, that, by this means, the servitude of that Law might be removed from the Church. Eusebius also saith,

(p) Namque tum Hierosolymæ non nisi ex circumcisione habebat Ecclesia Sacerdotem. Sulpitius l. 2. c. 45.
 ἵπρωτ' ἡδὲ τὰς ἐκ περιτομῆς ὁμοιοτρόφους ἢ οὐκ ἄρα λεῖψυριαν ἐσχέειν εἰς αὐτὸν Μάρκον. Euseb. Eccles. Hist. l. 4. c. 6.

(q) Militum Cohortem custodiam in perpetuum agitare iussit, quæ Judæos omnes Hierosolymæ adita arceret, quod quidem Christiana fidei proficiebat, quia tum pene omnes Christum Deum sub legis observatione credebant, nimirum id Domino ordinante dispositum, ut legis servitium a libertate fidei atque Ecclesia tolleretur. Sulp. l. 2. c. 5.

that the whole Church of Jerusalem (r) consisted of the faithful Hebrews, who from the times of the Apostles, had continued there till the siege of Bitter in the eighteenth year of Hadrian: So that here is no room for his supposed Gentile Converts to be govern'd by a Bishop of the Gentiles.

3ly, They also expressly say, not only that the unbelieving Jews, but that all the Jews in general, were by this Edict banish'd both from Jerusalem, and from the Region round about it. He placed a Band of Souldiers, which should banish all the Jews from Jerusalem, saith Sulpitius; and this he did, quia Christiani ex Judæis, potissimum putabantur, because the Christians were thought to have their rise chiefly from the Jews. Eusebius saith, that πᾶν ἔθνος, the whole Nation was banished from Jerusalem, and the Country round about, and not permitted to set one foot in it. And then adds, that (s) the City being after this manner emptied of the Jews, and wholly cleared of its Inhabitants, and made up of Aliens flowing in thither, it was made a Roman City and Colony, and in honour of the Emperor was named Ælia. The same is said by him in his (†) Evangelical Demonstrations; and by (t) Tertullian, that not one Jew was permitted to stay there. Eusebius also adds, that (u) ἡ οὐρανίου ἐκκλησίας ἡ ἐν ἑνὶ συγκεκλιμένης, the Church there consisting only of Gentiles, Marcus was the first Bishop of it. So that here is no place for the Doctor's supposed Church, consisting both of Jews and Gentiles, or for the Inhabiting of it by the Christian Jews, and much less for his feigned many of them brought now to receive the Faith by emulation of the Gentiles. In a word, Epiphanius saith, that Hadrian the Emperor, travelling to Jerusalem, found there only ἡ ἐκκλησία μικρὰ, one little Church and seven Synagogues, standing like Cottages; and was this likely to be the Seat of two great Bishops? So that I find nothing agreeable to the truth of History in any thing which this Reverend Person saith upon this Subject, and much less any thing confirmed, either by Scripture or Authority.

What hath been thus discours'd, is abundantly sufficient to confute the Exposition of this Reverend and Learned Person, as being not agreeable to matter of fact; for when was there any such Conversion made of the Jews at the times assigned by him, which can in any

probability of construction answer to the Phrases used by the Apostle, that by it all Israel should be saved; ungodliness should be turn'd away from Jacob; God should bless them by taking away their sins; that they who now were blinded should have the vail taken away from before their eyes; they who now were diminished should have again their fulness; and they who now were cast off, should be again received? This could not happen in the very times when this Epistle was first endited: For tho' it be true that St. James mentions many thousands or myriads of Jewish Converts, all zealous of the Law, Acts 21. 20. yet were they all converted at, or before the time of writing this Epistle, and so belonged only to the Remnant according to the Election of Grace here mentioned, not to the Residue that were blinded, of whose Conversion the Apostle here speaks from v. 12. to v. 32. Nor could their Conversion, and Salvation be a Mystery to be then revealed to the Gentiles. That no such Conversion after the blindness mention'd in this Chapter happened to them, upon their seeing the abomination of desolation standing in the holy place, or soon after the destruction of Jerusalem, hath been already shew'd; and that Justin Martyr saith nothing of any such remarkable Conversion of them, hath been also proved.

That there might be some Conversion of them in the Reign of Trajan, is by some argued from the words of Eusebius; That (x) Justus, then Bishop of Jerusalem, was one of the many Myriads or Thousands of the Circumcision which then had believed. Yet is this Testimony of no force, as to this matter; For 1. Grammarians well know that μυρίαδες, when put indefinitely, do only signify many; now if the πόσαι μυρίαδες, the many Myriads mention'd by St. James, hindred not, but that the Jewish Converts might be only a little Remnant, in respect to the blinded Jews, this may be as true of the ὅσαι μυρίαδες, the so many Myriads of Eusebius, especially if we consider that most of them might be the very Persons mention'd by St. James, he carefully informing us that the whole Church of Jerusalem, under her fifteen Bishops of Jerusalem, of which this Justus was the eleventh, was made up of Believers who had continued from the Apostle's time till the Wars and Siege under Hadrian. And speaking of these Persons,

(r) Συγκέναναι γὰρ αὐτοῖς τότε ἢ πᾶσαν ἐκκλησίαν ἢ ἐξ ἐβραίων πιστῶν ἀπὸ τῶν Ἀποστόλων, καὶ εἰς τὸ τότε διαρκεσάντων πολιορκίαν. Hist. Eccles. l. 4. c. 5.

(s) Οὕτω δὴ τὸ πᾶν εἰς ἐρημίαν τῆς Ἰουδαίας ἔθνης, καὶ παντελῆ ὀρθοῶν τῶν πάσαις οἰκιστῶν ἐλθόντων, καὶ ἀλλοφύλων τε γένους συνοικισθείσης, &c. Hist. Eccles. l. 4. c. 6.

(t) Contr. Jud. c. 15. Apol. c. 16.

(u) Ibid.

(†) Demonstr. Evang. l. 8. p. 411. D.

(x) Τῆς ἐν Ἱερουσαλὺμοις ἐπισκοπῆς ἢ δευτέρου Ἰουδαίου τοῦ ὀνόματι Ἰστῶ, μυρίων ὅσων ἐν πελοποννήσῳ εἰς τὴν Χριστὸν θηοκρατὰ πεπισθόκτων εἰς καὶ αὐτὸς ὢν, διαδόχῳ ἔχεται. Hist. Eccles. l. 3. c. 35.

not as Men believing then, but as *περισσότεροι* *men who had before that time embraced the Christian Faith.* And hence (2) *Ruffinus* makes no mention of these supposed *Myriads*, but only saith, *That Iustus being one of those of the Circumcision who had embraced the Faith of Christ, was made their Bishop.* In a word, this very *Eusebius* concurring so exactly with the Sentiments of all the other *Fathers*, that the *Jews* were then rejected, and lay under a Curse, and proving from this very *Apostle*, and from the words contained in the beginning of this very Chapter, that they should generally fall and be rejected for their unbelief, *ἐπεὶ οὐκ ἔστιν ἡμεῖς ὁ κύριος ἡμῶν πιστεύοντες*, (a) *a very few of them only believing*; and that (b) *after the coming in of all Nations to the Christian Faith, they did not yet see, or understand*; he cannot be supposed to mention any thing which answers to the Conversion of the *Jews* intended in this Chapter, but must, with us, refer that to that glorious time when the (c) *Prophecies shall more fully, saith he, be fulfilled, i. e. the time when the fulness mention'd by the Apostle shall come in.* This being therefore all that hath been pleaded for the remarkable Conversion of the *Jews*, after the writing this *Epistle*; and this all being almost nothing, and far from bearing any Correspondence to the comprehensive words of the *Apostle* on that Subject; I conclude that no Conversion of this Nature hapned to them, between the writing this *Epistle*, and the times of *Constantine*.

And whereas it is said that this Conversion should be wrought in them by way of Emulation, and that they should lay hold of the Faith, being provoked so to do by seeing the Gentiles believe, it is confest that the *Apostle* represents this as a fit means to work this Emulation in them; but yet it is as certain that it hath not yet had the designed effect upon them, they being so far from being provoked to embrace the Christian Faith, by seeing the Gentiles admitted to it, that this was to them the great stumbling block, and they were Enemies to the Gospel for their Sakes, v. 28. they being prejudiced against it, because the Gentiles were admitted to the Blessings of it without Circumcision, and observance of the Law of *Moses*. See Note on *Gal.* 3. 4. & 6. 12. This is that Prejudice of the Judaizing Christians which the *Apostle* labours to remove in most of his *Epistles*, but more especially in that to the *Galatians*; and as for the unbelieving *Jews* they could not endure to hear of any to be sent for the converting of the Gentiles, *Acts* 22. 21, 22. but

persecuted the *Apostles* upon this account, forbidding them to preach to the Gentiles that they might be saved, 1 *Thess.* 2. 16. And the same Enmity to the *Christians* seems to continue to this day among them upon the same accounts.

Wherefore there having been as yet, so far as we are able to discern, no such remarkable Conversion of the *Jews* since the ending this *Epistle*, and no such happy Emulation of the converted Gentiles, as did provoke them to embrace the Christian Faith, this could not be, as here the *Doctor* doth suggest, a confirmation of the Faith to the Gentiles, and much less a means to bring them all to receive it, or to convert the Gentiles over all the World. And what Records and Histories make the least mention of any such Conversion of the Gentile World, on the account of the remarkable Conversion of the *Jews* after the writing this *Epistle*? When came in such a fulness of the unbelieving *Jews* as was the Riches of the World, v. 12. or such a Reception of them to the Christian Faith as was unto them life from the dead, v. 15? or how can these Assertions be reconciled to the words of the *Apostle*; for if the coming in of the fulness of the Gentiles be their receiving the Faith in those times, then the partial blindness of the *Jews* must cease in those times also; for blindness, saith the *Apostle*, hath hapned to the *Jews* in part, and that blindness is to continue only till the fulness of the Gentiles shall come in: If then the blindness of the *Jews* is not yet ceased, but they have generally continued, even from the time of writing this *Epistle*, to this very moment, in as much blindness and obduracy, as they then lay under, and as much branches broken off, as now they are, it follows that the fulness of the Gentiles mentioned by the *Apostle*, is not yet come in.

Lastly, The *Mystery* mention'd v. 25. cannot be this, that by occasion of the infidelity of the *Jews*, the Gospel was preached to, and received of Gentiles, for of this the *Apostle* introduceth the believing Gentiles speaking thus, v. 19. *Thou wilt say then, the branches were broken off that I might be grafted in, &c.* this therefore could not be to them a *Mystery*. Nor could it be this, viz. that this was done in mercy to the *Jews*, viz. that they by seeing the Gentiles believe might at length be provoked to do so too. For of this the *Apostle* had spoken twice, declaring it to be foretold by *Moses*, saying, *I will provoke you to jealousy by them that are no people*, Chap. 10. 19. And in this Chapter, saying, *Through their fall, Salvation is come to the Gentiles to provide*

(2) *Iustus quidam ex his qui de circumcisione ad fidem Christi venerunt Episcopatum suscepit.*

(a) *Demonstr. Evang.* l. 2. p. 62. B. & *passim.*

(b) *L.* 9. p. 455. A. B.

(c) *Ἐσαυ ὅτι πληρὺς αἵα ἡ περιποίησις συμπεραδῆσαι, ἐπὶ τὸ πλῆρωμα τῶν ἐθνῶν εἰσελθὲν τὸ πρὸς τῷ ἱερῷ Ἀποστόλου δεδιηλωμένον.* *L.* 9. p. 458. D.

them to jealousy, v. 11. It remains then, as the Apostle and the primitive Church from him declare, that it be this; That when the time for the fulness, i.e. for the Conversion of the still Heathen Gentiles is come in, then shall the blindness of the Jews be removed; and so all Israel shall be saved, and then all Nations shall flow in unto them, and their reception shall be to the Gentiles as life from the dead.

I think I have said what is sufficient to shew these words cannot admit the sense imposed upon them by the Reverend Dr. Hammond, I proceed now more largely to discuss the proper import of that Phrase, *The fulness of the Gentiles shall come in.* This is by some interpreted thus, *Blindness hath hapned to the Jews, till the full number of the Gentiles, which God shall call, be compleated.* But this sense is contrary to the express words of the Apostle, who declares there shall be a greater and more glorious conversion of the Gentiles, than that which hap'ned by occasion of their fall, that their fulness should be much more the Riches of the Gentiles, than their fall was, v. 12. and that their coming in, should be unto the Gentiles, as life from the dead, and should much more enrich them than their casting off, v. 15.

Note therefore that there is a double fulness of the Gentiles mentioned in the Holy Scriptures:

1. That which is spoken of v. 12. in these words, *If the diminution of them was the fulness of the Gentiles,* and this consisted in the Preaching of the Gospel to all Nations, and the imparting the glad Tidings of Salvation to them, and was in a great measure to be accomplished before the destruction of Jerusalem, and the ruine of that Church and Nation, according to our Lord's Prediction in these words, *The Gospel of the Kingdom shall be preach'd in all the world for a witness to all Nations, and then shall the end come,* Matth. 24. 14. Mark 13. 10.

2ly, There is to be another fulness of the Gentiles by a more glorious Conversion of them, and a coming in of those Nations which have not hitherto embrac'd the Gospel, or have relapsed into Heathenism or Mahometism, to be effected when this rejection of the Jews shall cease, and God shall send the Deliverer out of Zion to turn away iniquity from Jacob; and of this only can we understand those words of the Apostle, v. 12. *If the fall of the Jews hath been (already) the Riches of the (Gentile) World, and the diminution of them the Riches of the Gentiles, how much more shall their fulness,* i.e. the time of their Conversion be the encrease and fulness of the same Gentiles? And v. 15. *if the casting away of them be the reconciling of the world, what*

shall the receiving them again be (to the same world) but even as life from the dead? And v. 25. *Blindness in part hath hapned to the Jews, till the fulness of the Gentiles shall come in.* This blindness therefore still continuing upon them, as much as ever, another fulness of the Gentiles is to be expected, when it entirely shall be removed from them, and so all Israel shall be saved.

2ly, Jerusalem is yet trodden down of the Nations, and the Jews are yet Captives in all Nations, whereas the Captivity, and the treading down of Jerusalem is to cease when the times of the Gentiles are fulfill'd; according to those words of Christ concerning the destruction of the Jews, *They shall fall by the edge of the sword, and shall be carried captives into all nations, and Jerusalem shall be trodden down, till the times of the Gentiles be fulfilled,* Luke 21. 24. i.e. till the times when they shall have a plenary Conversion by the coming in of the Jews, and shall no more Lord it over them, as now they do, but serve them, and flow in unto them. And to this purpose let it be noted,

1. That if we consult *Ancient Prophecies* concerning the vast extent of our Saviour's Kingdom over all Nations, we shall find reason to believe they have not yet had their full accomplishment upon them, for he hath not yet had the uttermost parts of the earth for his possession, Psal. 2. 8. God hath not yet made all People, Nations, and Languages to serve him, and all Dominions to obey him, Dan. 7. 4, 27. he hath not yet filled the whole earth, or broke in pieces, and consumed all other Kingdoms, Dan. 2. 34, 35. That seems not yet fulfilled which was foretold by Micah, that the Lord should be King over all the earth, Mich. 5. 4. and by Zachariah, that there should be but one Lord, and his name one, Zach. 14. 9. and by David, that all Kings should fall down before him, and all Nations serve him; that all the ends of the earth should remember, and turn to the Lord, and all the kindreds of the Nations worship before him, Psal. 72. 8. These, and sundry other such like Prophecies there are, which yet were never accomplish'd according to the full import of them. For as (d) Brerewood observes, *If we divide the known Regions of the World into thirty equal parts, the Christians part is (only) as five, the Mahometans as six, the Idolaters as nineteen;* whence we have reason to conclude, that there is yet a time to come, before the Consummation of all things, in which our Saviour will yet once more display the victorious Banner of his Cross; and like a mighty Man of War march on conquering, and to conquer, till he hath confounded, or converted his enemies; and finally, consummated his

Victories in a glorious Triumph over all the Powers of the Earth, and made all Nations, Tongues and Languages to serve him.

2ly, That there is still to be a glorious Conversion of the Jewish Nation, as it seems evident from the words of the Apostle here, who speaketh of a time when the partial blindness which then had hapned to the Jews, and still continues upon them, should cease; when God would turn away ungodliness from Jacob, and take away (the punishment of) their sins, which yet he hath not done; when not a little Remnant only, as at our Lord's first Advent, but all Israel shall be saved; when that Israel, whose Minds were then, and still are blinded by the Vail that is upon them, shall have that Vail taken away by their turning to the Lord. So also from those Prophecies of the Old Testament, which promise to that Nation such Kindness, Favour, and Salvation, as either hath not been at all as yet, or but imperfectly fulfilled; as when he promiseth to bless her with such Blessings as never should be taken from her, and to shew Mercy to her, so as never to forsake her more. To this effect are these Expressions; *As I have sworn that the waters of Noah should no more go over the earth, so I have sworn that I would not be wrath with thee, nor rebuke thee, (any more;) for the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the Covenant of my Peace be removed, saith the Lord that hath mercy on thee, Isa. 54. 9, 10. And the Redeemer shall come to Zion, and to them that turn from transgression in Jacob, saith the Lord. As for me, this is my Covenant with them, saith the Lord; My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out the mouth of thy Seed, nor out of the mouth of thy Seeds seed from henceforth and for ever, Isa. 59. 20, 21. I will make thee an eternal Excellency, a joy of many Generations. Violence shall no more be heard in thy Land, wasting nor destruction within thy borders, but thou shalt call thy walls salvation, and thy gates praise. The Sun shall be no more thy light by day, neither for brightness shall the Moon give light unto thee, but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy Sun shall no more go down, neither shall thy Moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended, Isa. 60. 15, 18, 19, 20. Everlasting joy shall be unto them, and I will make an everlasting covenant with them, Isa. 61. 7, 8. Thou shalt no more be termed forsaken, neither shall thy land any more be termed desolate, but thou shalt be called Hephzi-bah, and the land Beulah; for the Lord delighteth in thee, and thy land shall be married, Isa. 62. 4, 12. I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in*

her, nor the voice of crying, Isa. 65. 19. For as the new heavens, and new earth, which I will make, shall remain before me, saith the Lord, so shall your seed, and your name remain, Isa. 66. 22. And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them. And I will make an everlasting covenant with them, that I will not turn away from them to do them good, but I will put my fear in their hearts, that they shall not depart from me, Jer. 32. 39, 40. And they shall be no more a prey to the heathen, neither shall the beasts of the land devour them; but they shall dwell safely, and none shall make them afraid. And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more, Ezek. 34. 28, 29. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they and their children, and their childrens children for ever; and my servant David shall be their prince for ever. Moreover, I will make a covenant of peace with them, it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my Sanctuary in the midst of them for evermore. My Tabernacle shall be with them; yea, I will be their God, and they shall be my people, Ezek. 37. 25, 26, 27. I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them, Ezek. 39. 28, 29. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God, Amos 9. 15.

Now it seems very evident, that scarcely any of these things can be applied to the Return of the Jews from their Captivity in Babylon. For since that time his kindness hath departed from them, and his covenant of peace hath been removed for above 1600 years; Violence hath been heard in their land, wasting and destruction within their borders, and their Land hath been made desolate; the days of wrath, of mourning, and of weeping have been long upon them; their Sun hath been, according to our Lord's Prediction, darkned, and their Moon hath not given her light; their Sanctuary and Tabernacle hath been consumed, and they have been a prey to the Heathen; they have long since ceased to be his People, and he to be their God.

Nor can we reasonably confine these Promises to that little Remnant which believed in the times of the Apostles, for they were never gathered out of all Lands, nor did they inherit the Land for ever, but were banished thence, as well as the unbelieving Jews by Hadrian; they can in no propriety of Speech be stiled the House of Israel, the whole House of

of *Israel*. Nothing indeed seems more unlikely, than that the time of the Casting them off, the breaking of the Branches, the leaving them under a Spiritual slumber, the taking the Kingdom from them, and casting them out into utter darkness, should be the time of the Completion of these glorious Promises; and that this Sense cannot accord with the Discourse of our *Apostle* here, hath been already shew'd.

Nor 3ly, can we apply these Promises to the believing *Gentiles*; for sure they could not be a prey to the *Heathens*, or bear their shame, or be the People whom God hath led into Captivity, and after gathered into their own Land, and so planted there as never to be plucked up again; the Promise could not be made to them, that they should suck the Breasts, and eat the Riches of the *Gentiles*.

4ly, I have already shew'd from Scripture Prophecies, That after this Conversion the

Nations generally shall flow into them, and walk in their light, and so their fulness (which signifies not their Incorporation into another Church, but as the opposite words, their fall, their diminution, their rejection, require, and as the *Apostle* doth himself interpret it, their reception to the Christian Faith, and so into the Favour of God) shall be the Riches of the *Gentiles*, and as life from the dead to them; then the *Gentiles* shall come to their light, and Kings to the brightness of their rising; and Nations that have not known them shall run in unto them, because God hath glorified them. Then, saith God, I will gather all Nations and Tongues, and they shall come and see my glory, *Isa.* 55. 5. & 56. & 66. 18, 22. Then all Nations shall turn, and fear the Lord truly, saith *Tobit*, Chap. 13. 10, 11. And this I conceive to be that fulness of the *Gentiles* of which the *Apostle* here speaketh.

THE P R E F A C E

T O T H E

First Epistle to the *Corinthians*.

§ 1. **T**HAT this was an Epistle written by St. Paul the Apostle, as is asserted, v. 1. was never doubted in the Church of God; but whether this was the first Epistle of St. Paul to the Corinthians, hath been a matter of dispute, because he saith in it, I have written to you in an Epistle, ch. 5. 9. which seemeth plainly to relate to some Epistle formerly by him writ to them: For this, saith Pseud-Ambrosius, was spoken de præterita Epistola quam ante hanc, quæ prima dicitur, scripserat. But as I have observed in the Note upon that Verse, No Fathers ever ascribed to St. Paul more than fourteen Epistles, including that to the Hebrews. Eusebius never mentions any third Epistle to the Corinthians, amongst the true, controverted, or spurious Writings which pass under his Name. No Christian Writer ever cited any thing from this supposed Epistle, all the Greek Scholiasts declare the Apostle speaketh in those words not of another, but of this very Epistle, which is sufficient to justify the Version I have given of those words, I had written, or was writing in this Epistle. Moreover, his supposed Epistle to Laodicea is cited as a Book exploded by (a) St. Jerom, his Epistles to Seneca, are in like manner cited by (b) St. Jerom and St. Austin, the Acts of Paul are cited, and rejected by (c) Origen and Eusebius, but none of them make any mention of more than two Epistles to the Church of Corinth.

§ 2. That this Epistle was written by St. Paul whilst he was at Ephesus, and before he went thence to Macedonia, is clear from the very words of this Epistle: For Chap. 16. 8. he saith, I will tarry still at Ephesus till Pentecost; and adds, v. 19. The Churches of Asia, of which Ephesus was the Metropolis, salute you; Aquila and Priscilla salute you with the Church which is in their House; now that

they dwelt at Ephesus, we read Acts 18. 25. That it was writ before he went thence into Macedonia, these words inform us, Ch. 16. 5. I will come to you when I pass through Macedonia; for I do pass through Macedonia. It is therefore generally agreed, that it was written in the 57th, as Dr. Pearson, or in the 55th Year of Christ, as Dr. Lightfoot hath it. As also may be probably concluded thus: In the 9th Year of Claudius, saith Orosius, in the 10th say others, in the 12th saith Dr. Pearson, the Jews were banished from Rome, and St. Paul coming to Corinth, finds Aquila and Priscilla, newly come from thence to Corinth, upon that occasion, Acts. 18. 2. He stays there a year and an half, v. 11. that is, till the 11th of Claudius, at Ephesus three years, Acts 20. 31. and at the close of these three years he writes this Epistle. If then you begin this Banishment of the Jews from Rome, as Valesius doth in the 10th of Claudius, these five years that Paul continued at Corinth and Ephesus will end in the first of Nero, A. D. 55. If with Dr. Pearson, you begin them only at the 12th of Claudius, they will end in the third of Nero, A. D. 57.

§ 3. That the Persons to whom it was written, were chiefly Gentiles, is evident from these words, Ye know that ye were Gentiles, carried away to these dumb Idols, even as ye were led, Chap. 12. 2. That it was also written to the Jewish Converts then at Corinth, Estius conjectures, because he saith, Chap. 10. 1 that all our Fathers were under the Cloud. But 'tis not necessary that should relate to their Fathers according to the flesh, but only to the preceding Church of God called before them out of Egypt, and partaking of like privileges with them: For the Apostle declares, that not they who are the Children of the Flesh are counted for the Seed, but they who are the

(d) V. Paulus in Catal. Script. Eccl. (b) V. Seneca, ibid. & S. Aust Ep. ad. Maced. 54. p. 254. B. (c) Orig. ad. Rom. l. 1. c. 2. F. 114. D. Euseb. Eccl. Hist. 1. 3. c. 3. & c. 25.

Children of the Promise, Rom. 9. 8. *And that the Promise belonged not only to the Seed according to the Law, but according to the faith of Abraham, who is the father of us all, Rom. 4. 16. See Gal. 3. 14, 29. & 4. 28.*

§ 4. *The occasions of writing this Epistle we may best learn from the Ancients, and from the Epistle itself.*

First then, *The Ancients do inform us of this City, that it was full of (d) Rhetoricians and Philosophers, and that they gave occasion to most of those Miscarriages which the Apostle reprehends in this Epistle.*

2ly, *That there were (e) Judaizers crept in among them who magnified themselves, and debased the Apostle as a great Boaster, but of little worth, styling him an Apostate from the Law, and commending the observation of it to them.*

3ly, *They add, That the City of Corinth was very (f) rich, and that some of them chose themselves Teachers out of the rich, as being most able to support them, as others did out of the Philosophers, as being most able to teach them more than the Apostle could do.*

4ly, *They say that the Corinthians sent questions to St. Paul (g) concerning Marriage and Virginity, by Stephanus, Fortunatus and Achaicus, by whom the Apostle more fully was informed of the state of their Church; and therefore sent this Answer to them concerning these several Heads.*

And suitably to these things mention'd by the Ancients, we find

1. *That the Apostle spends the latter part of the first Chapter, from v. 20. to the end, in shewing the vanity of the Wisdom which the Philosophers pretended to, in comparison to the Wisdom discovered by the Gospel, preach'd by the Apostles. And Chapter the second, he shews the impossibility of knowing, or assenting to the things delivered by the Gospel, by those who depending on Philosophy, and Human Reason, rejected what was taught purely by Revelation, and consequently the necessity of admitting that Revelation of the Spirit they challeng'd to themselves, that the Doctrine of the Gospel might be made known to the world. And against*

both the Rhetoricians and Philosophers, he shews the necessity of Preaching the Gospel, not in the words of Human Wisdom, Chap. 1. 17, 18, 19. Chap. 2. 1. Chap. 3. 18, 19, 26. Chap. 4. 20.

2ly, *Because on the account of those Philosophers and Rhetoricians, as well as of the Judaizers, they broke out into Parties and Factions, he minds them of those Factions, beseeching them carefully to avoid them, Chap. 1. 10. as tending to the dividing of Christ's Body, v. 13, and as Indications that they were yet Carnal, 1 Cor 3. 4. pursuing this under his own name, and that of Apollo, through the whole third Chapter, shewing that they ought not to glory in Men, or be puffed up for one against another, whatever were their Gifts, or Eloquence, but give the glory of their Labours unto God alone. See Chap. 4. 8.*

3ly, *Because they who declared they were of Cephas, seem to be those Judaizers who looked on the Apostle as unfaithful in his Office for rejecting Circumcision, and the Law. He declares that he found no occasion thus to charge himself, nor was he much concerned for their Censures of him in that kind, Chap. 4. 4, 5. shewing by his Sufferings, how great an Evidence he had given of his Fidelity in the discharge of his Office, from v. 9. to the 14th, and that he had begotten them to that Faith in which they ought to stand, and follow his Example, from v. 14 to the 17th. And because he, having sent Timothy to them, they imagined he either durst not, or would not come to them himself, He declares he would both come, and use his Apostolical Authority amongst them, and try the power of them who were thus puffed up against him by reason of their Human Wisdom.*

4ly, *Because one of these Eloquent Persons had been guilty of a very heinous Crime, he commands them to punish him by removing him from their Society, and delivering him up to Satan. And*

5ly, *Because, being rich and wealthy, Chap. 4. 8. they were unwilling to part with their Wealth, and therefore went to Law, for preservation of it, before Heathen Judges, to the*

(d) Ἡ δὲ ἡ πόλις πολλὰν ἔμπλεον ἦτορ ἡ πόλις καὶ φιλοσόφων. ἔτι οἱ γὰρ αὐτῶν ἐσφάδον ὅπως δὲ ἀνδράσιν ἐπὶ σοφίας, τὰ δὲ ἑλληνικῆς μακρίας ἐπινοήσεις, καὶ γὰρ ἀπ᾿ αὐτῶν ταῦτα ἀπὸ τῆς καθ' αὐτὴν φιλοσοφίας τινὲς ἐξωθεν ἀνοίας ἐτίκτετο, καὶ αὐτὴν ὡς τὸν κακῶν ἢ μίτηρ. Chrysost. & Theoph. Præf. in hanc Epist.

(e) Καὶ γὰρ ἦσαν παρ' αὐτοῖς καὶ Ἰουδαῖοι μέγα φρονήσεις, καὶ Παῦλον διαβάλλοις, ὡς ἀλαζόνα καὶ ἐνδὸς ἄξιον λόγου. Chrys. Præf. in secundam Epist. Τινὲς τῶν Ἰουδαίων πεπιστευκότες τῷ νομικῷ ἀπαχθόμενοι πολλήν πάλιν ἐπὶ νομικῇ τῇ διοικητικῇ διδασκαλίαν διέβαλλον, ἀποστῆναι καὶ ὑπεράνω τῶν Ἰουδαίων ἀποκαλῆσαι, καὶ φυλάττειν ἀπ᾿ αὐτοῦ τὸ νόμον παρεργυρῶντες. Theod. Præf. in secundam Epist.

(f) Ἡ δὲ πόλις πολλὴν πλῆθος καὶ σοφία κομῶσα, ἐκείνη δὲ μὴ τὸ χειρῶν—οἷτε πλείστοι ἰδίᾳ συμμορίας ἐποιήσαντο, καὶ οἱ σοφοὶ αὐτῶν ἰδίᾳ, Chrysost. Theodor. Theoph. Παρεσκευάζει τινὰς ἐν τῶν πλεονεξίας καὶ φιλοσοφίας αὐτοχρηστονίτης πρὸς αὐτὴν τὴν δὴ μὴ ἐν τοῖς πνευματικοῖς πρὸς γμασιν, ὡς λοιπὸν τὰ λαὸν πολλὰς τὰς μὴ τοῖς πνευματικοῖς ὡς δυνάμεις παρεργυρῶσαι, τὴν δὲ τοῖς φιλοσόφοις ὡς πλεονεξίας διδασκῶν δυνάμεις πλεονεξίας διδασκῶν, Theod. apud Oecum.

(g) Περὶ γάμοι καὶ παρθενίας, περὶ τῶν ἐδωλοθύτων, περὶ τῶν πνευματικῶν χαρισμάτων, καὶ λοιπὸν περὶ ἀναστάσεως, Oecum. Theodor.

Scandal of Christianity, He reprehends this Vice in them, chap. 6. from v. 1. to the 10th. And having said all this by way of Preface, he begins, chap. 7. to return his Answer to the Questions they had sent unto him.

§ 5. There is one further Observation useful for, and worthy to be pondered by the licentious Persons of our Age, That because Fornication and Lasciviousness were Vices to which the Heathens were generally addicted; and their Philosophers, and perhaps some Hereticks, viz. the Nicholaitans, which were amongst them, maintain'd this was a thing indifferent, therefore the Apostle, both in the Epistles to the Corinthians, and to most other Churches, is very copious in shewing the destructive nature of this Sin. It is to be observed that Corinth was above all other Cities; even to a Proverb, infamous for Fornication and Lasciviousness, so that Κοινῶτα γυνή, a Corinthian Woman is in the Language of the Ancients, a whorish Woman, according to the Proverb, ἡ Κοινῶτα ἑοικας χοιροπολίστειν (h), ut Corinthia videris corpore quæstum factura. And Κορινθιάζειν, Κορινθιάζεσθαι is ἑταίρειον scortationibus indulgere, Hesych. Φάvorin. There was, saith (i) Strabo, in it a Temple dedicated to Venus, which οὐκείας ἡ χιλίας ἱεροδούλους ἐκέλευσεν ἑταίρειας. These Vices reigned also in Galatia, the Worshipers of the Mother of the Gods: In Ephesus, (See Note on Eph. 5. 5.) Thessalonica, Crete. (Athenæus l. 12. p. 527. A. 528. C.) and generally in all Heathen Nations. Hence the Apostle is so frequent, and express in his condemning this Vice.

1. As a Sin contrary to Nature, as being against our own Body, 1. Cor. 6. 18. a Sin of Unrighteousness, to which God gave them up for their Idolatry, Rom. 1. 28. and a Sin, which they who committed, were given up to a reprobate mind, and knew they did things worthy of death, v. 29, 32. a sin contrary to the Moral Law, or to the Law of Nature; for he declares that Law was given for the condemning Fornicators, 1 Tim. 1. 10.

2ly, As a Sin contrary to the Christian Faith, and inconsistent with it. Know ye not, saith he, that your Bodies are the Members of Christ; shall I then take the Members of Christ, and make them the Members of an Harlot? God forbid! 1 Cor. 6. 15. And again, But Fornication, and all Uncleaness, let it not be once named among you, as becometh Saints, Eph. 5. 3. For God hath not called us to Uncleaness, but unto Holiness. He therefore that despiseth this his Call, despiseth not Man but God, who also hath given us of his Spirit, 1 Thess. 4. 7, 8. Hence he declares it to be contrary to the sound Doctrine of the Gospel,

1 Tim. 1. 10, 11. and forbids Christians to eat with any Brother who is a Fornicator, 1 Cor. 5. 11.

3ly, As being a Sin which will exclude the Fornicator from the Kingdom of God. Be not deceived, saith he, no Fornicator shall inherit the Kingdom of God, Gal. 6. 10, 11. To the Galatians he speaks thus, The works of the flesh are manifest, Adultery, Fornication, Uncleaness, Lasciviousness, of which I tell you again, that they who do such things, shall not inherit the Kingdom of God, Gal. 5. 19, 20, 21. To the Ephesians thus, This know ye, that no Fornicator, or unclean Person, hath any Inheritance in the Kingdom of Christ, or of God, Joh. 5. 5. They, saith St. John, shall be excluded from the New Jerusalem, Rev. 22. 15.

4ly, As that which will assuredly expose them to the wrath of God. For thus he speaks to the Colossians: Mortify your earthly Members, Fornication, Uncleaness; for which things cometh the wrath of God upon the Children of Disobedience, Col. 3. 5, 6. To the Ephesians thus, Be not deceived with vain words, for because of these things cometh the wrath of God upon the Children of Disobedience, Eph. 5. 6.

5ly, As that which will subject them to eternal Punishment. For Whoremongers and Adulterers κρινῶ ὁ Θεός God will adjudge to Condemnation, Hebr. 13. 4. The portion of the Whoremonger shall be assigned him in the Lake that burns with Fire and Brimstone, Rev. 21. 8.

§ 6. And this is all I at the first intended by way of Preface to this Epistle. But finding that the Doctrine of the Resurrection of the same Body which dieth, is now either questioned, or thought unnecessary to be believed, though anciently the very Heathens look'd upon it as a Fundamental Doctrine of Christianity, and the Ground of their most raised Hopes: And upon this account they burnt the very Bones of Christian Martyrs, and reduc'd them to Ashes, and then threw those Ashes into the River Rhodanus, or Roan, that so they might defeat the (k) hope of a Resurrection, which enabled the Christians to suffer death with alacrity, and to endure all kinds of Torments for their Religion; which sure had been a vain attempt, had not the Christian Doctrine promised, as the Foundation of their Hopes, the Resurrection of the same Body thus consumed, but only of some other Body in its stead; And seeing the fifteenth Chapter of this Epistle is the Seat of that Controversie, I shall therefore endeavour briefly to evince two things:

1. That it was certainly the receiv'd Doctrine of the Professors of the Christian Faith.

(h) Vide Erasmi. Adag. Cent. 7. p. 633, 720.

(i) L. 8. p. 378. D.

(k) ἵνα οἱ ἐλεγον ἑαυτοὶ μὴ εἶναι τὰ ἀνάστασιν αὐτοὺς δέους ἐφ' ἡ πεποιδότες—καὶ ἀποροῦσι τῶν θανάτων, ἵτοιμοι x: μὴ δ' ἁπλῶς ἡκούεις ἐπὶ τῷ θανάτῳ. Euseb. Eccl. Hist. l. 5. c. 1. p. 165.

2. That it is truly grounded on the Scriptures, and therefore ought to be owned as an Article of Christian Faith. And

1. That it was certainly the ancient and received Doctrine of the Orthodox Professors of the Christian Faith, is evident

1. From the second Epistle of (l) Clemens Romanus, writ in the first Century: For there he doth expressly caution Christians against the denial of this Article, in these words, Let none of you say that this same flesh shall not be judged, for as you were called in the flesh, so shall you come in the flesh to Judgment, and in this very flesh shall you receive your reward. And in his first Epistle, to prove that God will raise them from the dead, who have served him in holiness, he cites these words from Job, chap. 19. 25, 26. ἀναστήσεις τὸ σῶμα μου ταῦτον, Thou wilt raise up this my flesh which hath suffered all these things.

2ly, From (m) Irenæus, who in the second Century makes this one Article of Faith of the whole Church received from the Apostles, and kept, taught, and delivered in all places with the greatest care and uniformity, viz. that Christ will come from Heaven in glory, ἀναστήσει πάντων σάρκα πᾶσι ἀνθρώποις, to raise up all flesh of all Mankind. (n) Tertullian in the third Century, producing the Christians Creed as the Rule of Faith, which came from Christ, and was by his Companions handed down to the Church, the Institution of Christ, which all Nations ought to believe, makes this one Article of it, That Christ will come to judge the quick and dead, *facta utriusque partis resurrectione cum carnis restitutione*, or, *per carnis resurrectionem*, by raising, and restoring of their flesh. Accordingly the Article of the Resurrection of the Flesh, or as the Aquileian Symbol hath it, *huius Carnis*, of this Flesh; Or as other Confessions have it, of their Bodies, hath been received in all Christian Churches. And they have been condemned as Hereticks from the beginning of the second Century, who denied (o) *σάρκα ἀνάσσειν*, the Resurrection of the Flesh, & *carnis* (p) *salutem*, & *regenerationem ejus*, dicentes non eam capacem esse incorruptibilitatis, the life and production of the Flesh, saying, it was incapable of incorruption: As did the (q) Valentinians, the Basilidians, and the Marcionites, say the Fathers.

§ 7. I proceed secondly to shew, that this Doctrine of the Primitive Christians is truly grounded on the Scriptures, and therefore ought to be received, and owned as an Article of Christian Faith. This I prove

1. From all those places which speak of the Resurrection of the Body, these places I shall produce, for their sakes who do not remember in any place of the New Testament, any such Expression as the Resurrection of the Body, v.g. He that raised Jesus from the dead, ζῳοποιήσας αὐτόν, shall also make alive your Mortal Bodies, Rom. 8. 11. that is, He shall raise them from the dead; for that ζῳοποιεῖν and ἐγείρειν, to quicken and raise up, are, with relation to this matter, words of the same import, we learn from these words. As the Father, ἐγείρει τὸν νεκρόν καὶ ζῳοποιεῖ, raiseth up the dead, and quickeneth them, so the Son ζῳοποιεῖ quickeneth whom he will, Joh. 5. 21. Again, saith the Apostle, How are the dead raised up, i. e. the Bodies of the dead; for so it follows, καὶ ποίῳ σώματι and with what kind of Bodies do they come forth of the grave, 1 Cor. 15. 35. So v. 44. It is sown a Natural Body, it is raised σῶμα πνευματικόν a Spiritual Body. And still more evidently, τὸ φθαρτὸν τούτο, This corruptible (Body) must put on incorruption, καὶ τὸ θνητὸν τούτο, and this mortal (Body) must put on immortality, v. 53. So when this corruptible (Body) shall have put on incorruption, and this mortal (Body) put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in Victory. If any one likes not my addition of σῶμα Body to the Pronoun, and Adjective, four times here mentioned, I desire him to find out, if he can, another Substantive; if he cannot, he must confess the Resurrection of the Body is here mentioned four times; for the Apostle argues thus, The dead shall be raised up, ὅτι ὁ ὢν for this, corruptible (Body) must put on incorruption; and when this is done, then Death, which only hapneth to this corruptible mortal Body shall be swallowed up in Victory.

It is said, that, 'he who reads with attention this Discourse of St. Paul, where he speaks of the Resurrection, will see that he plainly distinguisheth between the Dead, that shall be raised, and the Bodies of the Dead; for it is, νεκροὶ, πᾶσι, οἱ which are the Nominative Cases τοῦ ἐγείρειν, ζῳοποιεῖν, ἐγερθεῖν, αἱ all a long, and not σῶμα. Bodies, which one may in reason think would some where or other have been expressed, if all this had been said to propose it as an Article of Faith, that the same Bodies shall be raised. The same manner of speaking the Spirit of God observes all thro' the N. Testament, where it is said, raise the dead, quicken, or make alive the dead, the resurrection of the dead, Joh. 5. 28, 29. Rom. 4. 17. Matth. 22, 27, 52. 2 Cor. 1. 9. 1 Thess. 4. 16.

(l) Καὶ μὴ λεγέτω τις ὑμῶν αὐτὴ ἡ σὰρξ ἐκέλευσται, ἡδὲ ἀνίστασθαι—ὅν τρόπον καὶ ἐν τῇ σαρκὶ ἐκλήθητε, καὶ ἐν τῇ σαρκὶ ἐλθόντες—καὶ ἡμεῖς ἐν ταύτῃ τῇ σαρκὶ ἀποληθόμεθα καὶ μισθόν, Clem. Ep. 2. § 9. § 36.

(m) l. 1. c. 2, 3. (n) Apol. c. 47. de Praescrip. c. 9, 13. de veland. virg. c. 1. (o) Just. in Dial. cum Tryph. p. 307. B. (q) Iren. l. 5. c. 2. (r) Iren. l. 1. c. 23, 29. Tertul. de Praescrip. c. 33. Theodor. Mar. Fab. l. 1. c. 4. 7.

Answer. I hope the Instances produced already are sufficient to confute this Observation. I shall therefore go on further to observe, and prove, that the Resurrection of the Dead is by the Apostle used with plain relation to the Bodies of the Dead, so that he even proves the Resurrection of the Dead, because the Body is raised, and so doth not plainly distinguish betwixt the dead that shall be raised, and the bodies of the dead. This is evident enough from what I have observed already, that the Apostle proves *οὐ νεκροὶ ἐγερθήσονται*, the dead shall be raised, because the corruptible Body must put on Incorruption, &c. But it is still more evident from these words, So is also *ἀνάστασις τῶν νεκρῶν*, the resurrection of the dead; for it is sown in corruption, it is raised in incorruption, v. 42, 43. Where I desire to know, what is the Nominative Case to *ἐγερθεῖσιν*, it is raised, used three times here? If it be *σῶμα*, Body, I have sufficiently confuted this Criticism: If it be not, why doth the Apostle so expound it in the immediate ensuing words, It is sown a Natural Body, *ἐγερθεῖσιν σῶμα πνευματικόν*, it is raised a Spiritual Body.

I add that this appears almost from all the places cited, that the *οὐ νεκροὶ* and the *πᾶσις ἀποθνήσκουσιν* the dead, and the all dying, hath relation to the Body only, which being that alone which is by death bereft of life, must be that only which, in propriety of speech, is said to die. Thus when 'tis said, 'These very words urged for the resurrection of the same body run thus, *πᾶσις οἱ ἐν τοῖς μνημείοις*, all that are in the Graves shall hear his voice, and shall come forth; they that have done good, *εἰς ἀνάστασιν ζωῆς*, to the resurrection of Life, but they that have done evil, to the resurrection of Condemnation. And is then added, Would not a well meaning Searcher be apt to think, that if the thing here intended by our Saviour were to teach, and propose it as an Article of Faith, necessary to be believed by every one, that the very same Bodies of the dead should be raised, the words should rather have been *πᾶσις τὰ σώματα ἃ ἐν τοῖς μνημείοις*, i.e. all the Bodies that are in the Graves, rather than all who are in the Graves; which must denote Persons, and not precisely Bodies.

To this I answer, (1st.) that the words *πᾶσις οἱ ἐν τοῖς μνημείοις*, i.e. all that are in the Graves, and *πᾶσις τὰ σώματα τὰ ἐν τοῖς μνημείοις*, all the bodies that are in the graves, are plainly words of the same import. For what is laid down in the Graves, or Sepulchres, is it not *σώματα τῶν νεκρῶν*, the bodies of them that sleep only? *Matth. 27. 52.* And must it not then be these Bodies that come forth of them? May we not discern in the passage now cited, how the Holy Ghost passes immediately from the Bodies of the Saints that slept, to their Persons, saying, the bodies of the Saints that slept arose, *καὶ ἔκλινον ἐκ τῶν μνημείων*, and they coming out of their Graves, after this Resurrection, went

into the Holy City, and appeared unto many, v. 53.

(2ly,) When God said to Adam what was also true of his Posterity, In sorrow shalt thou eat thy bread until thou return to the ground, for out of it wast thou taken; for dust thou art, and unto dust shalt thou return, *Gen. 3. 19.* And the Psalmist of man in general, His breath (or spirit) goeth forth, he returneth to his Earth, *Psal. 146. 5.* Will any one be tempted from these personal demonstrative Pronouns thou, and he, to say that these words must denote the Persons, and not precisely the Bodies of Men? and thence infer that the whole Person of Adam was taken out of the Earth, and was but dust, and that the whole Person of Man returneth to his Earth; if not, why is it argued that the like Pronoun *οἱ*, they, must here denote Persons, and not precisely Bodies? Are we not told that the word Person stands for a thinking, intelligent Being that has Reason and Reflection, and can consider itself as it self? And can they who are in their graves do this? if so, surely they are not dead in them, but buried alive. If they cannot, why must these words *οἱ ἐν τοῖς μνημείοις* denote Persons?

But it is said, That according to this Interpretation of these words of our Saviour, no other Substance being raised but what hears his voice, and no other Substance hearing his voice, but what, being called, comes out of the grave; and no other Substance coming out of the grave, but what was in the grave, any one must conclude that the Soul, unless it be in the grave, will make no part of the Person that is raised.

Answer. To this I answer, That any one may reasonably hence conclude, that the Soul makes no raised part of him that is raised, or that it is not called, or raised out of the grave, as the Body is; but by what Logick can we hence conclude it makes no part of the raised Person? For instance; We profess in our Creed to believe that Jesus Christ died, and rose again, i.e. from the grave: and saith Sr. Peter, This Jesus hath God raised up, having loosed the pains of death, because it was impossible he should be holden of it, *Acts 2. 24, 32.* Now because nothing can be raised from the dead, but that which died, nothing can be raised from the grave, but what was laid in it, shall we hence infer, that the Soul of the Lord Jesus, or his Spirit (which he commended into his Father's hands, and which went to Paradise,) unless it died, and was in the grave, could make no part of the Person which was dead, and was raised from the dead, and out of the grave? When our Lord says, v. 28, 29. They that were in the graves shall come forth to the Resurrection of Life; And v. 25. the dead shall live. What can live again but that which was dead? What can have a Resurrection to Life, but that which had no Life, and was not that the Body only? Yea, are not these things said in pursuance

performance of what went before; As the Father raiseth up the dead, and quickneth (or gives life) to them, even so the Son quickneth whom he will. Now what can be raised from the dead, but that which was dead? What can be quickned, or have life given to it, but that which had no life? If then that were the body only, must not the raising of the dead, and quickning them, import only the raising and quickning of the body, although this be performed completely by the Union of the Soul to the raised body?

2ly, That in our Saviour's Discourse against the Sadducees, *μαρτὶς ἀναστάσεως τοῦ* Matth. 22. *νεκρῶν* touching the Resurrection Mark 12. of the dead, he also speaks of raising that which was dead, i. e. the body, is evident from this that he saith of them who partake of that Resurrection, *οὐ ἐτι θνήσκουσιν*, they can die no more; which can be only spoken of that body which died before.

3ly, We read of God *τὸ ζῶσαν* τὸν νεκρὸν, quickning the dead, Rom. 4. 17. Now what doth he quicken, but what was dead? what doth he give life to, but that which ceased to have life, that is, the body?

4ly, St. Paul saith, We had in our selves the Sentence of Death, that we might not trust in our selves, but in God, *τοὺς νεκρῶν* τὸν νεκρὸν, who raiseth the dead, 2 Cor. 1. 9. Now what was this Sentence of Death? Did St. Paul, and his Christian Companion, believe the whole man should be kill'd by their Persecutors? or, as their Lord had taught them, that they could kill the body, but could not kill the Soul, Matth. 10. 26. Doth he not say in their names, that that which perished, or was corrupted, was only *τὸ σῶμα* *ἀνθρώπου*, our outward Man, 2 Cor. 4. 16. in opposition to the inward Man? that whilst they lived they were at home in the body, and that at death they did *ἐκδηλοῦναι ἐκ τοῦ σώματος* dwell out of the body, 1 Cor. 5. 6, 8. or as to the Soul, were absent from it? And must not then the Sentence of Death they had in themselves, be only this, that their bodies might die by the hands of Persecutors, that their outward man might perish by them? And must not then their trust in God that raiseth the dead, relate to his raising their dead bodies?

5ly, The dead in Christ that shall be raised, 1 Thess. 4. 16. are they that sleep, v. 13, 15. that is, that sleep in the dust, Dan. 12. 2. now is it not *τὸ σῶμα*, the bodies of the Saints that thus sleep, Matth. 27. 52. and must not then the Apostle speak of them only? Is not this spoken to comfort the Thessalonians concerning them that were asleep, v. 13, 18. and were they troubled for the souls of them that slept in Jesus? v. 14. or doth the Apostle say anything to comfort them, but that which relates to the body only? And will it not hence follow, that what he there saith touching the Resurrection of the

Dead, concerneth their dead bodies only? Thus have I shew'd that all the places here cited, as speaking of the Resurrection of the Dead, refer to the Resurrection of their bodies.

§ 8. But further, had not the Scripture so expressly spoken of raising our Mortal Bodies; of raising that a Spiritual Body which was sown a Natural Body, and proved the dead shall be raised, because this corruptible shall put on incorruption, and could it not be proved, that raising of the dead, and of the bodies of the dead, were in import the same, this Article might be established from other passages of Scripture, speaking the same thing in effect, as v. 8.

1st, We who have the first fruits of the Spirit groan within our selves, expecting *ἀδοξίαν* the Sonship, even the Redemption of our Body, Rom. 8. 23. Now what is this Redemption *τὸ σώμα* *ἡμῶν* of our body, but the delivery of it from the Bondage of Corruption? v. 21. What did they groan for? 'twas faith the same Apostle, that Mortality might be swallowed up of Life, 2 Cor. 5. 4, 5. which only is to be done when this Mortal Body shall put on Immortality, saith the same Apostle; this therefore was to be done to accomplish the redemption of the Body spoken of, and is not then the redemption, and the resurrection of the body in effect the same?

2. We expect that Saviour the Lord Jesus Christ from Heaven, who shall change *τὸ σῶμα* *ἡμῶν* *ἐκ ταπεινότητος ἡμῶν*, our vile Body into the likeness of his glorious Body, Phil. 3. 20, 21. The body therefore to be changed is *σῶμα* *ἡμῶν* our body, the body of our humiliation, so styled as Methodius saith, because *ταπεινῆται ἀπὸ σφάλματος*, 'tis humbled and made mortal by the fall; or as Irenæus, l. 5. c. 13. *quod & humiliatur cadens in terram*, because it is humbled by falling into the Earth. This body is to be thus changed when our Lord cometh down from Heaven, that is, at the resurrection of it; for the Lord shall descend from Heaven, and the dead in Christ shall rise first, 1 Thess. 4. 16. Is it not therefore manifest from these words, that our vile mortal bodies, fallen into the Earth, or laid in it, shall be raised, and by, or at the Resurrection, shall be changed into the likeness of Christ's glorious body?

Now hence I argue for the Resurrection of the same body thus; If the Scripture teacheth that there shall be a quickning, by raising up our mortal bodies, a Redemption, by the Resurrection of our bodies, a changing of our bodies at, and by the Resurrection, into the likeness of Christ's glorious body, It seems sufficiently to say, there shall be a Resurrection of the same body which before was mortal, and a change by it of the same body which was vile, or humble; and a Redemption by it from corruption of the same body which was formerly in bondage to corruption; for all this must be said

said of the same Body, or not of the same Body; if of the same Body, then the same Body must be raised; if not of the same Body, then of another? and how then is it said of our Body? How are these other Bodies, τὰ θνητὰ σώματα ὑμῶν; your mortal Bodies, Rom. 8. 11. the Redemption of them; the Redemption, τὸ Σῶμα-τοῦ ἡμῶν; the change of them, the change, τὸ σώματι ὁ ἰ ταπεινώσεως ἡμῶν, of our mortal vile Bodies?

2ly, When the Apostle saith, (s) This corruptible, this mortal Body, does he mean this Body of ours, or does he not? If he does mean this mortal, corruptible Body of ours, then he asserts of that, that it shall be raised immortal and incorruptible; if he does not mean it of ours, he must mean it of some other Body than ours, and how then is that raised a spiritual Body, which was sown a natural Body? how doth this mortal put on immortality? how are we concerned in the Resurrection of another Body? or what assurance doth it give us, that we shall rise from the dead, seeing when any of us departs this life, it is our Body that dies, and not another? Yea, why then doth he say, the dead shall rise, and we, that are living, shall be changed? we shall all be changed; i.e. our vile Bodies shall be changed into the likeness of Christ's glorious Body; our mortal Bodies into immortal; our natural Bodies shall be changed by being raised spiritual Bodies? Let any man try his utmost skill, and see if he can find any Nominative Case to σώματι, it is sown, used here four times, but σώμα, Body, or understand this of any other Body than ours; seeing then the same word is the Nominative Case to ἐγείρειν, it is raised, which was so to σώματι, it is sown, the Apostle must be supposed to say, this Body of ours is raised in incorruption.

§ 9. Argument 2. To proceed to other Scriptures of like import: All that are in their Graves shall come forth, saith Christ, ἐκ ποδῶν αὐτῶν καὶ τῶν μνημείων, they shall come out of the Graves in which they were, John 5. 28, 29. Shall they come forth with the same body which was laid in the grave, or with another? If with the same, then the same body must be raised; if with another, how come these graves to be called their graves, and how are the dead, and they that are in the graves, raised out of them; and not another?

Again, when it is said the Sea gave up the dead ἐν αὐτῇ in it, and Death and Hades (the place of the dead) gave up the dead in them, Rev. 20. 13. did they give up the same bodies which were laid down in them, or some others? The first is the thing contended for; if they gave up some others, how did they give up the dead that were laid down in them?

To say that a great part of these dead Bodies possibly may have undergone variety of changes, and entered into other Concretions, even in the Bodies of other Men, is to me no Objection against the raising of the same body, if God hath engaged so to do; for then, as he is able, so is his Providence concerned to prevent the entering of one body so into the concretion of another, as to hinder it from being the same body when raised, as it was when laid down in sea, or grave, and I know what he hath promised he is able to perform.

Lastly, Even the Phrase (t) the Resurrection of the dead, and especially the Resurrection ἐκ νεκρῶν from the dead, used Col. 1. 18. Rev. 1. 5. where Christ is stiled the first-born of those that arise from the dead, prove this. For the proper notion of a Resurrection consists in this, that it is a substantial change, by which that which was before, and died, or was corrupted, is reproduced the same thing again. I call it a change of that which died, or was corrupted disjunctively, because in the Resurrection of our Lord, and of Lazarus, and others whom he raised from the dead, the body was not corrupted. Hence it follows,

(1st) That the Soul which is immortal and incorruptible, cannot be said to rise again, Resurrection implying a Reproduction; whereas that which after it was, never ceased to be what it was, cannot be reproduced; and so the (u) Resurrection of the Dead can only signify the Resurrection of the Bodies of the Dead, with the re-union of them to those Souls to which they were before united, which makes this Resurrection advance into a Resurrection of Life. And seeing that which never fell, cannot be said to be raised up, that which die never die cannot be restored from death: Men cannot properly be said to rise again from the dead, but in respect to that part, or that state which had fallen and was dead. And as for a Man to be born at first, signifies the production, and union of

(s) Cum dicit istud corruptivum & istud mortale custom ipsam tenens dicit. Certe istud nisi de comparenti promissum non potuit, demonstrationis corporalis est verbum. Tertull. de Resurrect. Carn. c. 51.

(t) Resurrectionis vocabulum non aliam rem vendicat quam quæ cecidit surgere enim potest dici, & quod omnino non cecidit, sed semper retro jaciit, resurgere autem non est nisi ejus quod cecidit, iterum enim surgendo quia cecidit resurgere dicitur. Tertull. adverf. Marc. l. 5. c. 9.

Ἀνάστασις δὲ καλεῖται τὸ μὴ πεπρωτότης. Epiph. Hær. 67. § 6.
(u) Ἀνάστασις ἢ ἡ ἀνάσσειν ἑαυτοῦ, τὸ σώμα δὲ ὅτι τὸ φθαρτὸν, καὶ διαλυτὸν τὴν τοῦ σώματος ἀνάσσειν, ἀλλ' ἐπ' αὐτῷ τὸ γίνεσθαι πρὸς τὸ σώμα. Μακρίων ἢ καὶ Κέρδων, ὁ Μαννὴς, καὶ ὅσοι τῶν σωμάτων ἐκ ἐδέξαντο ἀνάσσειν, ὡς ἀδελφὸν παύσαι τὸν δὲ τὸ Βίον ἔχειν. Theodor. Hær. lab. l. 5. c. 19. p. 293. A. B.

the essential parts of an individual man, his body and his soul. So to be born again, or born from the dead, implies the restitution, and re-union of his body and his soul; a man only by that becoming the same entire person which he was before. Seeing therefore it is acknowledged, that the same Persons shall be raised, yea, that there can be nothing plainer than that in the Scripture it is revealed, that the same persons shall be raised, and appear before the Judgment Seat of Christ, to answer for what they have done in the body; and the same person cannot be raised without the raising of his body to be united to his soul, much less be raised from the dead, without raising that of him which was dead, which only was his own, and not another body, which before was not part of him, it follows, that if the same persons be raised from the dead, that of them which was dead, or their own bodies must be raised; and so the meaning of the Scripture, when it saith, the same persons shall be raised, must be this, that their bodies, separated from their souls by death, shall be raised from the dead.

Moreover, by saying that the Resurrection is only of that which died, or was corrupted, it appears that I, with the Ancients, only assert the Resurrection of that Body which died, or was corrupted, and am not in the least concerned for any changes that it underwent before; and so the Scripture forces me to speak, when it stiles the Resurrection, the quickning the dead; the vivification of our mortal Bodies; the raising of those bodies which were fown in corruption; the coming forth of them which were in their graves; the awakening them that sleep in the dust of the Earth; and saith, that then the Sea, Death, and Hades shall give up their dead, allowing a Resurrection only to them that shall then be dead, and saying only of them that shall be found alive, they shall be changed. And if this only be the true sense of the Scripture in this matter, and this only the Resurrection there intended, it cannot be concerned in the least in what the Philosophers say touching the change the body undergoes whilst living, though I am far from thinking, that to the raising of the same bodies, it can be requisite that these bodies should be made up wholly of the same Particles which were once vitally united to their Souls in their former Life, without the mixture of any other Particle of Matter; for were this necessary to the same living body, we could not have the same bodies for a day; and if it be not necessary to make the body continue still the same while we live, it cannot be necessary to make the raised body, the same with that which died.

That which here seems to me of greatest moment to be considered, is this, that the dead being raised that they may be judged according to their works, Rev. 20. 12. and that every one may receive τὰ δὲ αὐτοῦ ἔργα, the things

done by the body, as the instrument of the soul, 'tis only requisite that the dying body, which is to be raised to the Resurrection of Condemnation, should be then united to a soul sentenced hereafter to Condemnation for the evils done whilst in the body, and by the body as its instrument, and not repented of, and reformed before its separation from the body. And that the body should be raised to the Resurrection of Life, 'tis only requisite that some time or other before its death, it should have been united to a soul that truly repented of all its past sins, and did from thence forward do that which was lawful and right, whilst they were thus united: Now seeing this is the state of all bodies which arise to the Resurrection of Life, or of Condemnation, 'tis only necessary to this last Resurrection, that it should be the raising the bodies of men dying in their sins, as in my Hypothesis it is; and that the bodies raised to the Resurrection of Life, should be the bodies of men dying in the favour of God; 'tis therefore only necessary their dying Bodies should arise. And now the Argument arising from these Scriptures, which teach that there shall be a Resurrection of the Dead, and so of their dead bodies, that every one may receive according to what he hath done in or by the body, will run thus:

Either the body is to be raised, and re-united to the soul, to receive rewards or punishments with it, or to be the instrument by which the soul shall be rewarded or punished, or it is not; if not to any of these ends, why is it raised at all? Why do good men, by the direction of the Holy Spirit, expect the Resurrection of the body? or why is it propounded as their great encouragement to be steadfast, immovable, always abounding in the fear of the Lord, 1 Cor. 15. 58. 1 Thess. 4. 18. and as a comfort to them that mourn for the dead? Why are the wicked to be punished with everlasting fire, or said to go away after the Resurrection into Eternal Punishment? Matth. 25. 41, 46. Or why doth our Saviour require us not to fear them who can kill the body, but can do no more, in comparison of him who can destroy both soul and body in Hell fire, Matth. 10. 28. and say that 'tis better one of thy members perish, than that thy whole body should be cast into Hell fire, Matth. 5. 29, 30. If it be to be raised for these ends, 'tis necessary the same body should be raised which sinned with, or was the instrument of the soul in doing good or evil, it being absurd to think that one body should sin, another should be punished for it; or that one body should suffer, another should be crowned for it. And, for any thing I can discern to the contrary, we might as well appear before Christ's Judgment Seat without any body at all, as without that which we deposited. Let it now be remembered, that the body in which the impenitent is to suffer, is only the same body which was laid down in the grave,

and

And then the Arguments usually offered to invalidate his suffering in his own body, or in the same body in which he sinned, will be almost as strong to excuse a Murderer from suffering in his body for a Murder committed Twenty years ago as to the purposes they are used in this Case. Nay I have met with nothing said in this affair, which does not prove as strongly that the body of our Blessed Lord, born of the Virgin Mary, after he had sucked and digested that Milk into Chyle, was not the same body which was born of the Virgin, as not having all the same individual Particles, and that when he grew in stature, he grew into another body, and so into a body which came not from the loins of Abraham, and was not of the Seed of David according to the flesh; and that when the Jews destroy'd his body, they destroy'd not that body of which he spake, when he said, destroy this body because the body they destroy'd had by perspiration lost, and by nutrition gained many particles.

§ 10. I come now to answer the Objections against this Article, viz. 'The Appellation the Apostle bestows on him that enters into this Enquiry, Whether the dead shall have the very same bodies, or no, seems not much to encourage him in that Enquiry; nor will he, by the remainder of St. Paul's answer, find the determination of the Apostle to be much in favour of the very same body, unless the being told that the body sown is not the body that shall be; that the body raised is as different from that which was laid down, as the flesh of a Man is from the flesh of Beasts, Fishes and Birds, or as the Sun, Moon, and Stars are different from one another; or as different as a corruptible, weak, natural, mortal body, is from an incorruptible, powerful, spiritual, immortal body; and lastly, as a body that is flesh and blood, is from a body that is not flesh and blood; for flesh and blood cannot says St. Paul in this very place, inherit the Kingdom of God; unless, I say, all this which is contained in St. Paul's words, can be supposed to be the way to deliver this as an Article of Faith, which is required to be believed of every one. Now to this I answer,

1st, That it seems to me a great mistake, to say the Apostle in that Appellation thou Fool, reflects upon him that enquires, whether the same body which was dead shall be raised, or no. He had already entirely dispatch'd that question against those Philosophers, who said (x) there is no Resurrection, v. 12. and that the Resurrection of the body was a thing impossible. v. 35. he begins the enquiry, not about the truth

of the Resurrection, but about the manner in which it shall be made, and the qualities which the raised bodies should have, asking the question of (y) Philosophers, *ποῖα σώματα*, with what kind of bodies, or with what qualified bodies do they come; for they conceiving that the body was the prison of the soul, and that it was her punishment to be tied to it, thought we could not be truly happy till by death we were delivered from it; they therefore judg'd it an unjust, and an unworthy thing for God to raise these bodies to be united to the souls of good Men; and therefore Celsus saith the hope of the resurrection of the flesh is the hope of worms, a filthy, and abominable thing, and so a thing which God neither will, nor can do. See all this proved from their own words in the Note upon this Verse. Now to this Objection the Apostle returns a full and satisfactory Answer, by shewing the happy change which will then pass upon the raised body and the (z) excellent qualities it shall then have, and which were wanting to it whilst it was on earth.

2ly, When the Apostle adds, v. 37. That which thou sowest, (when) thou sowest (it; is) not that body which shall be (again produced,) but bare (or naked) grain, it is evident he speaketh there, not of the body of man, but of the body of wheat, or of some other grain, and is there still pursuing the same question, With what kind of bodies do they come? Answering, as it was common with the Jews to do, by this very Similitude to a like question among them, viz. (a) Whether the body should arise naked, or clothed upon? and therefore saith, thou sowest not the body which shall be, i.e. a body clothed with a shell, as in Peas, Beans, and Lentiles, or with an Hull, or Chaff, as in Wheat, Rye, Barley, but *σπυρον γυμνον*, naked Grain, whereas God raises it up clothed, and so saith he, will it be with our bodies at the Resurrection, they will not be raised *γυμνα*, naked, but *εδυσαδυσμα*, clothed upon, for this corruptible Body must put on Incorruption, 2 Cor. 5. 2, 3, 4. this being then the whole intendment of this Similitude, it ought not to be urged any further.

3ly, The same is evidently the Apostle's purpose in the following Verses, which in sense run thus.

Ver. 39. (And as) all flesh is not the same (manner or kind of) flesh, but there is one kind of flesh of men, another (kind of) flesh of Beasts, another of Fishes, and another of Birds.

Ver. 40. (And as there is a like difference in the qualities of bodies, for) there are also celestial bodies, and bodies terrestrial; but the

(x) Hinc dicit Plinius ne Deum quidem posse omnia, nec mortales aternitate donare, nec revocare defunctos, Hist. Nat. l. 2. c. 7. Negant hæc fieri posse. Lactant. l. 7. c. 22.

(y) Utrum sine corpore, an cum corporibus? & corporibus quibus, ipsi sive? an innovatis resurgatur? Cecil. apud Min. p. 11.

(z) Non considerat Apostolus in hac similitudine diversitatem reſeſed qualitatis & conditionis, quod & quaestio requirebat, quali corpore veniunt. Itaq; falluntur, qui ex his Apostoli verbis, corpora non eadem secundum substantiam reſuſcitanda eſſe colligunt, quod qui dicunt, reſurrectionem revera tollunt, non enim reſurgit niſi id iſum quod cecidit. Erſtius.

(a) Pirk. Eliezer. c. 33. p. 80.

glory of the Celestial is one, and the glory of the Terrestrial is another.

Ver. 41. (And at in the Celestial Bodies) there is one glory of the Sun, and another of the Moon, and another of the Stars (among themselves) for one Star differeth from another Star in glory.

Ver. 42. So also is (it as to) the Resurrection of the Dead (the Body raised being in qualities much different from the Body we now have, for) it is sown in corruption. (frail, mortal, subject to putrefaction) it is raised in incorruption, &c. Now from the words thus paraphrased, let it be noted.

1st, That the Apostle says not, That the Body raised is as different from that which is laid down, as the Flesh of Man is from the Flesh of Beasts, Fishes, and Birds, or as the Sun, Moon, and Stars are different from one another, but only as the Flesh of Men differs in qualities from that of Beasts, Fishes, and Birds; and as the Sun, Moon, and Stars differ in their glorious qualities from one another, so do our raised Bodies differ in quality from those earthly Bodies we at present have, as is evident from the ensuing words, in which he mentions this difference betwixt them in qualities. Note

2ly, That in the instances of Flesh of Man and Beasts, and of Celestial and Terrestrial Bodies, and of Celestial Bodies among themselves here used by the Apostle, there is not only a difference as to qualities, but also as to the subject matter, that being in them only specifically, but not numerically the same, whereas it is not so as to our bodies sown and raised, they differing only as to the qualities from the body sown, but not as to the subject matter, it being this corruptible Body which must put on incorruption. As therefore the different qualities of divers Souls, good and bad, learned and unlearned, made glorious and miserable, infer a difference in substance, because the subject of those qualities is not the same; but when the same Soul becomes virtuous, and learned, all this new Ornament of Grace and Knowledge, and even its advancement to a state of perfect Happiness and Glory, makes it not cease to be the same Soul still, so is it here as to the difference of glorious qualities the raised body hath above the Body sown. I therefore

3ly, Grant that the raised Body is as different from the earthly Body we at present have, as a corruptible, weak, natural, mortal Body is from an incorruptible, powerful, spiritual, immortal Body; but then the subject of these different qualities being still the same, this difference hinders not its being the same Body still, since otherwise Christ's Body being also raised an incorruptible, powerful, immortal Body, could not be the same with that in which he suffered; and if his Body is still the same that suffered and was raised from the dead, then a like change of our vile Bodies will not hinder their being still the same.

But it is still objected, That the Body raised is as different from the Bodies we at present have, and lay down in the Grave, as a Body that is flesh and blood, is from a Body that is not flesh and blood; for flesh and blood, saith St. Paul cannot inherit the Kingdom of God.

Ans. To this I answer (1.) ab absurdo, that if even this hinder the Body raised from being the same Body, our Saviour cannot now have the same Body with that which he suffered, or which was raised from the dead; for doubtless he is entered into, and doth inherit the Kingdom of God; if therefore flesh and blood cannot inherit the Kingdom of God, and the Body which hath not flesh and blood cannot be the same Body with that which hath flesh and blood, our Saviour's glorified Body cannot be the same Body which was raised from the dead, or in which he suffered.

2ly, I answer, That flesh and blood doth in the Scripture language denote the weakness, and the frailty of that which is compounded of them, as when 'tis said, we wrestle not with flesh and blood, i.e. weak, frail men, Eph. 6. 12. See Matth. 16. 17. Gal. 1. 16. Heb. 2. 14. Ecclus. 14. 18. And thus it is true that flesh and blood, that is, such weak, frail bodies, as they are, which here consist of flesh and blood, unchanged into incorruptible Bodies, or unclothed upon with their Celestial Bodies, which will keep them from mortality, or a possibility of corruption, v. 48, 49. 2 Cor. 5. 1, 2. cannot inherit the Kingdom of God: and therefore the Apostle adds, That this mortal must put on immortality; this corruptible put on incorruption, and so it shall be changed, as to its qualities; but then I have shew'd, that this change from mortal and corruptible, to an immortal and incorruptible Body, hinders not its being still the same Body, that is, the same in substance as it was before.

3ly, I think it is evident from the Apostle's words, that the Bodies of good men then living, shall have the same qualities with the Bodies of them who are raised from the dead, for they also shall inherit the Kingdom of God, they shall have spiritual, powerful, immortal Bodies; their Bodies, saith he, shall be changed, for this corruptible must put on incorruption; and yet can it be thought that this change shall amount to the destruction of that Body they then had, and the production of another Body, as it must do, if they cease to have the same Body which they had before this change? If it do not, it is hence evident that the Body may be still the same body, notwithstanding the great change which shall then pass upon it.

In a word, what the Apostle says here evidently concerns only the Bodies of good Men, and so gives us no cause to think the Bodies of the wicked shall be changed at all; and if the wicked shall be raised with the same Bodies to the Resurrection of Condemnation, why not the good with the same Bodies to the Resurrection of Life?

A
P A R A P H R A S E
WITH
ANNOTATIONS
ON THE
FIRST EPISTLE
TO THE
CORINTHIANS.

C H A P. I.

- Verse 1. **P**AUL called to be an Apostle, [*or the called Apostle,*] of Jesus Christ, through the will of God, and Sosthenes our brother,
- a 2. Unto ^a the Church of God which is at Corinth, to them that are sanctified in Christ
- b Jesus, called to be Saints, [*or the Saints called,*] ^b with all that in every place ^c call
- c upon the name of Jesus Christ our Lord,
- d [*yea*] both theirs and ours.
- e ³ ^c Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ.
- f 4. I thank my God always on your behalf, ^f for the Grace of God, which is given you by [*or in*] Jesus Christ.
- g 5. That in every thing ye are, [*or have been*] enriched by him, ^g in all utterance [*of tongues,*] and in all knowledge [*of Divine Mysteries, or in the Gift of Prophecy,* 1 Cor. 14.]
- h 6. ^h Even as [*by these Gifts*] the Testimony of [*or Doctrine concerning*] Christ was confirmed in you, [*or established among you.*]
- i 7. ⁱ So that ye come behind [*the other Churches*] in no gift, waiting for the coming [*or Revelation*] of our Lord Jesus Christ.
- k 8. ^k Who shall confirm you to the end, that you may be blameless in the day of our Lord Jesus Christ.
9. [*For*] God is faithful, by whom ye were called to the fellowship [*or communi-*
- on] of his Son Jesus Christ our Lord; [*i. e. that God by whom you are called, is faithful to perform his part in preserving you blameless to that day, or to confer upon you the promised Inheritance.*]
10. Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, [*owning and teaching the same Doctrine which you have received,* 1 Cor. 11. 2. & 15. 1. Rom. 16. 17. in love and unity,] and that there be no divisions [*or Schisms*] among you, but [*that*] ye be perfectly joyned together ¹ in the same mind, ¹ and in the same judgment; [*in the same belief, and in the same kind affections, one towards another.*]
11. For it hath been declared to me of you, my brethren, by them that are of the house of Cloe, that there are contentions among you.
12. Now this, I say, [*or mean, by charging you with these Contentions,*] that every one of you saith, [*one*] ^m I am [*a follower*] ^m of Paul, and [*another*] ⁿ I of Apollos, and [*a third*] ⁿ I of Cephas, and [*a fourth*] ⁿ I of ⁿ Christ.
13. [*Why do not all say the same thing? viz. I am of Christ, Chap. 3. 23.*] Is Christ divided? [*was it one Christ that sent, and enabled Paul; another that sent Peter, to preach the Gospel to you? Is not one and the same Christ preached to you by us all? or is his*

his body divided? 2 Cor. 11. 4.] was Paul [or any other but Christ Jesus,] crucified for you? [that you should be baptized into their death, as Christians are into the death of Christ,] or were you baptized in the name of Paul? [so as to be called the Disciples of Paul.]

14. I thank God, [whose Providence so ordered it,] that I baptized none of you, but Crispus and Gaius.

15. Left any should say that I had baptized in my own name.

16. And I baptized also the household of Stephanus: besides, I know not whether I baptized any other.

17. For Christ, [when he called me,] sent me not to baptize, but to preach the Gospel [to the Gentiles, and that] not with wisdom of words, lest the Cross of Christ, [i. e. the Doctrine of Christ crucified,] should be made of none effect [by that means:]

18. For the preaching of the Cross, [or of a crucified Jesus in this plain manner,] is [only] to them that perish, [by rejecting it, because not attended with this Humane Wisdom,] foolishness; but unto us, who are saved [by it,] it is [evidently] the power of God; [we embracing this Faith because it is confirmed by Demonstrations of the Spirit and Power, Chap. 2. 4.]

19. [Whereas the preaching of it in the words of Humane Wisdom, would render it of none effect:] For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent: [Isa. 29. 14. as he hath already done; for]

20. Where is [now the wisdom of] [the wise Philosophers among the Gentiles?] where is [the wisdom of] the Scribe [the Interpreter of the Law, or Teacher of Traditions among the Jews?] where is the disputer of this world, [or the Searcher into the Secrets of Nature, or into the Sense of the Scripture?] Hath not God [by this Dispensation] made [or declared to be] foolish, the wisdom of this world?

21. For [to begin with the Philosophers,] after that in the wisdom of God, [discernable in his Works of Creation and Providence,] the world by [all its] wisdom knew not [the true] God, [so as to glorify him as God, and to be thankful to him for his blessings, Rom. 1. 21.] it pleased God by the foolishness of preaching, [as they think fit to stile it,] to save them that believe [in a crucified Jesus thus preached to them.]

22. [Which Salvation thus rendered, the wise men of the world, and the Jewish Doctors will not accept,] for the Jews require a sign, and the Greeks seek after [profound] wisdom.

23. But [or nevertheless] we preach Christ crucified, [though his crucifixion be] unto

the Jews a stumbling block, and unto the Greeks foolishness.

24. [For this he is to Infidels only] But unto them which are called, both Jews and Greeks, [he is] Christ the power of God, [in the signs and wonders which are wrought by faith in Christ for confirmation of this Doctrine, and so he gives the Sign the Jews require:] and the wisdom of God, [in the manifold and Divine Wisdom discovered in this Dispensation for the saving lost Man, v. 30. and so answers the Greeks request for Wisdom.]

25. [I say, the Power and the Wisdom of God:] Because the foolishness of God, [i. e. the way of God, which is esteemed foolishness by the Greeks] is wiser than [all the wisdom of] men; [and much to be preferred before it:] and the weakness of God, [i. e. that way of propagating Man's Salvation, which is weak in their eyes,] is stronger than [the power of] men; [For the weapons of our warfare are mighty through God to the pulling down of strong holds, and confounding all the Strength, Policy and Wisdom of the World opposed against it, 2 Cor. 10. 3, 4.]

29. For you see [Gr. look upon] your calling, brethren, [and you will discern] how [agreeably to these things the Divine Wisdom hath so ordered it:] that w not many wise men after the flesh, not many mighty, not many noble, are [either] called [by, or made use of to propagate the Gospel.]

27. But God hath chosen the foolish things of the world, [that simple way of instructing mankind which they call foolishness, and those unlearned Apostles whom they represent as Fools,] to confound the wise [Philosophers, so that they shall not be able to gainsay, or resist the Wisdom with which they speak, Acts 6. 10. Luke 21. 15.] And God hath chosen the weak things of the world, [unarmed Fishermen, Tent-makers, assisted with no Human Force,] to confound the things that are mighty; [to break through all the opposition that the Kings and Rulers of the World do make against them to pull down the strong holds, cast down the Reasonings, level the Heights of the Philosophers, who do exalt themselves against the Knowledge of Christ, 2 Cor. 10. 4, 5.]

28. And [he hath chosen the] base things of the world, x and things which are despised hath God chosen, yea, and things which are not, [i. e. the Gentiles who are esteemed base, and looked upon as nothing by the Jews,] to bring to nought [Gr. to abolish,] things that are; [to become God's Church and People, and so to cause the Jewish Church and Economy to cease, Rom. 11. 15, 17. Philip. 3. 3.]

29. That no flesh should [have cause to] glory in his presence, [either of their Wisdom, Birth or Privileges.]

30. [Not you who are advanced to this happy state;] for of him are you in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

31. That according as it is written, [Isa. 65. 16. viz.] He that glorieth, let him glory in the Lord; [so it may be done by us Christians.]

Annotations on Chap. I.

a Verse 2. **T**ὸ ἐκκλησία τῶ Θεοῦ, the Church of God.] The sanctified in Christ Jesus, the Saints called, seem here to be words of the same import, denoting such as are called out of the World, and separated from others, through Faith in Christ, to be a peculiar People to God, as the Jews were before. All Christians being by virtue of this Calling, a Chosen Generation, a Royal Priesthood, an Holy Nation, a Peculiar People, 1 Pet. 2. 9. Though many Members of the Church of Corinth, and of other Churches, wanted the inward Sanctification of the Holy Spirit. So that the word Saints, in many places of the Acts, and the Epistles, is as large as the word Christians, and stands opposed not to the unsound Christians, but to the Heathen World; Acts 9. 13, 32, 41. & 26. 10. 1 Cor. 6. 1, 2. See here 1 Cor. 14. 33. & 16. 1, 15. 2 Cor. 8. 4. & 9. 1, 12. & 13. 13.

b Ibid. With all that in every place.] Hence it appears that St. Paul's Epistles, though occasionally written and directed to particular Churches, were designed for the use of all Christians.

c Ibid. Τοῖς ἐπικαλουμένοις ὄνομα Κυρίου, that call upon the name of the Lord Jesus.] This in the New Testament is the Character of a Christian, that he is one that calleth on this Name, Acts 9. 14, 21. & 22. 16. Rom. 10. 12, 13. 2 Tim. 2. 22. And that these words ought not to be rendred passively, viz. all that are called by the name of Christ, is evident from the Septuagint, who still translate the phrase יְקַרְא בְּשֵׁם which is active, by ἐπικαλεῖσθαι ἐν ὀνόματι Θεοῦ, or ἐν ὀνόματι Κυρίου, i.e. he shall call on the Name of the Lord. See Gen. 4. 26. & 12. 8. & 13. 4. & 21. 33. & 25. 25. Psal. 79. 6. & 99. 6. & 116. 4. Isa. 65. 1. Lam. 3. 55. Zech. 13. 9. But when the phrase runs thus, שְׁמִי נִקְרָא, that is, thy Name is called upon us, or we are called by thy Name, it is rendred thus, τὸ ὄνομα σε ἐπικαλεῖσθαι ὑμᾶς, Deut. 28. 10. 1 Kings 8. 43. 2 Chron. 7. 14. Isa. 4. 1. & 63. 19. Jer. 14. 9. & 15. 16. Dan. 9. 18, 19. Amos 9. 12. See the Note on Acts 9. 2. & 22. 16.

2ly, We are expressly told that the Disciples were first called Christians at Antioch, Acts 11. 26. Now before this time, we find not only Stephen ἐπικαλούμενον, calling upon this

Name, and saying, Lord Jesus receive my Spirit, Acts 7. 59. and St. Paul bid to wash away his sins, calling upon the Name of the Lord, or ἐπικαλεῖσθαι τὸ ὄνομα τοῦ Κυρίου, Acts 22. 16. but we find this to have been the Character of a Disciple, or a Convert to the Faith of Christ, that he was one that called upon the Name of the Lord. Thus Ananias speaks to the Lord Jesus of St. Paul, He as one who hath received power from the High Priest to bind τὸς ἐπικαλουμένους τὸ ὄνομα σε, all that call upon thy Name, Acts 9. 14. and of St. Paul converted, it is said, That he had destroyed τὸς ἐπικαλουμένους τὸ ὄνομα ταῦτο them that called upon this Name in Jerusalem, v. 21.

3ly, The Reverend Dr. Hammond, who here translates this Phrase passively, doth elsewhere translate it actively, the Context forcing him so to do. So Rom. 10. 13. Whosoever shall call upon the Name of the Lord; i.e. pray and adhere to Christ, shall be saved. And Acts 9. 14. He hath authority to bind all that call upon thy Name, i.e. faith he, that publickly own the Worship of Christ, Acts 22. 16.

Ibid. Yeay, both theirs and ours.] All the d Greek Interpreters, Chrysostom, Theodoret, Oecumenius, Theophylact, observe that the words theirs, and ours, are to be connected with the word, Lord, τὸ ὅ ἐγὼν τέ καὶ ὑμῶν τῷ Κυρίῳ συναίρουμεν; and so the sense is this, The Lord, I say, both of me who writ, and you to whom I write.

3d. Χάρις ὑμῖν, &c.] 'Tis unadvisedly said by some, that this is a Wish, and not a Prayer. The full import of the Phrase is, as St. Peter, 2 Pet. 1. 2. and St. Jude, v. 2. and (a) Polycarp do cite it, viz. Grace and Peace be multiplied to you from God the Father, and from the Lord Jesus Christ. Now is not this to desire for them Grace and Peace from God the Father, and consequently to pray for it? Why therefore is it not also to desire the same Blessings from God the Son? Are they not both the Givers of Grace and Peace to the Church? Doth not Christ know all the Necessities of his Church in this kind? Doth not he who searcheth the heart and reins, Rev. 2. 24. know the desires of his Servants? And why then should they only wish these things from I know

not whom, and not pray to him who is the Giver of Grace and Peace for them? Especially when they have St. Paul's example for it, in these words, *For this thing I besought the Lord (Christ) thrice, and he said unto me, my Grace is sufficient for thee*, 2 Cor. 12. 8, 9, 10. And again, *The Lord Jesus Christ, and God the Father, who hath loved us, and given us eternal consolation, and good hope through grace, comfort your hearts, and confirm you in every good word and work*, 2 Thess. 2. 16. 1 Thess. 3. 11, 12.

f Ver. 4. *Ἐπὶ τῇ χάριτι τοῦ Θεοῦ*, for the Grace of God.] Here the Context seems to restrain this Phrase to the Favour of God shew'd to the Corinthians, in vouchsafing these Spiritual Gifts, which is a frequent import of this Phrase in Scripture. So Rom. 12. 6. *Having gifts differing according to the grace (of God) that is given to us; whether Prophecy, let us prophesie according to the proportion of Faith, &c.* Eph. 4. 7, 8. *To every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up, on high he led Captivity captive, and gave gifts unto men*, 1 Pet. 4. 10. *As every one hath received the Gift, so minister the same one to another, as good stewards of the manifold grace of God*, 2 Cor. 1. 12. *Not in fleshly wisdom, but by the grace of God we have had our conversation in the world, and more abundantly to you wards.* Our Preaching to you being not in the words of Human Wisdom, but in demonstration of the Spirit, and in Power, 1 Cor. 2. 4. Thus, to sing with grace in the heart, Eph. 5. 19. Col. 3. 16. is, say the (b) Ancients, to sing using the spiritual Gift vouchsafed to them by the Holy Ghost. Which Interpretation is confirmed from the Spiritual Psalms, Hymns, and Songs there mentioned. See 1 Cor. 14. 15. Eph. 6. 18. And this is very suitable to the Language of the Jews, who when the Hebrew mentions *יח* Grace, do render it the Spirit of Prophecy. So Psal. 45. 2. *Grace is poured into thy lips, Datus est Spiritus Prophetia in labiis tuis*, saith the Chaldee.

g Ver. 5. *Ἐν παντί λόγῳ*.] Esthins saith this ought not to be interpreted of the Gift of Tongues, because *λόγῳ* in Scripture never bears that sense. But (1.) it is certain from v. 7. that it is *χάρισμα*, a Gift; and it is joined with Faith and Knowledge, which are Gifts, 2 Cor. 8. 7. and cannot well be referred to any other Gift vouchsafed than to the Church. And (2.) the word *γνώσις*, relating to Prophecy, or the Knowledge of Mysteries, was usually attended with the Gift of Tongues. See Acts 19. 6. and though we find not the word *λόγῳ* abso-

lutely put in this sense; yet *λόγῳ σοφίας*, the Word of Wisdom, and *λόγῳ γνῶσεως*, the Word of Knowledge, are reckoned among Spiritual Gifts, 1 Cor. 12. 8. All this indeed with Mr. le Cl. passes for meer *Niceities*; and he saith it is more natural to understand by *λόγῳ* the Knowledge of Religion, though that, as he confesses, is the import of the following word *γνῶσις* knowledge, so that according to this Exposition, the Apostle thanks God here, and 2 Cor. 8. 7. commends them for *abounding in the knowledge, and in the knowledge of Religion*. Besides, the Knowledge of Religion, cannot be called Grace in the sense given of that Phrase, v. 4. nor was the testimony of Christ confirmed to the Corinthians, v. 6. by that, but by the Gifts of the Holy Spirit.

Ver. 6. *Καθὼς*, even as.] This Particle signifies sometimes when, as Acts 7. 17. *καθὼς ὁ κύριος ὁ ἔλεος*, but when the time drew nigh.

Ver. 7, 8. From these three Verses it is to be observed, (i.) That the Corinthians were abundantly replenished with the Gifts of the Holy Ghost, the Gifts of Tongues and Knowledge, v. 5. that they came behind the other Churches in no Gift, v. 7.

2ly, That they obtained these Gifts by Jesus Christ, and through Faith in him, v. 4.

3ly, That by these, the Doctrine of Christ, the Testimony of the Apostles concerning him, that he was raised from the dead, and become the Author of Salvation to them that believe, was confirmed to them, v. 6.

4ly, That by these Gifts, and by this earnestness of the Spirit, they had encouragement to expect, or wait for the Second coming of the Lord.

Ver. 8. *Βεβαιώσας ὑμᾶς*, who shall also confirm you to the end, &c.] These words are by the Ancients thus interpreted, viz. who in that Day of the Lord Jesus which you expect, will confirm you for ever blameless. And this is suitable to his Prayer, that Christians may be unblameable in the day of the Lord, Philip. 1. 9, 10. 1 Thess. 3. 12, 13. & 5. 23. for say they, God is faithful who hath promised to them that obey the Gospel *ἀδοσίαν*, the Adoption, that is, the Redemption of the Body, Rom. 8. 23. or that they shall be partakers of that Kingdom and Glory to which he hath called them, 1 Thess. 2. 12. Others thus, He will do all that is requisite on his part, (c) *quod suarum est partium*, to render you unblameable to the end; So that you shall not fail of it through any want of Divine Grace necessary to that end, or any unfaithfulness on God's part to his Promise,

(b) Ἀπὸ χάρισμα. Ὅτι ἡ ἀπὸ τοῦ ἁγίου πνεύματος δόξα.

(c) Grotius.

who hath already reconciled you to himself, through the Death of Christ, to present you holy and unblameable and unreprouable in his sight; if we continue in the Faith grounded and settled, and be not moved away from the hope of the Gospel, Col. 1. 21, 22, 23. See Philip. 1. 6. Hebr. 3. 6, 14. That the Apostle speaks not here of any Promise of Perseverance made to the Elect only among the Corinthians, is evident; (1.) Because he plainly speaks to the whole Body of the Church, to the Church of God which was in Corinth, to all that call upon the Name of our Lord Jesus Christ. And (2.) he speaks not only of their being preserved from falling away finally, but of their being preserved unblameable, whereas it is certain, the Elect are not always so preserved.

Ver. 10. *Ἐν τῷ αὐτῷ νοί, that ye be perfectly joynd in the same mind and judgment.* (d) This can be no further the Matter of an Exhortation than it is in our Power to obey it; seeing then it is not in any Man's power to change the settled Judgment, or to think otherwise upon our Intreaty, because our Exhortation gives no Conviction to the Understanding, it follows, that this Exhortation must only be to do what was in the power of the Corinthians, viz. 1. To prevail with them to lay aside their Strife, Envy and Divisions, 1 Cor. 3. 3. and the sad Consequents of them, Debate, Wrath, Backbiting, Whispering, Swelling, Tumult, 2 Cor. 12. 20. and to this the Reason of this Exhortation leads, *Be of one mind and judgment, for I hear there be contentions among you.* v. 11. And (2.) to engage them unanimously to own the Doctrine they had received, and he had preached to them, 1 Cor. 15. 1. which, if they were so minded, might easily be done, since they so lately had received it, the heads of it were so few, 1 Cor. 15. 3. and 'twas so easie for them to consult the Apostle in their doubtings of the sense of what he had delivered. But at this Distance of Time from the first discovery of the Christian Faith, and after it is become a System of very many, and those disputable Opinions, for the Truth of which we have now no Apostle, no living and infallible Judge of Controversies to consult, if it be not sufficient to preserve Unity in the Church, that Men heartily believe all the Articles of the Apostles Creed, which are plainly delivered in Scripture, and live peaceably and quietly together, following after Peace and Charity with all that call upon the Lord Jesus out of a pure heart, 2 Tim. 2. 22. and avoiding any Separations from their Brethren, where nothing sinful is enjoined to be believed, or done, to hold

Communion with them, I doubt there will be little Union in the Church of God.

Ver. 12. *Εγὼ αὖτις Παῦλος, I am of Paul, &c.]* m Of the Gentile part of the Church of Corinth; Some preferred St. Paul, as being their Spiritual Father, who in Christ Jesus had begotten them through the Gospel, 1 Cor. 4. 14, 15. Others preferred Apollos, as being an eloquent Man, and mighty in the Scriptures, Acts 18. 24. The Jewish Christians preferring St. Peter, as the chief Apostle of the Circumcision out of the Territories of Judea. That this is here said, not by a Fiction of Names, or Persons, under which the Apostle taxed the Heads of the Sects among the Corinthians; but that they really divided upon these Accounts, is evident, first, from St. Paul's thanking God that he baptized so few of them, lest they should have occasion to say he baptized in his own Name, and so made Disciples to himself: secondly, From these words, *Let no man glory in men, for all are yours, whether Paul, or Apollos, or Cephas,* Chap. 3. 21, 22:

Ibid. *I am of Christ.]* (e) Epiphanius observes of the Ebionites, that they pleaded for the Circumcision of Christians from the Example of Christ who was circumcised, because the Disciple was to be as his Master, and so the import of these words may be this, Others say, I am for the Circumcising of the Gentiles, that they may be like Christ.

Ver. 16. *Οὐκ οἶδα, I know not.]* Therefore his Inspiration or Divine Assistance in writing his Epistles, did not reach to an Information in such things as these, but only to direct him into all Truth, he was to teach unto the Churches. See Chap. 16. 7. 1 Pet. 5. 12.

Ver. 17. *Οὐ γὰρ ἀπέστειλέν με Χριστὸς βαπτίζειν, Christ sent me not to baptize, but to preach, &c.]* i. e. When he appeared himself, and after sent Ananias to him, he expressly sent him to preach to the Gentiles, Acts 22. 21. & 26. 16, 17. to bear his Name before the Gentiles, Acts 9. 15. to be the Witness of his Resurrection, Acts 22. 15. But in that threefold Rehearsal of his Commission, there is no mention made of his being sent to baptize; nor was it needful, after the General Commission given to Christ's Apostles for that end, Matth. 28. 19. That was not, say the Greek Expositors, his great Business; for (f) to baptize is easie to any who is admitted to Sacred Orders; but to preach the Gospel requires a Divine Revelation, and great assistance of the Power of God. Hence Peter himself preaches to Cornelius and his Kinsmen, but commands them to be baptized

(d) Hoc ad effectus animi refertur. Sic γὰρ μὴ sumitur, Apoc. 17. 13. 2 Macc. 9. 20. Grot. (e) Har. 30. § 30, (f) Πᾶσιν ἐστὶν εὐαγγέλιον, τοῖς Ἱερουσαλὴν ἀποστόλοις. Theod. August. contr. lit. Petil. l. 3. c. 56.

by others, Acts 10. 48. And this Gospel he sent me to preach. (not with the wisdom of words, lest the Cross of Christ should be made of none effect.) Men not ascribing the prevailing of it to the power of God, but to the perswasion of Humane Wisdom; God not approving, v. 19. and therefore not assisting the preaching of the Gospel in that way. Ἰσως γὰρ, ἡ καλλῶς καὶ συνελογισμένως, ὡς τὰ παρ' ἑλλήσι θεωρούμενα, ἔχον ἡ γὰρ, ὡς νόσον ἂν τις ἐπ' ἀλήθειαν κεραιήκεται τῶν ἀνθρώπων, ἀλλὰ ἢ ἐμφανισθῆναι ἀκακίαν, καὶ τὸ ἢ θεότως καλλῶς ἐφύλαττο γὰρ καὶ τὸς ἀποστόλους. Orig.

Philocal. p. 25.

9 Ver. 20. Πῶς σοφός.] That is, what hath been done by the Wisdom of the Philosopher, or by the Jewish Doctors, or by the Searcher into Nature's Secrets, to bring Men to the true Knowledge of God, and of his Will? Hath not God discovered their Wisdom to be but Folly, in comparison of this way which he hath chosen to bring Men to the Knowledge of himself? The Disputer of this World is by St. Jerom rendred *Causarum Naturalium scrutator*, Com. in Gal. 3. and so the Naturalists are stiled by the Jews חמורק חבמי (g) *Sapientes Scrutationis*, the Searchers into the Secrets of Nature; Tho' I conceive the Apostle here doth rather understand, the *Midrashim*, or the Disputers in the Jewish Schools and Academies, touching their Traditions. That the σοφός, i. e. the wise Man mention'd here, refers not to the Cochim or wise Men of the Jews, but to the Philosophers among the Gentiles, is evident; for that the Wisdom of the Wise, v. 19. is the Wisdom of the Heathen World, appears from v. 21. where it is said, the World through Wisdom knew not God; which is true only of the Gentiles, not of the Jews. 'Tis therefore reasonable to conceive the wise in the 20th Verse should signifie the same Persons. So doth St. Paul interpret the wise in these words, I am a debtor to the Greek and to the Barbarian, to the wise and the unwise, Rom. 1. 14. So Chrysostom, (h) Theodoret, Oecumenius, Theophylact upon the place, saying, That by the wise the Apostle understands the Man adorned with the Verbosity and Eloquence of the Greeks. I have not been solicitous to shew the Agreement of the words of St. Paul here, with those of Isaiah, Chap. 33. 18. because I find not that St. Paul intendeth here to cite them.

r Ver. 21. Here two things are to be learnt, (1.) That from the Creation, Beauty, Order and Grandeur of the World, and the

Direction of all things in it to an end, and the fitting them with Parts and Instruments adapted best to the obtaining that end, it might be known that the Creator of the World was God alone, and so was only to be glorified as God, Psal. 19. 1, 2. Rom. 1. 19, 20. Psal. 104. 24. & 136. 5. Jer. 10. 12. & 51. 15. (2.) That the Gospel was sent into the World, that they who did not know the true God acceptably by the Light of Nature, might do it by the Light of that Revelation which made such a bright and glorious Manifestation of the Power, Wisdom, Justice and Goodness of God, which they whom Satan had not blinded must discern, 2 Cor. 4. 4.

Ver. 22. Σημεῖον, a sign] From Heaven, s such as was that of Moses giving them bread from Heaven, John 6. 30, 31. that in the time of Joshua, when the Sun stood still, Chap. 10. 13. or of Elijah, who brought down fire from Heaven to consume the Offering, 1 Kings 18. 38. and to consume the Captains and their Fifties, 2 Kings 1. 10, 12. Luke 9. 54. the Son of Man being to come in the Clouds of Heaven, as he did at the Destruction of Jerusalem, Dan. 7. 13. Matth. 24. 30. and to give Signs from Heaven, Joel 2. 30. as he did at the day of Pentecost, Acts 2. 2. and as God did by a Voice from Heaven at our Saviour's Baptism, Matth. 3. 17. at his Transfiguration, Matth. 17. 5. at his Preaching, John 12. 28, 29.

Ver. 23. Ἰουδαίους καὶ σαρδανάτοις, into the Jews a stumbling block.] Your Jesus, saith Trypho, having by this fallen under the extremest Curse of the Law of God, we cannot sufficiently admire that you should expect any good from God, who place your hopes in a Man that was crucified, καὶ ἀνθρώπου σαρωθέντος. Dial. cum Just. p. 227, 249, 317. And again, We doubt of your Christ, who was so ignominiously crucified, for our Law stiles every one, that is crucified, accursed. Hence by way of Ignominy they still call our Saviour Talui (1) *Suspensum*, one hang'd upon the Tree.

Ibid. To the Greeks foolishness.] They count us mad, saith (k) Justin Martyr, that after the immutable and eternal God, the Father of all things, we give the second place ἀνθρώπου σαρωθέντος to a Man that was crucified. 'Tis wicked and abominable, saith (l) Celsus; the wise Men of the World insult over us, saith (m) St. Austin, and ask, where is your Understanding, who worship him for a God, who was crucified? So M. Felix. p. 9. Arnob.

(g) Buxt. Lex. in voce ἡρημα

(h) Τὸν τῇ ἑλληνικῇ σοφίᾳ κοσμήμενον.

(i) Buxt. Lex. Talm. in Voce.

(k) Καὶ οὐκ ἐπὶ ἀνθρώπου. Apud. Orig. l. 7. p. 340.

(m) Quale cor habetis qui Deum colitis crucifixum? Serin. 8. de Verb. Apost.

(k) Apol. 2. p. 60, 61.

1. 1. p. 20. *Laet.* 1. 4. c. 16. *Euseb.* 1. 3. de *vita Const.* c. 1.

W Ver. 26. Οὐ πολλοὶ σοφοί, not many wise.] This seems to be spoken in a direct opposition to that celebrated Maxim of the Jews, *That Prophesie resides not, but upon a wise, a strong, and a rich Man.*

X Ver. 28. Καὶ τὰ μὴ ὄντα, &c.] To confirm the Explication of these words given in the *Paraphrase*, let it be noted,

First, That the *Apostle* in this Chapter often speaks conjunctly of the Jew and Gentile, inter-weaving them together in his Discourse: So v. 20. he speaks of the *wise Men* of the *Greeks*, and then of the *Scribes* among the *Jews*, v. 22. of the *Jews* requiring *Signs*, and the *Greeks* *Wisdom*; of *Christ* crucified being to the *Jews* a *stumbling block*, and to the *Gentiles* *foolishness*. So here v. 27. he seems to speak of the Gospel preached by the *Apostles* in a plain familiar way, and by them deemed *Weakness*, and stiled *Foolishness*, as confounding all the *Wisdom*, and the *Power* of the *Greeks*; and v. 28. of the *Gentile* Church succeeding, and abolishing that of the *Jews*. Note therefore,

Secondly, That the *Jews* looked upon themselves as the only *ευγενής* Persons of true Nobility, as being of the *Stock* of *Abraham*; even the poorest *Israelite*, saith *R. Akibah*, is to be looked upon as a *Gentleman*, as being the *Son* of *Abraham*, *Isaac*, and *Jacob*. But the *Gentiles* they horribly despised, as the base People of the Earth, not fit to be conversed with by them, they being in their Law stiled ἐκ ἔθνῃ, not a Nation, λαὸς ὁ τεχνισόμενος, a people that shall be born, Ps. 22. 31. ὁ κτισόμενος, That shall be created in the Generation to come, Ps. 102. 19. and so yet had no being, Deut. 31. 21. ἡ λαός, not a People, Hof. 1. 10. And it being said by the Prophet, That all the *Heathens* are as nothing, and were accounted as nothing, Isa. 40. 17. they still accounted them as such: Hence *Mordecai* is introduced as praying thus, Lord, give not thy Scepter, τοῖς μὴ ἔσσι, to them that are not, Esther 4. 11. And *Esdras* speaking to God thus, As for the People which also came of *Adam*, thou hast said they are nothing, but like unto Spittle, and hast like-

ned the abundance of them to a drop that falleth from a Vessel. And now, O Lord, these *Heathens* who have ever been reputed as nothing, have begun to be Lords over us, 2 Esdr. 6. 56, 57. Thus *Abraham* is said to be the Father of the *Gentiles* before that God who calleth things which (n) are not, as if they were, Rom. 4. 17. And (o) *Clemens Romanus* saith of the *Gentile*, He called us who were not, and would that of no being we should have a being. So fitly are the *Gentiles* represented here by τὰ μὴ ὄντα, τὰ ἀγενή, τὰ θεογενήματα, the things base, accounted as nothing, and the things which are not. See also 1 Cor. 6. 4. And this is the Ancient Exposition of *Origen*, who speaking of the Rejection of the *Jews*, and the Calling of the *Gentiles*, and God's provoking the *Jews* to jealousy by them that were not a Nation, he confirms this from these words, (p) God hath chosen the base things of the World, and the things which are not, that he might abolish the things which were before, that *Israel* according to the flesh might not glory before God.

Ver. 30. Σοφία, &c. *Wisdom*.] As being y the Author of that *Evangelical* *Wisdom* which far excels the *Wisdom* of the *Philosopher* and *Scribe*, and even that *Legal* Constitution which is called the *Wisdom* of the *Jews*, Deut. 4. 6. The Author of *Justification*, as procuring for us that Remission of Sins which the Law could not give, Gal. 2. 21. & 3. 21. The Author of *Sanctification*, as procuring for, and working in us, not only an *External* and *Relative* Holiness, as was that of the *Jews*, but ὁσιότης ἡ ἀληθής true and internal Holiness, Eph. 4. 24. wrought in us by the *Holy Spirit*. The Author of *Redemption*, not from *Egyptian* Bondage, or *Babylonish* Captivity, but from the Servitude of *Satan*, the Dominion of Sin and Death, and from the Bondage of Corruption, into the glorious Liberty of the Sons of God, or the Redemption of the Body, Rom. 8. 21, 23. They who say *Christ* is made our Righteousness by his Righteousness imputed to us, have the same reason to say also, that he is made our *Wisdom*, by his *Wisdom*, and our *Sanctification*, by his Holiness imputed to us.

(n) Τὰ μὴ ὄντα, ὡς ὄντα.

(o) Ἐκάλεσεν γὰρ ἡμᾶς ἐκ ὄντων, καὶ ἐδέξατο ἐκ μὴ ὄντος ἕδ' ἡμᾶς. Epist. 9. § 1. Ut essetis qui nondum eratis, Iren. 1. 5. c. 1.

(p) Ἰνα ἐκείνα τὰ πρῶτα ὄντα καθαρῶς, καὶ μὴ καυχῆσθαι ὁ κατὰ σάρκα Ἰσραὴλ καλέμενος ἐπὶ τῷ Ἀποστόλῃ σὰρξ ἐν ὀνόματι Θεοῦ. Philocal. c. p. 3.

CHAPTER II.

Verse 1. **A**ND I, brethren, [have acted suitably to what I told you, that Christ sent me not to preach the Gospel with wisdom of words, 1 Cor. i. 17. for] when I came to you, [I] came not with excellency of speech, or of [Human] wisdom, declaring to you a the testimony of God:

b 2. For I determined **b** not to know any thing among you, [i. e. to discover any other knowledge to you,] save [that of] Jesus Christ, and him crucified.

c 3. And I was with you **c** in weakness, and **d** in fear, and in much trembling; [or, in much fear and trembling.]

e 4. And my speech, and my preaching, was not with enticing words of man's wisdom, but **e** in demonstration of the spirit, and of power; [the Power of God confirming what I preached with signs and wonders; Rom. 15: 19. 2 Cor. 12. 12.]

f 5. That your faith should not [seem to] stand in the wisdom of man, but in the power of God.

f 6. Howbeit, we speak the [highest] wisdom **f** among men that are perfect [men in Christ Jesus; i. e. fully instructed in the Principles of Christian Faith;] yet not the wisdom of the [Heathen] world, nor of the princes of the world, [the Jewish Magistrates and Doctors,] who come to nought, [and are to be abolished.]

g 7. But we speak the wisdom of God in a mystery, **g** even the hidden wisdom which **h** God ordained **h** before the world, [to be revealed in due time,] to our glory; [i. e. to be the means of our happiness and glory.]

i 8. Which **i** none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory,

k 9. But [God hath dealt with us] as it is written, [Isa. 64. 4:] **k** eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10. But God hath revealed them to us by his Spirit; for the Spirit searcheth all things, yea, the deep [and mysterious] things of God.

11. [And as it is among men, so it is here in reference to these things;] For what man knoweth the [secret] things of a man, save the spirit of man which is in him? even so the [secret] things of God knoweth no man, [Gr. none,] but the ¹ Spirit of God [which is in him.]

12. Now we have not received the spirit of the world, [which suggests worldly wisdom,] but the Spirit which is of God; that we might know the things that are freely given to us of God.

13. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, **m** comparing spiritual things with spiritual.

14. But **n** the natural man, [who acteth only by the Principles of Human Reason and of worldly wisdom,] **o** receiveth not the things of the Spirit of God, for they are foolishness to him, [as being destitute of his Human Wisdom, Chap. i. 23.] **p** neither can he **p** know them, [by any study of his own,] because they are spiritually discerned; [i. e. by Scripture Prophecies, and by the Revelation of the Spirit; and therefore while he continues to reject this way of knowledge, he cannot receive them.]

15. But he that is spiritual, [i. e. who hath the Revelation of the Spirit,] **q** judgeth, [or discerneth,] all things, [relating to this Mystery, v. 7.] yet he himself is judged of no man; [or discerned by none who hath no higher Principle than that of Nature to discern things by.]

16. For who [without a Revelation] hath known the mind of the Lord, that he may instruct him, [or, teach will and can instruct him in these things? Sure no man by Natural Principles;] but we [who are spiritual,] have the mind of Christ, [and so are able to discern and instruct others in it.]

Annotations on Chap. II.

a Verse 1. **T**Ο μαρτύριον τοῦ Θεοῦ, the testimony of God.] This is the reading of Chrysostom, Oecumenius, Theophylact, who intimate not in the least that they knew any Copies which read μαρτυρίαν. [The Testimony of the Apostles concerning the Messiah, or the Son of God, his Death, his Resurrection and Exaltation to be a Prince and Saviour, is called the Testimony of God, 1 John 5. 9. because God testified to the truth of these Doctrines by Signs and Wonders, and divers

Miracles, and Distributions of the Holy Ghost, Heb. 2. 4.]

Ver. 2. Οὐδὲν εἰδέναι τί, not to know anything.] **b** To act as one who knew nothing, [ἐξ ὁμοίας of the Eloquence, and Wisdom of the Greeks, but only to give you the knowledge of a crucified Saviour, which was to them foolishness, Chap. i. 23.] So Chrysostom.

Ver. 3. ἐν ἀδυναμίᾳ, in weakness.] Of the **c** Body, and of Speech, his bodily Presence being weak [and mean,] and his Speech contemptible,

temptible, 2 Cor. 10. 10. This infirmity of flesh rendring him despicable in the eyes of others, Gal. 4. 13, 14.

Ibid: [Εἰσέεισε ἐν τρεῖσι, *in fear and trembling.*] By reason of the violent opposition which he found from the *Jews*, which made so deep impression on him when he was at *Corinth*, that Christ saw fit to appear to him, and encourage him by saying, *Be not afraid, but speak, and hold not thy peace, for I am with thee.* Acts 18. 9, 10.

e Ver. 4. *Ἐν ἀποδείξει Πνεύματος*, in demonstration of the Spirit.] This is, saith (a) *Origen*, by demonstration of the truth of what I said concerning Christ out of the *Prophecs*, who spake by the Spirit, and comparing spiritual things revealed to us, with spiritual things revealed to them, *vers.* 13. Reasoning with the *Jews* out of the Scripture, as *St. Paul's* manner was, *Acts* 17. 2. And saying no other things but those which *Moses*, and the *Prophecs* said should come, that Christ should suffer, and that he should rise from the dead, and should shew light to the *Gentiles*, *Acts* 26. 22, 23.

Others, as (b) *Chrysostom, Theodoret, Oecumenius, Theophylact*, understand by this Phrase the miraculous Gifts of the Holy Ghost; only it must be noted against *Mr. Cl.* that neither the word *πνεῦμα* is to be restrained to the Gift of Tongues, but comprehends all the internal Gifts of the Holy Ghost; nor must the word *δυναμις*, Power, be restrained to healing diseases; but comprehend all the External Gifts shewed upon others, as *casting out Devils, raising the dead*.

f Ver. 6. *Ἐν τοῖς τέλεις, among them that are perfect;* i. e. fully instructed in the Principles of the Christian Faith; that this is the sense of the word *perfect* here, appears from the opposition of those that are perfect, *to Babes in Christ*; as in those words, *You have need that one teach you which be the first Principles of the Oracles of God, and are become such as have need of Milk, and not of strong Drink; for every one that useth Milk is unskilful in the word of Righteousness.* Therefore leaving the Principles of the Doctrine of Christ, let us go on to perfection, *Hebr. 5. 12, 13. & 6. 1.* *εἰς τὴν τελειότητα.* Thus to that question of the young Man, *What lack I yet,* Christ answereth, *εἰ θέλεις τέλειος εἶ,* if thou wilt be perfect, i. e. fully instructed in the Conditions of Life required by the Gospel, *Gosell hall and follow me, Matth. 19. 21.* So *Philip. 3. 15.* *Let us therefore, as many as be perfect, i. e. fully instructed in our Christian Liberty, mind this.* See *1. Cor. 13. 10. Col. 1. 28.* *Strong meat is for*

them that are perfect, Hebr. 5. 14.

Ver. 7. *Τὸ ἀποκρυφθῆναι, the hidden wisdom;] i. e. Before, not after the Revelation of it; for this Mystery, saith the Apostle, God hath revealed to us by his Spirit, v. 10. It is the Mystery which hath been hid from Ages and Generations, but now is made manifest to the Saints, Rom. 16. 25, 26. Eph. 1. 9. & 3. 3, 4, 9, 10. & 6. 19. Col. 1. 26, 27. & 2. 2. & 4. 3, 4.*

Ibid. Πρὸ τῶν αἰώνων, *before the World.*] h
At the beginning of the Ages of the World,
Gen. 3. 15. and before any of them were
completed, or run out. Hence it is stiled
the Mystery concealed in the times of the
preceding Ages, Rom. 16. 25. as being not
made known in other ages to the sons of men
as now it is, Eph. 3. 5. but being a Mystery
hid from those Ages, v. 9. In this sense
seemeth it to be, that God hath promised us
Eternal Life, πρὸ χρόνων αἰώνων, *from ancient*
Generations, ἔκ ἀρχῆς, *from the beginning,*
saith *Phorinus*, and this grace in the promise
of it is said to be given us in *Christ*, 2 Tim.
1. 9. πρὸ χρόνων αἰώνων, *a long time ago*, saith
Dr. *Hammond*, ἀπ᾽ ἀρχῆς, ἢ ἔκ ἀρχῆς, *from the*
beginning, or of old, saith *Theodore.*

Ver. 8. Οὐδὲς τῶν ἀρχόντων, none of the i
Princes.] Pilate, or the Jewish Rulers, for
they only can be said to have crucified the
Lord of Glory, they only are the Rulers
which were to be abolished, v. 6. and they
are stiled οἱ ἀρχόντες, *Princes and Rulers*, Luke
14. 1. & 18. 18. the *Princes who stood up,*
and the *Rulers which took counsel against the*
Lord, and against his anointed, Psal. 2. 2.
Acts 4. 26. They were the *Princes who del-*
ivered him to be condemned to Death, and
crucified him, and this they did out of Ig-
norance, Acts 3. 17. & 13. 27.

Ver. 9. Οφθαλμοὶ οὐκ εἶδε, eye hath not seen.] These words do not immediately respect the Blessings of another World, but are spoken by the Prophet of the Gospel State, and the Blessings then to be enjoyed by them that love God, *Rom.* 8. 28. For all the Prophets, say, the (c) Jews, prophesied only of the days of the Messiah, but as for the World to come, or the state of things then, (as it is written) eye hath not seen, O God, besides thee; where the Gloss adds, *The eyes of the Prophets could not see these things.* Hence the Apostle adds in the following Verse, *But God hath revealed them unto us by his Spirit;* whereas our future Happiness is not yet revealed, saith *St. John*, 1 *John* 3. 2.

Ver. 11. Εἰ μὴ τὸ πνεῦμα τοῦ Θεοῦ, but the Spirit of God. These words accord with those of the Book of Wisdom, Thy counsel who hath known, except thou give wisdom,

(a) *Contr. Celsum.* D.

(c) *Did'ō te agis pñd' mōthō*, *h' tōn tē autō sympleōn*, *h' d' dōmōn*, *te tē dōdō hē te dōdō hē lēgen pñd' hō*
μεθα. - Photius. (c) *Lipsh. in locum.*

46) Light-finish locum.

and send thy Spirit from above, which knoweth and understandeth all things, Chap. 19. v. 11, Whence it seems plainly to follow,

1st, That the Holy Spirit is Omniscient, as knowing all things, even the deep things of God. Wisdom is a loving Spirit, and will not acquit a Blasphemer of his words; for God is witness of his Reins, and a beholder of his Heart, and a hearer of his Tongue: For the Spirit of the Lord filleth the World, and that which containeth all things hath the knowledge of the voice, Wisd. 1. 6, 7.

2^{ly}, That the Holy Spirit is with God, and in God, even as intimately as the Soul is in the Body, according to those words of the Book of Wisdom; She is μέλα σὺ with thee, an assessor of thy Throne, and was present with thee when thou madest the World, Wisd. 9. 4, 9.

m Ver. 13. Πνευματικά πνευματικοῖς συζητοῦντες, comparing spiritual things with spiritual;] That is, saith Mr. le Cl. speaking spiritual things to spiritual men. But where doth συζητῶν signify to speak, or why doth he limit what is spoken to the spiritual man, since the Apostles spake as well to the unbelieving Jew, and Gentile, as to the spiritual Man? And how doth it appear that ἀνθρώπου Man is here to be understood, because it follows in the next Verse, rather than πνευματικά things, which is understood in the immediate foregoing words? The Interpretation of the Fathers is much more probable, viz. we speak these things in the words taught by the Holy Ghost, (d) comparing the things which were writ by the Spirit of the Old Testament, with what is now revealed to us by the same Spirit, and confirming our Doctrines from them. Moreover, from this and the preceding Verses, as also from the following, it is exceeding evident that the Apostles spake, and writ by Inspiration of the Holy Ghost, as did the Prophets of old time, and delivered only those things as from God, which God revealed to them by the Holy Spirit, according to those words of St. Peter, We preach the Gospel to you by the Holy Ghost sent down from Heaven, 1 Pet. 1. 12.

n Ver. 14. Ψυχικός άνθρωπος, the natural man.] By the natural Man, saith Mr. Cl. is not here means the Man that makes use of nothing but Reason; but the Man that is wholly devoted, and enslaved to earthly things, and entirely taken up with the Concernments of this Life, like a brute Creature. The opposition made here between spiritual and animal things, saith he, plainly proves what I have said.

Whereas there is not a word spoken of ψυχικά, animal things, in the whole Chapter, but only an opposition betwixt ψυχικός the natural or animal, and πνευματικός spiritual Person, whom I shall prove to be a Person endued with a spiritual Afflatus, and by that confound his Notion. That the Natural Man here is the Man who rejects Revelation, and admits of no higher Principle to judge of things by, but Philosophy, and Demonstration from the Principles of Natural Reason, or in the words of (e) Porphyry, ἡ κατὰ τὸ λογισμὸν πειθεὶς αἰσιν καὶ λόγῳ, of Persuasion to be found out by a rational Deduction, is the express Assertion of (f) Theodoret, (g) St. Chrysostom, Photius, Oecumenius, and (h) Theophylact upon the place; they therefore thought the word would bear this sense; and evident it is to any one who considers the Chain of the Apostle's Discourse from Chap. 1. 17. to the end of this Chapter, that this must be the sense; for v. 17. he begins to declare he preached the Gospel, καὶ ἐν σοφίᾳ λόγου, not ἐν wisdom of words, or human wisdom, here v. 1. that he did it not κατὰ ὑποφύλαξιν λόγου ἢ σοφίας, with excellency of speech or humane wisdom; there the Persons which reject the Gospel are σοφοί, the wise men of the world; the 19, 20, 21. v. stiled σοφοὶ κατὰ σάρκα, wise men according to the flesh; the Greeks, that seek for wisdom, v. 22. they who esteemed it foolishness are the same Greeks, v. 23. here it is the ψυχικός natural Man who receives it not, and to whom it is foolishness. Who therefore sees not that the Natural Man is the same with the Wise Man, the Disputer, the Philosopher, the Greek there? There the Gospel rejected by them for want of this Wisdom, and accounted foolishness, is indeed the Power of God, and the Wisdom of God, v. 24. Here it is the Wisdom of God in a mystery revealed to the Apostles by the Spirit, v. 7, 10. i. e. the Spirit, not of the World, or of Human Wisdom, but the Spirit they had received from God, that they might know it, v. 12. and therefore they delivered it not in the words of human wisdom, in which the Greeks gloried, and which they sought for in the Gospel, but in words taught them by the Holy Ghost. v. 13. when then it follows, But the natural Man receives not τὰ τῶν πνευματικῶν the things of the Spirit, must he not be the Man who receives not the things taught by the Revelation of the Holy Ghost? The Opposition which he bears to the πνευ-

(d) Ἐχομεν δὲ τὴν παλαιὰν διαθήκην μαρτυροῦν, καὶ δι' ἐκείνης τὴν μαρτυρίαν βεβαιούμεν. Theodoret.

(e) De Abst. l. 1. § 1.

(f) Ψυχικὸν καλεῖ τὸ μόνον τοῖς οἰκείοις ἀρκούμενον λογισμοῖς, καὶ τὸ πνευματικὸν διδασκαλίαν καὶ παραδείγματα. Theodoret.

(g) Ψυχικός ἐστὶν ὁ τὸ πᾶν τοῖς λογισμοῖς τοῖς ὑποφύλαξιν δίδως, καὶ μὴ νομίζων ἀναδεῖν τίνα δόξαν. Chrysost.

(h) Τὸν μὴ διὰ τῆς δεχομένου μήτε νομίζοντος ἀναδεῖν δόξαν βουδόμενος. Theophyl.

μαρτυρῶν, the Man who hath this Wisdom revealed to him by the Spirit of God, demonstrates this to be the sense.

- o Ibid. Οὐ διὰ λόγου, &c. he received not the things of the Spirit of God.] But counts them foolishness, Chap. 1. 23. when propounded to him, because he doth not see them proved from Principles of Natural Reason, by Philosophical Deductions, which is the wisdom he seeks after, v. 22. Hence again it is evident he is the Greek, and not the Sensual Person.

- P Ibid. Οὐ διὰ λόγου γινώσκοντες, he cannot know them.] viz. By that Wisdom which alone he will be conducted by, because they are spiritually discerned, or by the Revelation of the Spirit, for being Mysteries, they are not knowable by Human Reason, till God is pleased to reveal them.

Note also, That the Apostle doth not here discourse of the Inability of an Heathen to understand the sense of any Revelations discovered to him, for how then are they to be discovered to him? but only of his Inability to find out, and originally come to the knowledge of them by the meer Light of Reason; and from the denial of this, he infers the necessity of a Supernatural Revelation, that the hidden Wisdom of God may be made known to the World. Nor doth he say, that the Natural Man cannot understand these Revelations when discover'd to him, because he wants further means to do it, but only that he cannot know them before they are discovered by the Revelation of the Spirit; and that he will not then receive them, because they are not taught him, as the Wisdom of the World is, by deductions from Principles of Human Reason. The Jew, saith he, admits of Revelation, and so he only doth require a Sign to prove this Revelation; but the Greek seeks after Human Wisdom, and because he finds not that in our way of preaching, he will not receive the Revelation, though it be confirmed by Demonstration of the Spirit and of Power.

- q Ver. 15. Ἀναρρίπτει, judgeth all things.] The Passive ἀναρρίπτεισθαι is rendred discerned in the foregoing Verse, and so should have been rendred here; and the Active, searcheth or discerneth, as Acts 17. 11. and here Chap. 10. 25; 27. & 14. 24. So *Iren.* l. 4. c. 66. *Hic examinat omnes, a nemine autem examinatur.*

Πνευματικός here, and in other places of this Epistle, is not the Man who is adorn'd with the Fruits of the good Spirit, much less, as Mr. Cl. suggests, the Man who relishes, or is affected with the Spiritual Doctrines of the Gospel, but (i) ὁ τὸ πνεῦμα ἔχων ἰσχυρῶς the man who is endued with a spiritual Afflatus, and hath those gifts of the Spirit which are stiled the Word of Wisdom, and of Knowledge, Chap. 12. 8. for (1.) he is the Man who speaks in demonstration of the Spirit, v. 4. the wisdom of God in a Mystery, v. 7. to whom God hath revealed it by the Holy Spirit, v. 10. that he might know the things that are freely given us of God, v. 12. and who speaks of them in words taught by the Holy Ghost, v. 13. and who by this Revelation of the Spirit hath the mind of Christ made known to him, v. 16. who speaks πνευματικῶς, by the Spirit of God, and by the Holy Ghost, Chap. 12. 3. Such were the Prophets in the first Age of the Church, who by this Afflatus performed all Sacred Offices in the Church, before they had staled Church Officers among them. See Note on 1 Cor. 14. 32. Whence the Apostle saith, If any man be a Prophet among you, or spiritual, let him know (i. e. acknowledge and discern by his Spiritual Afflatus) that the things which I write unto you are the Commandments of the Lord, 1 Cor. 14. 37. And to those Prophets he writes thus, Brethren, if any man be overtaken with a fault, you that are spiritual restore such a one in the spirit of meekness, Gal. 6. 1. See the Note there. This is the constant Notion of the Spiritual Man in (k) *Irenaeus*, who speaking of those Men who had the Prophetical Gifts for the Edification of the Church, saith, they are Men whom the Apostle stiles Spiritual. When afterwards Church Governors were appointed, they seem to have been chosen out of these spiritual Men, or to have had for a time together with their Ordination this Gift, which therefore he stiles the Gift of Truth. And from whom, saith he, the Truth is to be learned by others. If the Church of Rome would from this Chapter gather the Infallibility of their Doctors met in Council, let them shew it by their Spiritual Gifts, or exhibit Charismata Veritatis, as (l) *Irenaeus* speaks.

(i) Theod.

(k) Perfectos dicunt eos qui acceperunt Spiritum Dei, & omnibus linguis loquuntur per Spiritum Dei; quemadmodum & multos audivimus fratres in Ecclesia Prophetica habentes Charismata, & per Spiritum universis linguis loquentes & abscondita hominum in manifestum producentes ad utilitatem, & mysteria Dei enarrantes, quos & Spirituales Apostolus vocat, secundum participationem Spiritus existentes spirituales. L. 4. c. 75.

(l) Eis qui in Ecclesia sunt Presbyteris obedire oportet, his qui successionem habent ab Apostolis, qui, cum Episcopatus successionem, charisma veritatis certum, secundum beneplacitum Patri acceperunt. L. 4. c. 43. Fossus Deus in Ecclesia, 1^o Apostolos, 2^o Prophetas, 3^o Doctores, ubi igitur Charismata Domini posita sunt ibi discere oportet veritatem. Ibid. c. 45.

CHAP. III.

Verse 1. **A**ND I, brethren, [though I speak the highest Wisdom among them that are perfect, yet] could [I] not speak unto you as to spiritual [Persons,] but as unto carnal, [by reason of those fruits of the flesh which still abide in you, v. 3. and your affection to those who are only wise according to the flesh, Chap. 1. 28. and] even as unto Babes in Christ.

2. I have fed you with milk, [the Principles of the Doctrine of Christ, Heb. 5. 12, 13. & 6. 1. See 1 Cor. 15. 2, 3.] and not with meat, [the higher Doctrines of Christianity,] for hitherto, [or, then] ye were not able to bear it, neither yet now are ye able.

a 3. For ye are yet a carnal; for whereas there is [yet] among you envying, and strife, and divisions, [which are the works of the flesh, Gal. 5. 20, 21.] are ye not carnal, and walk as Men [who have little of the Spirit in you? See Note on Chap. 9. 8.]

4. For while one saith [in opposition to each other,] I am [the Disciple] of Paul, and another, I am of Apollos, are ye not carnal?

5. Who then is Paul, and who is Apollos? [not Authors of your Faith,] but [only] Ministers by whom ye believed, [which Faith also they wrought in you,] even as the Lord gave [his Gifts] to every Man, and his Blessings on their Labours.

6. I have planted [the Gospel among you,] Apollos watered [the Seed sown;] but God [only] gave the increase [of it.]

b 7. So then, neither is he that planteth, [to be esteemed as] any thing, nor he that watereth, b but [the glory of all must be ascribed to] God that giveth the increase.

c 8. Now he that planteth, and he that watereth c are one, [in their design and ministry,] and every man [of them] shall receive his own reward, [from that God whose workmen they are;] according to his own labour.

9. [I say, according to his labour;] For we are labourers together with God, [his Grace assisting us:] ye are God's husbandry, ye are God's building.

d 10. According to the grace of God which is given unto me, as a wife d master-builder, [assisted by Divine Wisdom,] I have laid the foundation, [Jesus Christ, and him crucified, 1 Cor. 2. 2.] and another [coming after me] buildeth thereon. But let every man take heed how he buildeth thereupon.

e 11. For other [true] foundation can no man lay, than that [which] is laid [already by me,] which is Faith in Jesus Christ.

12. Now if any man build upon this foundation, gold, silver, precious stones, [i.e.

sound Doctrine, which will bear the trial of the fire;] wood, hay, stubble, [Human Eloquence and Wisdom, Legal Rites, and Judaical Traditions, which will be abolished and vanish away;]

13. Every man's work shall be made manifest; e for the day [of Christ's Advent to destroy the Jewish Temple, Church, and Nation,] shall declare it, because it shall be [Gr. it is] revealed by fire; [i. e. to be attended with great tribulation, Matth. 24. 21. πυρός μετ' ἀνεσπουδίου, with burning for trial, 1 Pet. 4. 12.] and the fire shall try every man's work of what sort it is, [whether it be gold or silver, to abide the fire; or hay and stubble to be consumed by it;]

14. If any man's work abide which he hath built thereupon; [as sound Evangelical Doctrine will, suffering nothing by, but being confirmed by the Conflagration which shall burn up the Jewish Oeconomy;] he shall receive a reward; [be approved as a wise builder, and shall be eminently preserved from the Evils of that Day of Trial, Matth. 24. 13.]

15. If any man's work shall be burnt, [as theirs must be, who build upon the foundation Legal Observances and Judaical Rites, for they must perish with that Church, and Temple which is the foundation of them,] he shall suffer [the] loss [of all his labour,] but he himself shall be saved, f yet so as by fire; f [i. e. not without great hazard and difficulty, as one snatch'd out of the fire.]

16. [Moreover, to pass from their false Doctrines, to the evil effects of them in your divisions:] Know ye not that ye [Christians] are the Temple of God, and that the Spirit of God dwelleth in you, [the Christian Church, as the Schechinah did in the Temple?]

17. If [then] any man g defile the Temple of God, [by dividing that Church which is his Temple, and in which one and the same Spirit dwells, into parts and factions,] him shall God destroy; for the Temple of the Lord is holy; [and therefore not to be profaned by those divisions which render you carnal, 1 Cor. 3. 1, 3.] which Temple ye are.

18. [And because you break into these Divisions on the account of, or, are taught these practices by the Philosophers of this Age; Men in whom you glory for their Eloquence and Wisdom;] Let no man deceive himself, h if any man among you seemeth to be h wise in [the wisdom and learning of] this world, let him [embrace that Gospel and Doctrine of Christ, which the World calls foolishness, and so] become a fool [to them] that he may be wise, [according to the wisdom of God, 1 Cor. 1. 24, 25.]

19. For

19. For the wisdom of this world is foolishness with God; for it is written, [Job 5. 13.] He taketh the wise in their own craftiness; [causing one Sect of Philosophers to destroy what another stablished; and so shewing the uncertainty and vanity of their pretended wisdom.]

20. And again, [Psal. 94. 11.] the Lord knoweth the thoughts [and machinations] of the wife, that they are vain.

21. Therefore let no man [so] glory in men, as to be induced by their esteem of them to rend or divide the Church, or to indulge to those vile Practices which corrupt

the Temple of God,] for all things [or persons] are yours, [as being appointed for your service.]

22. Whether Paul, or Apollos, or Cephas, [they have received their Apostleship for your sakes; or the world, [as being made for you,] or life, or death, or things present, or things to come, all are yours, [as being all designed for your good.]

23. And you are [only] Christ's, [who is your head] and Christ is God's; [or of God, having as Mediator, his Commission and his Power from him; and acting all things to his glory.]

Annotations on Chap. III.

a Verse 3. **Σ** *Αρνηοί, carnal.*] This word being here plainly applied to the Works of the Flesh, seems to imply that the Spiritual Man opposed to him, should signify the Man endued with the Fruits of the good Spirit, or who walking in the Spirit, not fulfilling the lusts of the flesh, Rom. 8. 1, 4. Gal. 5. 16. And thus the Greek Interpreters do understand these words; hence noting, that it is possible for Men to have great Gifts, as the Corinthians had, and yet be carnal. Yet (a) Irenaeus interprets the words thus, That they were carnal, because the Spirit of the Father did not rest upon them, i. e. because he being the Spirit of Love and Union, would not abide with them when they indulged to Envy, and Divisions, or be unto them a Spirit of Instruction; and according to this Interpretation, he must deny them to be Spiritual, as the word signifies one who enjoys some Spiritual Gift; and receives some illumination from him. Whatever be the sense, it must be noted that the Apostle doth not here stile them Carnal, in that worst sense in which the Carnal Person is represented as one who is not subject to the Law of God, neither indeed can be, Rom. 8. 7, 8. and therefore can do nothing pleasing to God; and as it wholly doth exclude us from any interest in Christ, Gal. 5. 24. for he allows them to be Babes in Christ; v. 1. But as it imports Men, through the too great prevalency of their Carnal Appetites lusting against the Spirit; still subject to such things as shew'd some strong remainders of a Carnal Mind in them.

But yet one great Difficulty remains scarce observed by any Interpreter excepting Cretellius, viz. how the same Corinthians could be such Babes in Christ, and have such need

of milk, and not of meat, and yet be enriched in all utterance and knowledge, 1 Cor. 1. 5. and abound in faith, utterance, and knowledge, 2 Cor. 8. 7.

I answer that these Encomiums must be restrained to some few of them, who were their extraordinary Church Officers, and enjoyed this Faith and Knowledge for the Instruction of the Rest, and then, notwithstanding this, it may be true that the Apostle could not write to the generality of them as such, but rather as to Babes in Christ. Or, (2.) This Faith, Utterance and Knowledge must be restrained to the Gift of Miracles, of Tongues, and the Interpretation of them, which might be given for the Confirmation of the Gospel, and the good of others, to them who were not Spiritual in the best sense, but of very small proficiency in the saving Fruits of the good Spirit. Hence we find them puffed up on the account of these Gifts, envying others who had them in an higher measure, and abusing them to vain Ostentation and Confusion in the Church, and not to Edification, which things sufficiently evidence they were but Babes in Christ.

Ver. 7. *Αλλὰ Θεός, but God, &c.*] Whence it is evident that there can be no cause why you should run into Factions about, or desire to be named from them, who have no excellency but from God, and do nothing but by his assistance.

Ver. 8. *Εν ἑστί, are one*] *Κατὰ τὴν διακονίαν, according to their Ministry, faith* (b) *Gleimms Alex.* as being God's Ministers in this Dispensation; or, *ἐν τῇ αὐτῇ ἐκκλησίᾳ, as having both received their different Gifts from the same Spirit, it being one and the same Spirit who divideth to every man his will,* 1 Cor. 12. 11.

Ver. 10. *Ἀρχιτέκτων, a Master-builder.*] So the d

(a) Nondum autem Spiritus Patris requisivit super vos propter vestram infirmitatem. L. 4. c. 75.

(b) Strom. 1. p. 272. D.

Jews call their wise men **בְּנֵי אֲרָכָה** *Architecti*. See *Buxtorf. Lex. Talm.* p. 318. which Metaphor the *Apostle* here uses.

e Ver. 13. *Ἡ δὲ ἡμέρα διαώσεται, for the day will declare it.*] Here observe,

1st, That a day absolutely put, doth often signifie a day, or a time of Punishment; so they that come after him shall be astonished at his day, Job 18. 21. *The Lord shall laugh at him, for he seeth that his day is coming*; Psal. 37. 13. *Remember, O Lord, the Children of Edom, what they did in the day of Jerusalem*; Psal. 137. 7. *So the day of Midian*, Isa. 9. 4. *Wo unto them for their day is come, the time of their visitation*, Jer. 50. 27.

2^{ly}, That in like manner the day here mentioned, is the day of our Lord's coming to destroy the unbelieving Jews, to burn their Temple, and to destroy the Jewish Economy, will appear probable from the Description of that day, as a Refiner's fire, Mal. 3. 2, 3. & 4. 1, 2. Joel 2. 1, 13, 30, 31. And as the fire of an Oven, burning up the Chaff and Stubble; for, *behold, the day of the Lord cometh that shall burn as an Oven, and all the proud, and all that do wickedly, shall be as stubble, and the day that cometh shall burn them up.*

But whether we understand these words of that day, or any other day of Judgment, this is certain that the *Apostle* cannot be here supposed to speak of the Roman Purgatory fire; (1.) Because the Fire the *Apostle* speaks of, as (c) *Origen* hath noted, is not *πῦρ ὑλικὸν καὶ αἰσθητὸν, ἀλλὰ τεσπολογικόν*, fire properly, but metaphorically so called, as appears from these words, *he shall escape as by fire*. (2.) Because this Fire is to try every man's work, Paul, and Apollos's, as well as theirs who built on the foundation hay and stubble; and sure they will not say Paul and Apollos went to Purgatory. (3.) This Fire shall try every man's work of what sort it is: Now Purgatory fire doth not try every man's works, but punish them for them.

f Ver. 15. *ὡς διὰ πύργου, as out of the fire.*] To be saved out of the fire, is a Proverbial Speech concerning them that escape with great danger out of a Calamity; so it is used in the Old Testament; *I have plucked them as a fire-brand out of the fire*; Amos 4. 11. *Is not this a brand pluck'd out of the fire?* Zach. 3. 2. And in the New, Jude 23. *Others save with fear, plucking them out of the fire.* So L. *Amilius* in (d) *Livy* saith, *He escaped the popular flame half burnt*: The Interpretation of Sir Norton Knatchbull, *He shall be saved, but so as that he pass through the fire of Persecution with Constancy to the Faith*, accords well with *Christ's* words, Matth. 24. 13. but not with the use of this Proverbial Expressi-

on. Now hence 'tis evident, that the *Apostle* speaks not of the *Gnosticks*, who denied the Resurrection, 1 Cor. 15. 14, 17. and so believed in vain, and taught that *Christ* might be denied with the Mouth in the time of Persecution, and so were then ashamed of him, and also were abominably filthy both in Doctrine and Manners; for of such the *Apostle* would not say, *They should be saved, yet so as by fire*; but as Jude and Peter do, they are of old ordained to condemnation, their judgment lingreth not, and their damnation doth not slumber, Jude 4. 13. 2 Pet. 2. 3.

Ver. 17. *Εἰ τις ἐκ τῶν ὑμῶν ὁ θεὸς φθείρει, if any man corrupt the Temple of God.*] I have in the Paraphrase followed the common Interpretation of these words, but the like words used Chap. 6. from v. 15.—19. by way of dehortation from Fornication, and 2 Cor. 6. 16. from Communion with Heathens in their Idolatrous Rites, and evil Practices, and by way of Inducement to cleanse our selves from all filthiness of flesh and spirit, Chap. 7. 1. more naturally incline us to refer these Verses to the Corrupting of the Temple of God, by filthiness of the Flesh, Uncleannefs, and Fornication, or by filthiness of the Spirit, i. e. Idolatrous Practices; both which the *Corinthians* did. See the Note on 1 Cor. 7. 1. and then the Connexion will run thus, I have declared you to be a building of God, v. 9. as being built up together for an habitation of God through the Spirit, Eph. 2. 22. If therefore you do not keep this Temple of God holy, but corrupt it by joyning the Temple of God with Idols, 2 Cor. 6. 16. or profane and defile it by Uncleannefs and Fornication, you may expect that these Sins by which God's Temple is destroyed, should end in your own Ruine and Destruction.

Ver. 18. *Σοφὸς ἐστὶν ἐν τῷ αἰὶνι τὸ τοῦ θεοῦ, be wise in the wisdom of this world.*] That the *Corinthians* were induced to eat things offered to Idols in the Idol Temples by men pretending to great knowledge, See Chap. 8. 1, 2. That they also introduced among them the Doctrine of the lawfulness of Fornication, See Note on Chap. 5. 1. on Chap. 6. 16, on Chap. 7. 1. And to this sense of the two last Verses agree the Descants of the *Ancients*, who say the *Apostle*, v. 17. begins to speak *ἐπὶ τοῖς πεπορνδιασμένοι* of him that had committed Fornication, Chap. 5. 1. and against them *qui turpiter viventes corpora sua violando corrumperunt*, who, by filthy Practices had corrupted their Bodies, and violated the Temple of the Holy Ghost: These Teachers seem to have been the *Nicolaitans*, who received their Doctrines from the *Philosophers*.

Ver. 21. *Ἡ γὰρ ἡμῶν ἐστί, all are yours.*] The Jews believed that the World was

made for them, and that God despised the *Gentiles*, and looked upon them as nothing when he made it, 2 *Esd.* 6. 55, 59. The *Apostle* on the contrary affirms, the World was made for the *Gentiles* converted to the Christian Faith: And adds, that the *Apostles* had received their Gifts and Authority for their sakes, that if Life were continued to them under continual Perils, it was for their furtherance and joy in the Faith, *Philip*. 1. 25. or if we, saith he, be always given up to death, so that death worketh in us, it is that life may work in you, 2 *Cor.* 4. 11, 12. for we suffer all things for you, v. 15. 2 *Tim.* 2. 10. that things present, the Pressures they now suffered; and things to come, the Prosperity and Adversity they might afterwards be subject to, were for their sakes; for whether we be afflicted, it is for your Consolation and Salvation, or whether we be comforted, it is for your Consolation and Salvation, 2 *Cor.* 1. 6.

k Ver. 23. *Xeists ὁ Θεός, and Christ is God's.* Here the Socinians cry out, *Vide hic discrimen*

inter Deum & Christum; See here the difference betwixt God and Christ. Hence it appears, saith *Crellius*, that Christ is in no wise God most high, as having another above him, as his head, on whom he depends, and from whom he is here manifestly distinguished.

But the *Fathers* thought not so, who say Christ is of God *ὡς πατριον ἑαυτοῦ, ὡς ἀντι-ἀρχον ἢ Πατέρα*, as being begotten by him before all Ages, and having him for his Father, *ἔκ αὐτοῦ γεννηθῆναι καὶ τὸν Θεόν*, as receiving the Divine Nature from him. Others grant this of Christ as Mediator betwixt us and God, in which sense he performing that Office as Man, or by virtue of his Human Nature, in which alone he could be a Prophet sent from God, or offer up himself to the Death for us, or intercede in our behalf, or be exalted to the Right hand of God, to be a Prince and a Saviour. He therefore was exalted thus to the glory of God the Father, and so depended on him in the exercise of that Office. See Note on 1 *Cor.* 11. 3.

CHAPTER IV.

Verse 1. [WE are yours, I say, yet,] Let a man [also] so account of us, as of the Ministers of Christ, and Stewards of the Mysteries of God; [i. e. of those Revelations of the Gospel which are stiled Mysteries, as not being before revealed to the World. See Note on Chap. 2. 2, 7.]

2. Moreover, it [chiefly] is required in stewards, that a man [taking that Office up-on him], be found faithful.

a 2. But [whether it be thus, or not,] with me it is a very small thing a that I should be judged of you, or of man's judgment; yea, I judge not my own self; [so as to acquiesce in that judgment.]

b 4. For I know nothing [of unfaithfulness] by my self, b yet am I not thereby justified [at God's Tribunal,] but he that [further] judgeth me is the Lord.

c 5. Therefore c judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, d and will d make manifest the counsels of the heart, and then shall every man have praise of God.

e 6. And these things, brethren, e I have in a figure transferred to my self, [one rude in speech, but not in knowledge, 2 *Cor.* 11. 6.] and to Apollos, [a man of eloquence, and wisdom, Acts 18. 24.] for your sakes, that you might learn in [the example of] us, not to think of [other] men above that which is written; [viz. that we are only Ministers of Christ by which ye believed, Chap. 3. 5.] that no one of you be puffed up for one against

another, [because of the different Gifts vouchsafed to them.]

7. For f who maketh thee [what Doctor so- f ever thou art,] to differ from another? and what [Gift] hast thou, which thou didst not receive [from God?] Now if thou didst receive it, why dost thou glory, as if thou hadst not received it [from him?]

8. Now g ye [Corinthians] are full [of g secular wisdom]; now ye are rich, [both in Wealth and in Spiritual Gifts, 1 *Cor.* 14. 26.] ye have reigned as Kings, [flourishing in the enjoyment of these things in all tranquility and honour,] without [any want of] us; and I would to God ye did reign [indeed, and not in conceit only]; that we also, [poor, persecuted, and despised Apostles,] might reign with you.

9. For I think that God hath set forth us, the Apostles, last, [i. e. as the last, or the Meridian Gladiators,] as it were [Men] hap- pointed unto death; for we are made a spectacle to the world, and to angels, and to men.

10. We are [counted as] fools for Christ's sake, but ye [who flourish in your eloquence, and wisdom are accounted,] wise in Christ; we are weak, [as to bodily presence, 2 *Cor.* 10. 10. and bodily infirmities, 1 *Cor.* 2. 3. 2 *Cor.* 12. 9. and made still weaker by our continual Wants and Persecutions,] but ye are strong, [and lusty,] ye are honourable, [for your gifts and wisdom, which have gotten you a great name, and reputation among others,] but we are despised, [or in disgrace, every where.]

11. Even

11. Even to this present hour, we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place; [*or are in no certain condition.*]

12. And labour, working with our own hands; being reviled, we bless; being persecuted, we suffer it; [*or, we bear, as weak persons, who know not how to escape, or help our selves.*]

13. Being defamed, we intreat; we are i made as the i filth of the world, and [*are as*] the off-scouring [*or refuse*] of all things to this day.

14. [*But though I thus speak of your glorying in these things, with the neglect of us, v. 8.*] I write not these things to shame you, but, as my beloved sons, I warn you, [*to behave your selves hereafter more like dutiful Children towards me.*]

15. For though you have ten thousand k instructors in Christ, yet have you k not many Fathers; [*indeed not any besides me.*] for in Christ Jesus I have begotten you through the Gospel.

16. Wherefore, I beseech you, be ye followers of me; [*adhering to the Doctrine received from me, and walking as I do, and teach, v. 17.*]

17. For this cause have I sent unto you—Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which are in Christ, as I teach every where in every Church.

18. Now some [*among you*] are puffed up as though, [*because I have sent Timothy to you,*] I would not [*my self*] come to you;

19. But I will come to you shortly, if the Lord will, and will know, [*and examine,*] not the speech [*and eloquence,*] of them which are puffed up, but the power [*and spiritual authority which attends their preaching, whether that be equal to the power God hath given us for edification.*]

20. For the Kingdom of God is [*confirmed, and propagated,*] i not in [*and by the wisdom of*] word, but in [*and by the*] power [*of the Spirit; which if they want, they cannot be sent from God, as we are.*]

21. What will you? shall I come unto you m with a rod, [*inflicting punishments upon you,*] or [*will you so reform that I may come unto you in love, and in the spirit of meekness?*]

Annotations on Chap. IV.

a Verse 3. **I** Να ὑπ' ὑμῶν ἀνακρινῶ, that I should be judged of you.] Not that he was unconcerned, whether the *Corinthians* had a good esteem of him, or not; the contrary is evident from the whole drift of his *Epistles*, in which he labours to convince them of the truth of his Doctrine, and of his sincerity in the discharge of his Office, and rejoiceth greatly in their Affection to him, 2 *Cor.* 6. 13. & 7. 14. 15. & 8. 24. His meaning only is, that their Judgment is little to him, in Comparison of the final, and unerring Judgment of the Lord.

b Ver. 4. Οὐκ ἐν τῷ κόσμῳ δέδικαιμαι, yet am I not thereby justified.] Here also the *Apostle* doth not intend to say that he, and others, could have no good Assurance of their present justification and favour with God, from the testimony of an upright Conscience, which, saith *St. John*, gives confidence with God, 1 *John* 3. 21. for then farewell all Joy and Comfort in this World. He doth himself assure us, That their rejoicing was this, even the testimony of their Conscience, that in simplicity and godly sincerity they had their conversation in this world, 2 *Cor.* 1. 12. He adviseth all men to approve their actions to themselves, and then, saith he, they shall have rejoicing in themselves, and not in another, *Gal.* 6. 4. his meaning therefore is, That our final justification, or Absolution from Con-

demnation, depends not on the Judgment which we pass upon our selves, but upon that which God, the righteous Judge, will pass upon us at the last. Here also note in *St. Paul* another sense of *Justification*, as it relates to our Absolution from Condemnation, and our Approbation as Righteous at the last day, which will be, faith he, according to our Works, 2 *Cor.* 5. 10. and our Fidelity in Execution of the Trusts committed to us, v. 2.

Ver. 5. Μὴ πρὸ καιρῷ τι κρινέτε, judge nothing before the time.] The *Apostle* doth not here condemn all Judgment, Civil or Ecclesiastical, of any Person's deeds or words, or bid us suspend our Judgment of things occurring to our Senses, till the Day of Judgment, but only forbids our Censures of things uncertain, of which no righteous Judgment can be passed, because we cannot be certain of the truth of that Judgment, and of things which it belongs not to us to judge of.

Ibid. Ὅς φανερώσιν τὰς βουλὰς τῶν καρδιῶν, who will make manifest the counsels of the hearts.] Hence note, That *Jesus Christ* must have the Knowledge of the Secrets of the Hearts of all Men subject to his Judgment, and so must be that God who alone knows the Hearts of all Men, 1 *Kings* 8. 39. and is alone the Searcher of all hearts, 1 *Chron.* 28. 9.

to give every man according to his ways, and according to the fruit of his doing, Jer. 17. 10. and therefore Christ expressly ascribes this Knowledge to himself, by saying, *All the Churches shall know that I am he which searcheth the reins and the hearts, and I will give to every one of you according to your works*, Rev. 2. 23.

^e Ver. 6. Μετεχηματισα, *I have in a figure transferred.*] This seems not to refer, as most Interpreters conceive, to what the Apostle had said Chap. 1. 12. viz. their saying, *I am of Paul, I am of Apollos, I of Cephas*, for here is nothing said of Cephas, but it refers to what he had said Chap. 3. 5, 6, 7, 8. that Paul and Apollos were only Ministers by whom they believed; that therefore neither Paul nor Apollos were to be look'd upon as any thing, they doing nothing but by the Grace given them by that God, to whom therefore the whole Praise was due for the success of all their Labours. And this Scheme of Speech I have used, saith he, touching myself and Apollos, instructing you not to think highly of other Doctors among you, who have done less for the promoting your Faith than we have done.

^f Ver. 7. Τις σε διαφέρει; *who maketh thee to differ?*] The Apostle manifestly speaking here of those Gifts of the Spirit which were immediately infused without Human Industry, and were dispensed by God, and by his Spirit, according to his good pleasure, 1 Cor. 3. 5. & 12. 11. it cannot be hence argued that no Man doth any thing to make himself differ from another, in any Virtue, or pious Dispositions. For to what purpose are Men continually exhorted, and stirred up by powerful Motives to all Christian Duties, and particularly to excel in Virtue; if these Exhortations and Motives are not proposed to engage them to exercise these Christian Vertues, to choose the good, and refuse the evil? and if one Man, upon consideration of these Motives, doth choose to live a Pious Life, whereas another is not by the same Motives prevailed on so to do, doth he not differ from another by virtue of that choice? And though the Grace of God by way of excitation worketh in us thus to will, yet since our Faculties do first deliberate upon, and then comply, and choose to do that thing to which this Grace excites us; if to consider, be to differ from him that does not so, and to comply with, and embrace the Call of God, be to differ from him who complies not with the same Call, it must be

certain, that as God's Grace preventing and exciting, forty Faculties co-operating, tend to make me differ from another, though having also these Faculties from God, the Action may be well ascribed, and the whole Glory of it must be due to him.

Seeing then no Act of Vertue, and no good habit is produced in us without a frequent and manifold Co-operation of our own Faculties to the same Action and Habit, whereas these Gifts of Tongues, Interpretation and Prophecy, were Gifts conferred upon Christians in the Primitive Times, without any such Co-operation of their Faculties, it cannot with like Reason be enquired of the former, as it may be of these Gifts, *who made thee to differ from another in them?* And though all ground, and even pretence of glorying, by this immediate infusion of these Gifts, is evidently excluded, yet the Apostles do themselves glory in those good Actions which they chose to do, 1 Cor. 9. 15, 16. 2 Cor. 1. 12. & 11. 20. and say to others thus, *Let every man try, and approve his own work, and then shall he have καυχημα rejoicing, or glorying in himself*, Gal 6. 4.

Ver. 8. Κεκορησμένοι εσε, ἐπαιτιοῦσθε, *ye are filled, ye are rich.*] All the ancient Commentators having noted in their Prefaces to this Epistle, that (a) Corinth was a City which abounded in wealth, and was full of Rhetoricians, and of Philosophers, and that hence arose their Disorders, Pride and Vain-glory, as well as from their Gifts; I thought fit in the Paraphrase to take notice of both.

Ver. 9. Ὅς ἐν θανάτῳ, *as men appointed unto death.*] Here the Apostle seems to allude to the Roman Spectacles τῶν θηριομαχίας ἀνδ' ἐχθρῶν, that of the (b) Bestiarii and the Gladiators, where in the Morning men were brought upon the Theater to fight with wild Beasts, and to them was allowed Armour to defend themselves, and smite the Beasts that did assail them; but in the Meridian Spectacle were brought forth the Gladiators naked, and without any thing to defend them from the Sword of the Assailant, and he that then escaped, was only reserved for slaughter to another day; so that these Men might be well called ἐν θανάτῳ, Men appointed for death, and this being the last appearance on the Theater for that day, they are said here to be set forth ἐξ ἁπτοῦ the last. Of these two Spectacles (c) Seneca speaks thus, *In the Morning Men are exposed to Lions and to Bears; at mid-day to their*

(a) Κορινθῶν μὲν πλεονεξίᾳ καὶ φιλοσοφίᾳ ἐκείνη, καὶ τῶν ἄλλων πάντων τῇ τῶν χρημάτων πολυτείᾳ. (b) Sen. l. 1. p. 26.

(c) Mene Lucanus & Ursis homines, mortifici Spectatoribus sui obijciuntur. Interspectores inter se jubentur obijci, & visor in aliam decinetur cadem; ceteris pugnantium mors est—quicquid ante pugnam est misericordia fuit, nunc, amissis pugna, neca homicidia sunt, nihil habent quo regantur, ad ictum totis corporibus expositi, nunquam frustra manum mittunt. Epist. 7.

Spectators, those that kill are exposed to one another; the Victor is detained for another slaughter; the conclusion of this fight is death. The former fighting compared to this was Mercy; here is only Butchery; they have nothing to cover them, their whole Body is exposed to every stroke, &c. Hence (d) Tertulian cites the words thus, *Puto nos Deus Apostolos novissimos elegit velut Bestiarios*; I think God hath chosen us Apostles last, as Men to be exposed to wild Beasts.

i Ver. 13. Πεινάζαρμα, & καθαίψμα.] These words which we render filth and off-scouring, do probably relate to the Sacrifices which the Heathens used for the lustration of a City. The Athenians, saith (e) Phavorinus, nourished some very base and refuse People, and when any Calamity or Plague beset them, they sacrificed them for the Purgation of the City, and these they called καθαίψμα. And (f) Suidas saith, they said of such a Man, Be thou our καθαίψμα, Redemption, our Propitiation, and then flung him into the Sea as a Sacrifice to Neptune. Hence (g) Origen saith, that our Lord giving up himself for the Propitiation of our Sins, was made much more than his Apostles καθαίψμα τῶ κόσμῳ, & πάντων καθαίψμα the Lustration of the World, and peculiar Sacrifice of all Men.

k Ver. 15. Οὐ πολλὰς Πατέρας, not many Fathers.] The (h) Masters of Traditions among the Jews called them Children whom they instructed in their Traditions; and the Targum upon Numb. 3. 1. observes, that Nadab and Abihu are called the Sons of Moses, because he had instructed them, for he who teacheth another, is, as it were, his Father. Thus the Disciples of the Prophets are called the Sons of the Prophets. So Jonathan, These are the names of the Sons of Aaron, the Disciples of Moses, and the Sons of Israel, who were called by his name. And so both (i) Irenæus and (k) Clemens Alexandrinus do observe, That they were called Fathers, who taught and catechised others; and they Sons, who were taught by them.

Ver. 20. Οὐκ ἐν λόγῳ, ἀλλ' ἐν δυνάμει, not in word, but in power.] It is propagated, saith Theophylact, διὰ σημείων τῇ δυνάμει τῷ Πνεύματι & γινώσκων, by Miracles done by the power of the Spirit; for to convince Men of the truth of it, saith Chrysostom, 'tis not enough to use fine words, but the Dead must be raised, the Devils cast out, and other mighty Wonders must be wrought, for by these things the Gospel is established.

Ver. 21. Ἐν ῥάβδῳ, with a Rod.] That the Apostles had power of inflicting Corporal Punishments on some who did oppose the progress of, or who notoriously offended against the Rules of the Gospel, is the Opinion of all the Ancient Commentators, who instance in the Death inflicted by St. Peter on Ananias and Saphira, Acts 5. 5, 10. the blindness inflicted by St. Paul on Elimas, 13. 11. the delivery of Hymeneus and Alexander, and the incestuous Person unto Satan, 1 Tim. 1. 20. 1 Cor. 5. 5. ὥς περ ἐν ῥάβδῳ, so as to chastise the body of them, saith Theodoret; ἵνα νόσῳ αὐτὸν τήξῃ, that he might macerate him with some Disease, say Chrysostom, Oecumenius and Theophylact; and so they interpret these words, Shall I come unto you with a Rod? that is, ἐν κολάσῃ, ἐν τιμωρίᾳ, with Punishments and Chastisements. And this sense will appear highly probable, if we consider these words of the Apostle, I write unto you being absent, lest being present I should use sharpness, according to the power God hath given me for edification, and not for destruction, 2 Cor. 13. 10. For that these words cannot be understood only of the Power of Excommunication common to him with others, we may learn from the same words, 2 Cor. 10. 8. where the mighty weapons of his warfare able to remove every height exalting itself against, and to captivate every mind to the obedience of Christ, and to avenge all disobedience, being premised, it follows, For should I boast exceedingly of the power God hath given me for Edification, and not for Destruction, I should not be ashamed.

(d) De Pudicitia, c. 14. p. 566.

(e) Ἐτρεφόν τινες Ἀθηναῖοι λίαν ἀγενεῖς καὶ ἀχρήστους, καὶ ἐν καιρῷ συμφορᾶς τινὸς ἐπελθεῖς τῇ πόλει, λοιμὸν λέγου, ἢ τοιοῦτον τίνος, ἔδυσαν τότε ἐνεκα τοῦ καθαρθῆναι τοῦ μιάσματος & οὗ καὶ ἐπωνόμαζον καθαίψμα; Πρὸς τὸ καθαρεῖσθαι πόλιν ἀνὴρ ἐκολισμῶν τινὰ ὃν ἐκαλεον καθαίψμα, &c. Arist. Plut. p. 24. & in Equit. p. 240.

(f) Πεινάζημα ἡμῶν γένε, ἥτοι σωτηρία, καὶ ἀπολύτρωσις, Suid. Vide Outram de Sacrif. l. 1. c. 22.

(g) Com. in Job. Tom. 13. p. 363. D. E.

(h) Galat. l. 1. c. 2 p. 5.

(i) Qui enim est ab aliquo edoctus verbo, filius docentis dicitur, & ille ejus. Pater. Iren. l. 4. c. 29.

(k) Πατέρας τῶν κατηχισάντων φάσκει. Clem. Strom. 1. p. 1.

C H A P. V.

Verse 1. **I**T is reported commonly, that there is fornication among you,

a and such fornication as is not a so much as **b** named among the Gentiles; [viz.] **b** that one should have his father's wife; [i. e. his step-mother.]

c 2. And **c** ye are puffed up, and **d** have not rather mourned, [for the Scandal of this great Offence, nor taken care,] that he that hath done this deed, [so reproachful to the Society of Christians,] may be taken away [and cast out] from among you, [as he ought to be.]

e 3. For I verily, as [being] absent in body, but **e** present [with you, Col. 2. 5.] in, [and by the] Spirit, [exciting me so to do,] have judged already, as though I were present, concerning him that hath so done this deed; [that he ought to be removed from your Body, and delivered up to Satan.]

f 4. [And therefore do command you] in the name of our Lord Jesus Christ, when ye are gathered together] in your Christian Assemblies,] and my spirit, [supplying my absence,] **f** with the power of our Lord Jesus Christ, [is present with you.]

g 5. To deliver such a one to [the buffetings of] Satan, for the destruction of the flesh, [so lascivient in him,] that the spirit may be saved in the day of the Lord Jesus.

h 6. Your glorying [in such a Doctor, or such Wisdom] is not good: Know ye not that [as] a little leaven **g** leaveneth, [and sowreth] the whole lump; [so such a Member continued among you, will defile the whole Body or Society?]

i 7. **h** Purge out therefore the old leaven, that ye may be a new lump; [forasmuch] as ye are [by your Christianity obliged to be] unleavened: for even Christ our Passover is sacrificed for us [Christians, and at that

Feast, all leaven was to be put away out of their houses, Exod. 12. 15.]

8. Therefore let us keep the feast, not with [the] old leaven [of our former uncleanness,] nor with the [Pharisaical] **i** leaven of **i** malice, and [deceitful] wickedness, but with the unleavened bread of sincerity and truth.

9. **k** I wrote unto you in an Epistle, [or, I had writ to you in this Epistle, before I was fully acquainted with the state of your affairs, by the coming of Stephanus, Fortunatus, and Achaicus, 1 Cor. 16. 17.] not to company with fornicators.

10. Yet not [intending] altogether [to forbid you, any Conversation] with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

11. **l** But now, [since I heard of this great miscarriage, and have been more exactly informed of the state of your Church,] I have [changed my stile, and] written to you not to keep company, if any man that is **m** called a Brother, be a fornicator, or covetous, or an idolater, or a railer, [a contumelious Person,] or a drunkard, or an extortioner, [and that so strictly as to charge you] with such a one, **n** no not to eat.

12. **o** For what have I to do to judge, [or censure,] them also that are without [the Church? as heathen Fornicators, and the Step-mother of this Incestuous Fornicator are;] do not ye, and all other Churches, and Societies, judge them that are within [their Body?]

13. But them that are without God judgeth, therefore, [leaving them to the Judgment of God, censure them that thus offend within your Body, and you will, by so doing] put away from among your selves that wicked person.

Annotations on Chap. V.

a Verse 1. **O** $\tau\delta\epsilon\ \delta\iota\sigma\tau\alpha\lambda\epsilon\iota\sigma\iota\varsigma$, not named.] i. e. Not countenanced among civilized Heathens, but forbidden by their Laws; by the Laws of the Greeks, say (a) Ocellus Lucanus, and (b) *Tamptycus*; and by the Romans, it being, saith Cicero, *Scelus inauditum*, an unheard of wickedness, of which

the Persians only are accused by (c) Philo, (d) Tertullian, (e) Minutius Felix, and therefore this was one of the three great Infamies with which the (f) Heathens loaded the Primitive Christians, that they had incesta convivia among them, and practised the very Crime here censured by St. Paul, and the

(a) Qui inter $\pi\alpha\rho\alpha\rho\chi\omicron\nu\varsigma$ $\alpha\ \nu\omicron\mu\iota\mu\alpha$ $\epsilon\ \nu$ $\tau\alpha\iota\varsigma$ $\epsilon\lambda\lambda\eta\nu\iota\kappa\alpha\iota\varsigma$ $\pi\omicron\lambda\epsilon\iota\varsigma$ $\epsilon\ \nu\epsilon\mu\epsilon\rho\alpha\iota\varsigma$, $\tau\omicron$ $\mu\eta\tau\epsilon$ $\mu\eta\tau\rho\alpha\varsigma\iota$ $\varsigma\upsilon\varsigma\gamma\iota\gamma\epsilon\iota\delta\alpha\iota$. De Vita Pyth. c. 31. p. 180. Ocell.

(b) $\Pi\epsilon\pi\iota\ \phi\iota\lambda\alpha\sigma\phi\iota\alpha\varsigma$ $\phi\upsilon\varsigma\epsilon\omega\varsigma$. Cap. 4. Plato de Repub. l. 5. p. 657. E. F.

(c) Le Leg. Special. p. 600.

(d) Tertull. Apol. c. 9.

(e) Minut. p. 35.

(f) Oιδιπώδεις $\mu\iota\varsigma\epsilon\iota\varsigma$. Just. Apol. 2. p. 70. Athenag. p. 42, 43. Theophyl. l. 3. p. 119.

words *ὅπως ἀκούσῃαι*, it is every where heard of, do make it not improbable that this very thing might give the rise to that vile Objection against Christianity, especially if the Corinthians had the Foundation of this Practice from the Jews, from whom the Christians for some time were not distinguished.

b Ibid. *Ὡς γυναικα τινὰ τὸ πατὴρ ἔχειν*, that one should have his father's wife.] Either as his Wife, or so as to commit Fornication with her. Now this, saith Dr. Lightfoot, was done by them agreeably to the Jewish Doctrine concerning Profelytes, viz. that they were as Persons new born, and had lost all their Kindred they had before: So that by the Law, as (g) the Rabbins expounded it, they might marry their Mother and Sister. And to this (h) Tacitus seems to refer in his account of the Jews, when he saith, *All things are by them deemed prophane, which to us are sacred*; rursum concessa apud illos quæ nobis incesta, and what we account incestuous is with them lawful; and that they are first of all taught to condemn the Gods, Parentes, liberos, fratres vilia habere, and to have no regard to Parents, Children and Brethren. But considering that Corinth abounded with Philosophers, and that (i) Chrysippus the Stoick reckons the enjoyment of a Mother, Sister, or Daughter, as things blamed without reason. And that hence the (k) Nicolaitans and Carpocratians had their Doctrine of the Community of Women, not excepting Mothers and Daughters and Sisters; I think it probable that this Corruption might have had its rise from them, and that upon one or other of these accounts they so tamely endured him who had done this infamous thing; yea, they were puffed up, say the Greek Interpreters, on the account of the Eloquence and Wisdom of this very Man.

Ver. 2. *Πεφυσωμένοι ἐστέ*, ye are puffed up.] Either in your Conceit, that you have got such a profound and Eloquent Teacher; or on the account of some high Wisdom, which makes you look on these things as indifferent.

Ibid. *καὶ ἔχι μᾶλλον ἐπενθίσαι*, and have not rather mourned.] It was the Custom, both of the Jews and Christians, when any

one was to be cut off from the Church, as a dead Member, to do it with Fasting and Humiliation, to shew their Sympathy with him, and to demonstrate their Sorrow for the Scandal brought upon the Society. The School of Pythagoras, saith (l) Origen, put Coffins in the room of them who deserted the Society; looking upon them as dead Men; and the Christians lament them who have been guilty of lasciviousness, or any other absurd Action, as persons lost and dead to God. And among the (m) Apostolical Constitutions this is one, with sorrow and mourning cut off from the Church the incurable Person; for, saith the Apostle, you shall put away from among you the evil Person; and to this custom the Apostle seemeth to allude, 2 Cor. 2. 1, 3. & 12. 21.

Ver. 3. *Παρόν ὃ πνεῦμα*, present in spirit.] That is, say the Fathers, not only with Mind and Consent, but (n) *διὰ τὸ πνεῦμα* *χάρις*, by the Gift of the Spirit, by which I am enabled to discern what is fit to be done in this Case, even by the Spirit by which I am enabled, *καὶ τὰ πόρρωθεν εἰδέναι*, to discern things done at a distance, as Elisha did the Actions of Gehazi by his Prophetick Spirit, 2 Kings 5. 26. So Chrysostom and Theophylact. And so the Phrase seems to be used in these words; For though I am absent in the flesh, yet am I with you in the spirit, rejoicing, and beholding your order, and the stedfastness of your faith, Col. 2. 5. since in his absence he could not behold their Order, and the stedfastness of their Faith by his own Spirit, but only by the Assistance of the Holy Spirit. So also do they interpret *τὸ ἐμὸ πνεῦμα* *ἡ ἐμὴ ψυχή*, my spirit, v. 4. by my spiritual Gift; so that the sense of these words, v. 3, 4. seems to run thus; I by the Spirit of Discerning, and the Authority God hath given me, have already judged that this Person ought to be delivered up to Satan; and therefore when you are gathered together in the name of Christ, and have my Spirit, who also presides in your Assemblies, and there assists you in the performance of your Christian Offices, and have the Power of Christ ready to confirm, and execute your Sentence, do you in his Name deliver such a one to Satan.

(g) Per legem licitum est Ethnicis ducere in Uxorem, Matrem suam, aut Sororem ex Matre quæ Profelyta fuit. Maimon. in Issurei biah. c. 14. Lightf. in Joh. 3. 3. Seld. Uxor. Hebræ. 2. c. 18. De Jur. Nat. & Gent. l. 2. c. 4.

(h) Hist. l. 5. ab initio.

(i) Τὸ μητρᾶσιν ἢ θυγατρᾶσιν ἢ ἀδελφαῖς συγγινώσκει ἀλόγως διαβέβηται. De Stoic. repuga. P. 1044. F. Sext. Empyr. l. c. 24. 25.

(k) Μίγνυνται ὅπως ἐθέλοιεν αἷς βύλοις. De Carpocr. Cl. Alex. Strom. 3. p. 430. D. Τὸ ποικιλοτάτα ἐκείνῳ ἐκείνῳ. p. 431. Immo Persarum more μητρᾶσιν ἢ θυγατρᾶσιν ἀδελφαῖς μίγνυνται. Ibid. Et de Nicolaitanis πάνδημον ἀφροδίτην κοινωνίαν μυσικῶς ἀναγορεύουσιν. p. 436. D.

(l) Οὗτοι ὅς ἑως ἀπολωλότας καὶ τεθνηκότας πρὸ Θεοῦ τὴν ἐπ' ἀσελγείας ἢ τινὲς ἀπίστευον ὡς νεκροὺς σπείθει. Contr. Cels. l. 3. p. 142, 143.

(m) Μετὰ λύπης καὶ πένθους ἀνάτως ἐχούσας τὴν ἐκκλησίαν ἀπικομίσθαι, λαμβεῖτε. 2. c. 41. p. 190.

(n) Theodor.

f Ver. 4. *Σὺν τῇ δυνάμει*, with the power of the Lord Jesus Christ.] The word *δύναμις*, power, hath still reference to some miraculous and extraordinary Power, and is not used, that I know of, concerning any simple Act of Discipline, as when Christ answers St. Paul thus, *ἡ δύναμις μου*, my Power is perfected in weakness; and the Apostle saith on that account; *μόστ' ἡδονήσω ἐν τῇ ἀσθενείᾳ μου*, most gladly will I rejoyce in my weakness; *ἵνα ἡ δύναμις τοῦ Χριστοῦ*, that the power of Christ may rest upon me, 2 Cor. 12. 9, 10. i. e. say the Ancients, that in the midst of my manifold Infirmities, the Power of Christ enabling me to do all kind of Miracles, may more conspicuously reside in me. This miraculous Assistance is by the Apostle sometime called simply, the Power, 1 Cor. 2. 4. & 4. 19, 20. & 12. 28, 29. Sometimes the Power of God, 1 Cor. 18. 24. & 2. 5. & 6. 14. 2 Cor. 4. 7. & 13. 4. and sometimes the Power of Christ, as in the place now cited. Now among the Powers of Christ, which attended the Preaching of the Gospel, this was one, of delivering Men for their Offences up to Satan to inflict Corporal Punishments on them for the destruction of the Flesh. This Power seems to have been peculiar to the Apostles, and therefore here St. Paul prescribes the doing of it, the Authority or Power of his Spirit being present with them. That this is indeed the import of delivering up to Satan for the destruction of the flesh, is evident not only from the concurring Exposition of the Ancients, who all interpret it of some Disease to be inflicted on him by (o) Satan, but also from the end of that delivery to him, which is, saith the Apostle here, for the destruction of the flesh; and in the Case of Hymeneus and Philetus, that they might learn not to Blaspheme. Now bodily Afflictions plainly tend to mortifie the Flesh, and to awaken Men as oft as they came thus from a miraculous Power, to consider of their ways, and quit those Courses which thus subject them to the hand of God; whereas Excommunication hath no apparent tendency to those ends, when no such dreadful Issue follows from it; and therefore seems not to be all that is intended by this delivery up to Satan: Tho' I confess, the Jews expected some like effect of their Excommunication, called Cherem, which saith (p) Buxtorf, ran in this form of words, *Sint super ipsum plaga magna, & fideles, morbi magni, & horribiles*, let his strokes be great, and his diseases horrible. Moreover, the Apostle speaks not of this as of a common Act of Discipline which every

Presbyter might exercise, but as of that which required his extraordinary Presence in the Spirit, and the Power of Christ assisting them; and therefore seems to speak of it as an Act which was to be attended with some miraculous Effect.

Ver. 6. *Ζυμῶν*, leavens.] i. e. sowereth and corrupteth; So Jerom, *totam massam corrumpit*, it corrupts the whole Lump. Thus (q) Plutarch saith the Priest of Jupiter might not touch Leaven, because *ἡ ζύμη ὅ γέγονεν ἐκ φθορᾶς αὐτῇ καὶ φθείρει τὸ φέρον μὲν*, Leaven both arises from Corruption, and corrupts the Mass it is mixed with.

Ver. 7. *Ἐκκαθαίρει τὴν παλαιὰν ζύμην*, purge out the old leaven.] Here the Apostle speaks of cutting off the incestuous Person, according to the Metaphor of the Jews, whose saying is, that as a little leaven leavens the whole lump, so Concupiscence corrupts the whole man; and that by the Command to abstain from leaven, Adultery is forbidden; this Impurity he calls the old leaven to be purged out, because the Corinthians were infamous for it to a Proverb, as (r) Phavorinus, Hesychius, and Erasmus shew. He alludes also to the Command to put away leaven out of their house, in commanding to put away the evil Person; and to the Paschal Feast, in giving this reason why the old Leaven should be put away, because Christ our Passover is sacrificed for us; which being done once for all, we Christians must ever keep the Feast, by being always a new Lump, pure from Hypocrisie, which is the Leaven of the Pharisees, Luke 12. 1. from the Leaven of false Doctrine, and corrupting of the Word of God, which is the Leaven of the Pharisees and Sadducees, Matth. 16. 6, 12. and from the Leaven of Wickedness, and wicked Men, according to those words of the Psalmist, Deliver me out of the hands of the wicked, and from the hands of the cruel *וְרָחוּץ* and the leavened, Psal. 71. 4. i. e. the sower, and the angry man who corrupts and depraves others.

Ver. 8. *Μὴ ἐν ζύμῃ κακίας*, not with the leaven of that malice.] Which is usually carried on with dissimulation of Affection and Concern for Piety, and so is Pharisaical; nor with that wickedness which prompts us to deceive another to his hurt. Thus Theophylact here saith, he is *κακὸς* an evil man, who doth evil things; but he is *πονηρὸς* who doth them with profound subtilty and deceitful, or hurtful, counsel. Thus *πονηροὶ καὶ γόστεις*, evil men and deceitful are joyned together as deceiving and being deceived, 2 Tim. 3. 13.

(o) *Hic traditur Satana in interitum carnis, ut serpens terram ejus lingeret, anima non noceret.* Ambros. de Pœn. l. 1. c. 12. See Note on Chap. 4. 21.

(p) *Lex Talm. in Voce Cherem.*

(q) *Quæst. Rom. p. 289. E.*

(r) *Verbo Κόρινθῶν κ. 11. 22. ζύμῃ, Hesych. Phavor. Corinthiani adag. p. 720. ut Corinthii videris p. 633.*

But with the unleavened bread of sincerity, which Expression seems to allude to the import of the Hebrew *מצור* or *azyma*, which, faith (s) *Bochart*, signifies *paves puros* & *sinceros*, pure and sincere Loaves, free from all mixture of Leaven. And so this is an Exhortation to reject such false *Apostles* and *deceitful Workers* as this Doctor was, and others in the Church of *Corinth*, who transformed themselves into the *Apostles* of *Christ*, 2 Cor. 11. 13. and yet were not *ἡλικρινάες*, *men of sincerity*, 2 Cor. 2. 17. but corrupters of the Truth, who walked in craftiness, handling the Word of God deceitfully, 2 Cor. 4. 2. and by their subtilty seduced them from the simplicity which was in *Christ*, 2 Cor. 11. 3.

k Ver. 9. Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, I had written to you in this Epistle.] All the Greek Commentators upon this place conclude he wrote this, ἢ ἐν ἄλλῃ ἢ ἐν ταύτῃ, not in another, but in this Epistle; So *Chrysostom*, *Theodoret*, *Oecumenius*, *Photius* and *Theophylact* on this place. And who ever heard among the *Ancients* of more than fourteen Epistles of *St. Paul*? or of one word cited from an Epistle of his to the *Corinthians* supposed to be lost? It cannot therefore be concluded hence, that any Epistle of *St. Paul* writ and sent to the Church of *Corinth*, is lost, but only that some things in this Epistle were changed by him, before he sent it to them. But faith *Mr. Cl.* there is a contrariety in this Interpretation to all the Rules of Grammar, which it seems none of the Greek Scholiasts understood so well as he. Moreover, it is the common Observation of *Grammarians*, that the *Aorist* is so called, because it is of an indefinite signification, and is sometimes used for the *Perfect*, sometimes for the *Plusquam perfect* Tense. So *Herod* laying hold of *John* ἐδουλεν αὐτὸν had bound him, *Matth.* 14. 3. He commanded his Servants to be called οἱς ἔδωκε τὰ ἀργύρια to whom he had given the silver, *Luke* 19. 15. *Jesus* ἐμαρτύρησεν had testified, *John* 4. 44. Ἐνέδωκεν, he had withdrawn himself, *John* 5. 13. *Annas* ἀπέστειλεν had sent him bound to *Caiaphas*, *John* 18. 24. (2.) That τῇ, as *Phavorinus* faith, is put ἀντὶ τῇ ταύτῃ instead of this, he both confesses and proves from *Coloss.* 4. 16. 1 *Thess.* 5. 27. and where then is the Contrariety of this Interpretation to the Rules of Grammar?

l Ver. 11. Νυνὶ δὲ ἔγραψα ὑμῖν, but now I have written to you.]

Object. 1. This shews, faith *Mr. Cl.* that the *Apostle* here speaks of this Epistle, and in v. 9. of another.

Ans. This only shews that he speaks of this Epistle sent, and v. 9. of what he had writ in it, before he saw this cause to change his stile, and to add to what he had said before, a *Railer* and a *Drunkard*.

Object. 2. But, faith he, he had no where, in the former part of this, admonished his *Corinthians* not to associate with *Fornicators*.

Ans. Nor is it to be wondered that he should no where say that which he had changed into these words, v. 11. And secondly, according to my Exposition, what he before had written is contained in the immediate preceding words, v. 10.

Ibid. Ὁνομαζόμενος ἀδελφός, called a brother.] m Some think the word ὀνομαζόμενος refers to the words following, and imports, that if any man be defamed, and noted for the Vices following, he is by the *Apostle's* Direction to be avoided: But the word plainly refers to the *Brother*, and imports, that if any one who hath professed himself a *Christian*, be found guilty of these Crimes, he is to be avoided. Now of all these Sins, some among the *Corinthians* were still guilty; of *Fornication*, 2 Cor. 12. 21. of *Covetousness* and *Extortion*, 1 Cor. 6. 8. 2 Cor. 11. 20. they were *Idolaters*, 1 Cor. 10. 7, 14, 20. *Railers* or contumelious Persons, 2 Cor. 10. 2. & 11. 19. *Drunkards*, 1 Cor. 11. 21.

Ibid. Μὴ δὲ σωμαδεῖσθαι, no not to eat.] n According to the *Jewish Canons*, it was not lawful to eat or drink with one that was under their *Cherem*. *Tertullian* and *Theodoret* carry this further, and say, Cum talibus non vult nos cibum sumere; nedum Eucharistiam, with such we must not eat at our own, much less at the Lord's Table. But this being a matter of Discipline, can concern only those who are entrusted with the Government of the Church, not private Communicants; though doubtless, he who was by Excommunication separated from the place where this and other Sacred Functions were performed, was also separated from the Table of the Lord.

Ver. 12. Τί γὰρ μοι καὶ τὰς ἔξω κρίνεν, for what have I to do to judge them that are without? o Here our Critick, *Mr. le Cl.* is too bold; 1. When he quarrels with *St. Paul's* Greek, asking what Construction this is, τί μοι κρίνεν? I answer none at all; but τί μοι προσήκει καὶ τὰς ἔξω κρίνεν, what concerns it me to judge them that are without? is both good Sense and good Greek. As in Latin, Quid mea refert? In English, What is it to me? So τί μοι ὀφελός, what profit (is it) to me? 1 Cor. 15. 32. τί ὁδός, what is it, to the Truth of God? *Rom.* 3. 3. τί ὁδός, quid enim refert? *Philip.* 1. 18. (2.) 'Tis horribly bold to add, without any, yea against all Copies, μὲνόντες instead of κρίνεν ἔχι, which have no affinity either in Letters or in Sense; the words need none of these Criticisms; they are taken from *Deut.* 13. 5. & 22. 21. and there they run thus, καὶ κρατεῖς τὸ ποιεῖν ἡ

ὅμῶν αὐτῶν, so shall you put away the evil from among you; and the Greek Commentators read them thus, ἡμαρτῆς τοῦ πορνεῦ, and you will put away the evil. So the whole Sense runs thus, *ἐπεὶ οὕτως, I have judged already of the Incestuous Person, v. 3. and I judge concerning all other Persons, in profession Christians, but in practice Fornicators, &c. that you ought not to Communicate with them; but I say nothing of the Steep-mother of this*

Person, who hath not owned the Christian Faith; for what belongs it to me to judge of them who are without the Church? Do not you in your Church, and Civil Assemblies, judge them only which are of your Body? but them who are without the Church, God, who is the Governor of all Men, judgeth; and by thus judging those that are within your Body, you will put away the evil, or this evil Person from you.

C H A P. VI.

Verse 1. **D**Are any of you, having a matter [of Complaint, Suit, or Action,] against another, ^a go to Law before the unjust; [the Heathen Tribunals, and not [rather, submit it to be heard,] before the Saints?

^b 2. Do ye not know [from Daniel,] that ^b the Saints [of the most High shall receive the Kingdom, Dan. 7. 27. and so] shall judge the world? And if the world shall be judged by you, [Christians, and by Christian Magistrates,] are ye unworthy [of the smallest ^c Judicatures, or] to judge ^c the smallest matters?

^d 3. Know ye not [from Christ,] that we [endowed with the Holy Spirit] ^d shall judge, [condemn, and cast out the Prince of this World, and his evil] Angels? how much more [worthy are we, by the assistance of the same Spirit to judge of the] things that pertain to this life?

^e 4. If then ye have judgments, [Controversies, or Judicial Causes,] of things pertaining to this life; [do ye] set them to judge who ^e are least esteemed in, [and by] the Church? [i. e. the Heathen Magistrates.]

5. I speak [this] to your shame; is it so that, [by this action you should even confess, before the Heathen, that] there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6. But brother going to Law with [his Christian] brother, and that before the unbelievers; [as if there were not among them one Believer sufficient, to decide their Controversies.]

^f 7. Now therefore there is ^f utterly a fault, [or a defect,] among you, because ye go to law, [about these matters,] one with another: why do you not rather take wrong? why do you not rather suffer your selves to be defrauded?

8. Nay, [so far are you from this Christian temper, of bearing Injuries with Patience, that] you do wrong, and defraud, and that your brethren.

9. [And what will be the Issue of these evil Practices?] Know ye not that the unrighteous shall not inherit the Kingdom of

God? Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the Kingdom of God.

11. And such are some of you, but ye are washed, [by Baptism,] but ye are sanctified, but ye are justified, in the name of ^g our Lord Jesus, and by the Spirit of our God.

12. [And whereas your false Teachers encourage you to eat things offered to Idols, in the Idol Temples, Chap. 10. 23. and to indulge unto excess, because all Meats are lawful; I grant that,] All [these] things are lawful to me, but all things [lawful] are not expedient [to be done, especially when tending to my Brother's ruin, or my own;] all things [of this nature] are lawful for me, but I will not be brought under the power of any, [so as that I cannot refrain from them in such cases.]

13. Meats [indeed are] for the belly, and the belly for meats; [nor have either of them any other use;] but [this is only for this present life; the time will come, when] ^h God shall destroy both it and them. Now [but whereas some extend these words, All things are lawful for me, to fornication also; know ye that] ⁱ the body is not [at all] for ⁱ fornication, but for [the service of] the Lord, [the head of the Body,] and the Lord for [the resurrection, and glorification, of] the body.

14. And [accordingly] God hath both raised up the Lord, and will also raise up us by his own power.

15. Now ye not that your bodies are the members of Christ [your head? 1 Cor. 12. 12, 27.] shall I then ^k take the members of ^k Christ, and make them the members of an harlot? [as I by fornication shall most surely do,] God forbid.

16. What? know ye not, that he who is joyned to an harlot, is one body [with her?] for two, saith he, shall [by that action] be one flesh; [as doing that, by which, according to God's institution, two are made one flesh.]

17. But

17. But he that is joined to the Lord, is one spirit [*with him, as being partaker of his Spirit; for by one Spirit we Christians are all united to this Head,* Rom. 8. 11. 1 Cor. 12. 13.]

18. Flee [*therefore*] fornication; [*for*] every [*other*] sin that a man doth, is without [*the pollution of*] the body; but he that committeth fornication, sinneth against [*and pollureth*] his own body.

19. What, know ye not that in your body

is the temple of the Holy Ghost, which is in you, [*and*] which you have of God, and you are not your own? [*he having by his Spirit taken possession of you, and sealed you up as his own proper goods.*]

20. [*You, I say, are not your own:*] for you are bought with a price, [*even the precious blood of Christ,*] therefore glorify God in your body, and in your spirit, which are God's, [*by right of purchase and the possession of his spirit.*]

Annotations on Chap. VI.

Verse 2. **K**ρίνεισιν ἐν τῷ ἀδίκῳ, *go to law before the unjust.*] The saying of the Jews is this, that (a) *he who goes to Law before the Tribunal of the Gentiles, prophanes the Name of God, and gives honour to an Idol; that he is to be accounted a wicked man, and as one that hath reproached and blasphemed, and lifted up his hand against the Law of Moses.* Accordingly the Apostle here represents this Action in the Christian, as a reproach to the Society, and to the Spirit of Wisdom which was poured out upon the Church, v. 5. 6. and as that which gave occasion to the Heathens to observe in the Christians a Contentious Spirit.

b Ver. 2. Οἱ ἅγιοι τὸν κόσμον κρινέτω, *the Saints shall judge the world.*] We often read that even the best of Saints shall stand before the judgment seat of Christ; Matth. 25. 33. 2 Cor. 5. 10. Rev. 20. 12. *lessors with Christ* then, we read not; the words of Christ, *Matth. 19. 28.* in what sense soever taken, prove it not; they being spoken not of all Saints, of whom the Apostle here speaks, but of the twelve Apostles only; these words must therefore admit of one of these two Senses, viz. that there shall be Christian Magistrates who shall be Governors, and so Judges of the World, according to the Prophecy of Isaiah, *That Kings shall be their nursing Fathers, and Queens their nursing Mothers,* Isa. 49. 23. and that of Daniel, Chap. 7. 18. *The Saints of the most High shall take the Kingdom;* or that they shall judge

Matth. 10. 18. & 24. 14. and condemn the Luke 21. 13. 1 Cor. 1. 6. World by the Faith & 2. 1. 2 Thess. 1. 10. preached for a Testimony to them, as Noah did, Heb. 11. 7. (whence is the Gospel so often call'd the *Testimony of Christ,*) and by the Spirit given to convince the World of Sin, of Righteousness, and Judgment, John 16. 8. in which sense our Lord saith, *Now is the judgment of this world,* John 12. 31.

Ibid. Κριτήριον ἐλαχίστον, *the smallest matters.*] This word κριτήριον here, and v. 4. saith *Grotius*, doth not signify *Tribunals*, but *Controversies* and *Judicial Causes.* Accordingly the βιωτικά κριτήρια *Judgments* concerning things of this life, v. 4. are by *Photius* rendered τὰ βιωτικά φιλονεικίματα, ἢ τὰς πρὸς ἀλλήλους δίκας ἢ ἐρίδας, *their Controversies, Contentions and Judicial Causes* against each other, about these matters.

Ver. 3. Ἄγγελοι κρινέμεν, *we shall judge Angels.*] i. e. Evil Angels, say all the Greek Scholiasts; and this the Christians gloriously did by expelling them from their Seats, and their Dominions, and forcing them to confess before their Votaries they were only Devils. See the general Preface, § 18. in which sense, saith our Saviour, *Now is the Prince of this world cast out; the Prince of this world is judged,* John 12. 31. & 16. 11.

Ver. 4. Τὰς ἡγεμονίας, *them who are least esteemed.*] That the ἡγεμονίαι are the Heathens, hath been shewed, Note on 1 Cor. 1. 27, 28. Moreover, it is manifest that these words are to be read by way of question, as in the Paraphrase; or by way of Charge against them, thus, *if you still retain your Secular Judicatures, or Tribunals, you set them to be Judges over you, who are despised in the Church.* For the Apostle doth not here command them to do this, but sharply doth rebuke them for it, saying, *I speak this to your shame:* And this he doth, by shewing that this in effect signified, that there was not a wise man among them.

Ver. 7. Ὅλος ἥτιςμα, *there is utterly a defect*] Among you, that you go to Law at all, it being either on the one side, want of Patience and Christian Contentment, that you do not rather bear some Injuries, than thus seek to redress them; or, on the other, Covetousness and Injustice, which moves you to do wrong to, and defraud your Brethren.

Ver. 11. Ἄλλ' ἐδικαιώθητε ἐν ὀνόματι Κυρίου, &c. *but ye are justified in the name of our Lord.*] Here is the figure called *Hyperbaton*, for we

are justified in the Name of our Lord Jesus Christ, and sanctified by the Spirit of our God. So *Philem. 5. Hearing of thy love and faith which thou hast towards the Lord Jesus Christ, and towards all Saints; i. e. which Faith thou hast towards Christ, and Love to his Saints.* Moreover, whereas Mr. Cl. here saith, *That to be justified is the same thing with being washed, or sanctified, and that to be so by the Name of the Lord, is to be so by taking upon them the Profession of the Christian Religion in Baptism,* he is utterly out in both, for sure I am he cannot produce one passage in all St. Paul's Epistles, where *δικαιοσύνη* to be justified, bears any such sense, but it still signifies to be absolved from the Guilt of Sin, and approved as Righteous, either at present, or before God's Tribunal. And so the Name of Christ, when we are said to be justified by it, must signify, not the Profession of Christianity, but Faith in Christ dying for us, and be the same with *ἐν αὐτῷ* in him, for in him shall all that believe be justified, &c. *Acts 13. 39.* Moreover, justification here is ascribed to the Name of Christ, i. e. to Faith in him; Sanctification, to the Spirit of God; which shews they cannot signify the same thing; for where the Cause is different, the Effect must be so also.

h Ver. 13. *Ὁ Θεὸς καὶ ἀπορρήσσει, God shall destroy both it and them.*] From these words that Opinion, not of Origen only, but of (b) *Althanasius*, (c) *St. Basil*, (d) *Hilary*, (e) *Theodoret*, and others seems to be confirmed, that at the Resurrection, when we shall neither eat nor drink, marry, nor be given in marriage, *Matth. 22. 30.* there will be, as no Meats, the World being then burnt up, so no Belly, *nec quæ sunt sub ventre*, nor any difference of Sexes.

i Ibid. *τὸ ὅ σῶμα ἐστὶν πορνεία, the body is not for fornication.*] The Heresie of the *Nicolaïtans* held that it was lawful to eat things offered to Idols, and to commit fornication, *Rev. 2. 14, 15.* as *Irenæus*, *Clemens Alex.* *Theodoret* and *St. Austin* testific. See the Notes on 2 *Pet. 2.* and the Epistle of *St. Jude*. And therefore *Theodoret* introduces the words thus, *τίπο λέγεις, this thou sayest in defence of thy eating thus, and of thy fornication, All things are lawful for me.*

k Ver. 15. *Ἄρας ἐν.*] Taking them then from Christ, shall I make them the Members of an Harlot? for, saith *Hilary* here, *Membris adherentia meretrici desinunt esse Membra Christi, the Members which cleave to an Harlot, cease to belong to Christ.*

l Ver. 18. *Ἐπὶ τὸ ἴδιον σῶμα, against his own*

body.] Other Sins pollute the Heart, and the Soul, but those of Fornication and Uncleanness only do properly pollute the Body. Hence are those Actions stiled always in the Scripture, *Pollutions*; for though all sins, saith *Hilary*, render a man Carnal, yet is this more especially, *Desiderium carnis quod foribus maculat animam cum corpore tradit Gehennæ, Carnal Concupiscence which exposes to Hell the Soul, together with the Body, defiled by its filthiness.*

Ver. 19. *τὸ σῶμα ὑμῶν ναὸς, &c.] your body is the Temple of the Holy Ghost.*] Two things concur to make up the Notion of a Temple.

1st, That the Divinity should either dwell in, or give some signal tokens of his especial Presence there. Hence was the Temple of Jerusalem called the House of God's Habitation, and the Tabernacle, the House where the Divinity or *Schechinah* dwelt in the midst of them. Accordingly, *I am with you*, *Hag. 2. 4.* is there interpreted, *v. 5. My Spirit is in the midst of you, or among you.* Hence is the Tabernacle stiled, the place of the Habitation of God's Glory, *Psal. 26. 8.* and from thence he is said to shine forth, when he gave them a testimony of his gracious Presence. Now the Holy Spirit being that in the New Testament which answers to the *Schechinah* in the old, he dwelling in the Bodies, and being present in the Assemblies of the Saints, doth make them a Spiritual Temple, or Habitation of the Lord, *Eph. 2. 22.*

2ly, That it be a place dedicated, and appropriated to his use: Hence were the Tabernacle and Temple so often stiled the House and Temple of the Lord, and by him my House, according to those words of Christ, *Wist you not that I must be ἐν τοῖς τοῖς πατρὶς ἐν my father's house?* for as to be (f) *ἐν τοῖς τοῖς δὲ* is to be in the Temple of Jupiter, so to be *ἐν τοῖς τοῖς πατρὶς* must signify to be in my Father's Temple, and therefore saith the Apostle, *you are not your own, as being dedicated, and appropriated to God's use and service.*

He also saith, *If any man corrupt, or defecate, the Temple of God, him will God destroy, for the Temple of God is Holy,* *1 Cor. 3. 17.* i. e. appropriated and consecrated to his use. And he exhorts all Christians to abstain from all Idolatrous and Prophane Actions by this Enquiry, *What Communion hath the Temple of God with Idols?* proving all Christians to be the Temple of God, and so appropriated to him by these words, *You are the Temple of God;* as God hath said, *I will dwell, and walk in them; I will be their God, and they shall be to me a People,* *2 Cor. 6. 16.*

(b) Orat. 3. cont. Arian. (c) In Psal. 114.

Orig. l. 2. 44. 9. 8.

(f) Apud Joseph. l. 1. contr. Apion. p. 1043. A.

(d) Can. 23. in Matth.

(e) De Inim. Vido Hæres.

Excellent therefore is the Inference of (g) Tertullian, That since all Christians are become the Temple of God, by virtue of his Holy Spirit sent into their hearts, and consecrating their bodies to his service, we should

make Chastity the Keeper of this Sacred House, and suffer nothing unclean or prophane to enter into it, lest that God who dwelleth in it, being offended, should desert his House thus defiled.

(g) Cum omnes Templum sinus Dei, illato in nos & consecrato spiritu sancto, ejus Templi ædificata & antistita pudicitia est, quæ nihil immundum nec profanum inferri sinat, ne Deus ille qui inhabitat, inquinatam Sedem offensus derelinquat. De cultu fœmin. l. 2. c. 1.

CHAPTER VII.

Verse 1. **N**OW [to speak] concerning the things whereof you wrote unto me; (viz.) a it is good for a man not to touch a woman, [i. e. to live unmarried, or without the use of a woman, or it is not good to marry, Matth. 19. 10. This I grant, as Christ did to him, who having the gift of Continency, can receive the saying.]

2. Nevertheless, to avoid [that] fornication, [which is so common at Corinth, and so freely practised by the Nicolaitans, under the pretence that matrimony is a thing indifferent,] let every man have [ἐξέτω, retain] his own wife, and let every woman have her own husband.

3. Let [also] the husband render to the wife due benevolence; [i. e. the Conjugal duty;] and likewise also the wife to the husband.

b 4. [For] the wife b hath not power over her own body, but the husband; and likewise also the husband hath not power of his own body, but the wife.

5. Defraud ye not [therefore] one another [of this benevolence,] except it be with [mutual] consent for a time, that ye may c give your selves c to fasting and prayer, and d [then] d come together again, that Satan tempt you not for your incontinency.

6. But I speak this [of marriage, v. 2.] e e by permission, and not by commandment [of the Lord, enjoying them matrimony; v. 12.]

7. For I would that all men were [unmarried,] even as I my self [am;] but every man hath his proper gift of God, one after this manner, and another after that.

f 8. I say therefore f to the unmarried, and [to the] widows, it is good for them if they abide even as I [do.]

g 9. But if they g cannot contain, let them marry, for it is better to marry than to burn, [or be inquired with filthy lustings;]

10. And to the married I command, yet not I [only,] but the Lord [also, Matth. 19. 9.] h let not the wife depart, [or separate her self,] from her husband.

11. But if she depart, [Gr. ἐὰν ὁ χωρεῖται, but if she be separated,] let her remain unmarried, or be reconciled to her husband;

and let not the husband put away [or divorce,] his wife.

12. But to the rest [you mention to me, who are coupled with unbelievers,] speak I, i not the Lord, [by any decision he hath made, or any precept he hath given in this case, v. 25. as in the former instance;] if any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13. And the woman which hath an husband that believeth not, and [yer] he be pleased to dwell with her k let her not k leave him.

14. For the unbelieving husband is, [Gr. hath been,] sanctified l by the [believing] l wife, and the unbelieving wife is, [hath been,] sanctified by the [believing] husband; m else were your children [feminally] unclean, [and so not to be admitted to the Christian Covenant,] but now are they holy.

15. But if the unbelieving [person will] depart, [and so break off the matrimonial duty,] let him depart; a brother or a sister n is not under bondage, [Gr. is not enslaved,] n in such cases, but God hath called us to peace; [and therefore we must give no occasion of quarrel with, or separation from, so near a Relative, or of disturbance of the Family.]

16. For what knowest thou, O wife, whether [by dwelling with him] thou shalt [not be a means to] save thy husband? or how knowest thou, O man, whether thou shalt [not, by dwelling thus with her, be a means to] save thy wife?

17. o But [whether this be so, or not,] as o God hath distributed [the gift of Continence] to every man, [or not,] as the Lord hath called every one [to the Faith, married to an unbeliever, or servant to them, or not] so let him walk; [doing nothing on his part contrary to those Relations;] and so ordain I in all Churches [which I have converted.]

18. Is any man called, being circumcised? p let him not [endeavour to] become [as one] uncircumcised: is any [man] called in uncircumcision? let him not be circumcised: p

19. Circumcision is nothing, and uncircumcision is nothing, [that renders us more

or less acceptable in the sight of God,] but the keeping of the Commandments of God [is all in all.]

20. Let every man [still] abide in the same calling, in which he was called [to the Faith, not thinking himself obliged by it to quit his calling.]

21. Art thou called, being a Servant? care not for it; but if thou canst [lawfully] be made free, use it rather: [care not I say;]

22. For he that is called in the Lord, being a Servant, is the Lord's freeman; [being delivered by him from his bondage to sin, Joh. 8. 36.] likewise he that is called, being free, [nevertheless] is Christ's servant.

q 23. q Ye are bought with a price, [Gr. have you been bought with a price from your slavery?] be not ye [again] the servants of men, [who are unbelievers, 1 Tim. 6. 2.]

24. [Otherwise] Brethren, let every man wherein he is called, therein abide with God.

r 25. Now r concerning virgins, I have no [particular] Commandment of the Lord; s yet I give my judgment, as one that hath obtained mercy of the Lord to be [found] faithful, [in my Apostolical Function, by advising still what is best and most expedient in those cases to be done;]

t 26. I suppose therefore, that this is good t for the present distress [of Christians, daily subject to Persecution,] I say, that it is good for a man so to be, [i. e. a Virgin still.]

27. Art thou [then] bound to a wife? seek not to be loosed; art thou loosed from a wife? seek not a wife.

28. But if thou marry, thou hast not sinned; and if a Virgin marry, she hath not sinned; nevertheless, such [in these times of Persecution,] shall have [more] trouble in the flesh: but I spare you, [not thinking it therefore fit to lay the yoke of Celibacy upon you.]

29. But this I say, brethren, [that] the time [of this life] is short; it remains [then] that both they that have wives, be as tho' they had none;

30. And they that weep, as though they wept not; and they that rejoyce, as though they rejoyced not; and they that buy, as though they possessed not:

11 31. And they that use this world, as not abusing it; [or as those that use it

not:] for the fashion of this world passeth away.

32. But [this advice I give, because] I would have you without carefulness [for the things of the world; now so it is that] he that is unmarried careth [only] for the things that belong to the Lord, how he may please the Lord.

33. But he that is married, careth [also] for the things that are of the world, [and is solicitous] how he may please his wife.

34. w There is [the same] difference also w between a wife and a virgin: [for] the unmarried woman careth [only] for the things of the Lord, that she may be holy both in body and spirit; but she that is married, careth [also] for the things of the world, how she may please her husband.

35. And [of] this [differenc] I speak, for your own profit, not that I may cast a snare upon you [by restraining you wholly from marriage,] but for that which is comely, and that you may attend upon the Lord without distraction.

36. But if any man think that he behaveth himself uncomely towards his virgin, x if she pass the flower of her age; [Gr. if it be over aged,] and need so require, [or he thinks this ought to be done,] let him do what he will, he sinneth not; let them, [who so think,] marry.

37. y Nevertheless, he that stands stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed, [or determined] in his heart that he will keep his Virgin, [i. e. virginity,] doth well.

38. So then, he that giveth [her] in marriage doth well, but he that giveth [her] not in marriage doth better. [Or thus, So that he that marrieth doth well, and he that marrieth not doth better,]

39. The wife is bound by the law, so long as her husband liveth, but if her husband be dead, she is at liberty to be married to whom she will, only [she ought to do it] z in the Lord.

40. a a But she is happier if she [can, and therefore doth,] so abide, after my judgment, aa and I think also I have the Spirit of God, [to direct me even in this judgment, δοκῶ ὅτι ἔχω τὸ πνεῦμα, I think that I also have the Spirit of God.]

Annotations on Chap. VII.

a Verse r. **K** *Ἄλν ἀνδρῶν γυναικὺς μὴ ἀπὸ τῆς ἀφ᾽ ἑαυτῶν* it is good for a man not to touch a woman.] It was an old Philosophical Question, *An uxor ducenda esset*, whether a Man should marry? In which many of them held the Negative, as (a) *Bion* and *Antisthenes*, who said, *An handsome wife would be common, one deformed a punishment*, ἡ λυπρὴν ἄρα, therefore we should have none. Hence that of (b) *Menander* ἔγανες εὖ γε νῦν ἔχεις, if thou art wife, thou wilt not marry. This was held out of different Sentiments, as v. g. by some out of good liking to that celebrated Doctrine of *Plato*, κοινὰς μὲν γυναικας, κοινὰς δὲ καὶ παῖδας, that Women and Children should be common; and this Doctrine was improved by the *Nicolaitans* into all manner of impurity, who therefore did ἀναίσχυντα ἐκπορεύειν commit whordom without shame. But others of the School of *Pythagoras* refused to touch a Woman, as being an impediment to Philosophy, and that which defiled that Purity they aimed at. Hence (c) *Apollonius* the Magician is represented as a Man of so great Chastity, ἡλικίας ὅτι παρὰ τῶν ἑαυτῶν μίξεως διὰ τελευτῆς ἦν, that he lived ever free from converse with Women. And (d) *Porphyry* saith, that a Philosopher must not marry; that to live the intellectual life, we must abstain from Women, all use of them being a defilement. The word γυνή which in this Chapter still signifies a Wife, seems to refer this Question to the first Opinion, but the Phrase γυναικὺς μὴ ἀπὸ τῆς ἀφ᾽ ἑαυτῶν inclines us to refer it to the latter; the first question being too gross to be propounded by the *Corinthians* to the *Apostle*, the second being a question then in vogue, on the account of which *Apollonius*, and the *Pythagoreans* obtained great repute.

b Ver. 4. *Of Power* [et, *hath not power.*] Here is a plain Argument against *Polygamy*; for if the Man hath not power over his own Body, he cannot give the power of it to another, and so he cannot marry another; nor could the Wife, exclusively to him, have the power of his Body, if he could give his Body to another.

Ver. 5. *ἡ νύκτα καὶ τὸ πρωῒ* *the fasting and Prayer.* The *Apostle* speaks not here of ordinary Prayer, which is the daily work of *Christians*, but of extraordinary *Devotions* on some special Occasions; for daily Prayers, publick or private, need not such

consent of Parties, nor by them could either of them be defrauded of their due Benevolence: Vain therefore are the questions of St. Jerom, *Quare illud bonum est quod non prohibet, quare non ingreditur Ecclesia?* as if the Bed undefiled could hinder Mens Prayers, or their going to Church. Vain is his inference, *Si Sacerdori semper orandum est, ergo semper cavendum Matrimonia*, if the Priest must always pray, he must never marry; for to pray always, and without ceasing, is also the Duty of the Laity, Luke 18. 1. Eph. 6. 18. 1 Thess. 5. 17.

Ibid. *Kai traxen em to outrokywede, and come together again.*] This Chapter affords many Arguments against the *Vow of Continence*, and those perpetual Divorces from the Bed, which are so commonly practised by the *Papists*, on pretence of Religion: For (1.) the *Apostle* here admits of no Separation of the Wife and Husband, but only with condition that they come together again to perform Conjugal Duties, as the word *συνισθῆναι* doth import, not allowing a perpetual Separation, no not that they may give themselves to prayer and fasting; and that for a perpetual Reason, at least whilst an Age capable of Temptation, and which may be subject to Incontinence, remains. (2.) He declares the Gift of Continence not to be common to all, but proper to some only, as being the proper Gift of God, and therefore not to be gotten by our Industry: I would, saith he, that all men were unmarried, even as I my self am; but every man hath his proper gift of God, one after this manner, and another after that; He then that can receive it, Mat. 19. 12. saith our Saviour, let him receive it. Whence it is natural to conclude, that all Men cannot. (3.) Notwithstanding the present necessity which rendered it so desirable, that they might serve the Lord without distraction, and which made their Condition better and more happy who had the Gift of Continence; he obtains from laying any Obligation to Celibacy upon them, lest he should lay a Snare on their Consciences, v. 35. and bring them under a necessity of burning, v. 9. much less would he have urged young Men and Women to that Vow, which lays a greater Snare, and an absolute necessity upon them, rather to turn than marry. And lastly, he supposes that some cannot contain, v. 9. some have a necessity to

marry, and need so requires them to do, v. 36, 37.

f Ver. 6. Κατὰ συγγράμην, by permission, &c.] i. e. I intend not by this to lay a commandment upon all to marry, but only do permit it to all, as being a sure Remedy against Fornication.

g Ver. 8. Ἀγαμοίς, the unmarried.] The Apostle begins his Discourse concerning the Virgin Man and Woman, v. 25. here therefore he must speak of the unmarried, as comprehending, the Widower, or the Man loosed from a Wife, as v. 11. Ἀγαμῶ is the Woman who must not embrace a second Marriage. And perhaps this only was St. Paul's Case, as may, saith Grotius, be probably collected from this place, and may be argued from the Testimony of (e) Clemens of Alexandria, and the interpolated Ignatius, who both reckon St. Paul among the Apostles that were married; and from the strictness of the Jewish Canons, which obliged all Jews to marry at twenty.

h Ver. 9. Εἰ δὲ μὴ ἔχουσιν δύναμιν γαμνᾶσθαι, if they contain not, let them marry.] Had the Apostle then known of any Vow of Continence, or any Ecclesiastical Law rendring it a damnable Sin, and a renouncing their first Faith to marry, though they burned, he could not so generally have propounded, and prescribed Marriage as the Remedy of that Disease, but would have restrained his words as Esthius here doth, *is quibus conjugii contrahendi potestas esset, id est, qui a lege & voto continentia sunt liberi*, to those who were free from the Law, and Vow of Celibacy. But I believe he knew of none whom God's Law had placed under a necessity of burning; that is, say the Greek Commentators, of being subject to the insults of Lust.

i Ver. 10. Ὡσαύτα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι, let not the wife depart from her husband.] Note that the Apostle speaks here of the married Persons who had mutually embraced the Christian Faith, forbidding them to divorce themselves, except for cause of Fornication, as it was customary for Women; as well as Men to do, both amongst the Jews and Romans. Dr. Lightfoot on this place cites this Canon from R. Juchanan, *the Wife hath power to put away her Husband*; and he gives instances of it in Herodias divorcing her self from Philip, and Drusilla from Azizus; and our Lord supposes this was pra-

ctised in these words, *If a woman put away her husband, and marry another, she commits adultery*, Mark 10. 12. That this was common among the Heathens, is apparent from that saying of (f) Seneca, *That none blushes at it, because there was scarce a Marriage without it*. Hence had they divers names for the divorce of both kinds; for the Wife being after Marriage carried to the House of her Husband, her Divorce was called (g) ἀποπομπή, a sending her away from his House; and because the Woman, being not Mistress of the House, could not do this to the Man, but only leave his House, her Divorce was called ἀπολείψις, a leaving of the House, tho' it was conceived in the usual form, *Res tuas tibi habeto*. See Note on 1 Tim. 3. 2, 12. That here the Apostle condemns these Divorces, with our Saviour, is evident, because he saith, he speaks this by commandment of the Lord.

Ver. 12. Οὐκ ὁ Κύριος, not the Lord.] St. Paul doth not say this, to intimate that this direction was given by him only as a Man using his Natural Reason, to direct them to what he thought best, but not as delivering the mind of Christ; for he had before declared the contrary, saying, *We have the mind of Christ*, Chap. 2. 16. And after doth it in these words, *If any man think himself a Prophet, or Spiritual, let him acknowledge that the things I write unto you are the Commandments of the Lord*, Chap. 14. 37. But he speaks thus, to declare our Lord in his Discourse touching Divorce, had not decided the Case, *de imparibus Conjugiis*, of the Marriage of a Believer with an Infidel, but left this to the Decision of the Apostles, by the Assistance of the Holy Ghost, promised to lead them into all truth.

Ver. 13. Μὴ ἀφίτω αὐτὸν, let her not leave him.] This Caution was needful, because the Primitive Christians were sometimes in doubt of this, as finding that the Jews did null all Marriages of the holy Seed with Infidels; and hence conjecturing that they also might be obliged to do so, and thinking it *doceat an impudens thing* to cohabit with an Heathen, especially if he were addicted also to unnatural Lusts, and that by being *ἐκκλησίου bed-fellows* to such a one, they communicated with him in his Iniquity and Idolatry, and concluding, that as he who was joined to an harlot, was one body with her, so she that was joined to an Idolater was one body

(c) Strom. 7. p. 736, 741. & Strom. 3. p. 448. Ignat. Interp. Ep. ad Philad. § 4.

(f) Nunquam jam ulla repudio erubescit, postquam illustres quaedam & nobiles feminae, non Consulum numero, sed meritorum annos suos computant, & exeunt matrimonii causa, nubunt repudii. Tamdiu istud timebatur, quamdiu rarum erat. Quia vero nulla sine divorcio alia sunt, quod saepe audiebant, facile didicerunt. De Bepest. l. 3. c. 16.

(g) Τὴν ἀπολείψις γαμνᾶσα ἀπὸ τοῦ Ἀρχοντὸς ἐδύκε κατὰ τὸ νόμον. Plato in Aloib. p. 195. C. Vide Ful. Pollux. l. 3. c. 5. Alex. ab Alex. Gen. Dier. l. 4. c. 8. J. Petit. Comment. in leges, Antiq. l. 6. p. 459. Seld. de Jure Naturali, &c. l. 5. c. 7. p. 591.

with him. Hence *Justin Martyr* saith of one of these *Christian Women*, not without seeming approbation of the Fact, that (h) τὸ λεγόμενον παρ' ὑμῶν ῥεπίδιον δόσα ἐχέειν, giving him a Bill of Divorce, she was separated from him.

l Ver. 14. Ἐν τῇ γυναικί, by the Wife.] *Uxoris gratia*, because of the Wife, i. e. he is to be reputed as sanctified, because he is one flesh with her who is holy. So ἐδάλωσεν Ἰσραὴλ ἐν γυναικί, καὶ ἐν γυναικί ἐφυλάξατο, *Israel served for a Wife, and for a Wife he kept sheep*, Hof. 12. 12. I desire that you saint not ἐν ταῖς θλίψεσι μὲς by reason of my tribulations, Eph. 3. 13. and that no Man be shaken ἐν ταῖς θλίψεσι ταύταις by reason of these Tribulations, 1 Thess. 3. 3. See *Naldius* in the 23d. signification of the Particle *Beth*. Or we may take these words in the sense of the *Greek Interpreters*, viz. the unbelieving Husband hath been sanctified to the believing Wife by his Consent to cohabit with her, and to have Seed by her.

m Ibid. Ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐσιν, νῦν δ' ἅγια ἐσιν, else were your Children unclean, but now they are holy.] He doth not say, else were your Children Bastards, but now they are legitimate; but else were they unclean, i. e. Heathen Children, not to be owned as an Holy Seed, and therefore not to be admitted into Covenant with God, as belonging to his holy People. That this is the true import of the words ἀκάθαρτα and ἅγια will be apparent from the Scriptures, in which the Heathens are stiled the unclean, in opposition to the Jews in Covenant with God, and therefore stiled an holy People. So Isa. 35. 8. ὁδὸς καθαρὴ ἔσται ἐκεῖ, καὶ ὁδὸς ἁγία κληθήσεται, an high way shall be there, and it shall be called the way of holiness, ἀκάθαρτοι, the unclean shall not pass over it; but the redeemed of the Lord shall walk therein, v. 9. And Chap. 52. 1. God saith of Jerusalem the holy City, There shall no more come into thee ἀπικτηνίῃ καὶ ἀκάθαρτι, the uncircumcised and unclean. So Acts 10. 28. You know that it is unlawful for a Jew to keep company with a man of another Nation; but God hath shewed me that I should call no man common, or ἀκάθαρτον unclean. Whence it is evident that the Jews look'd upon themselves as δούλοι Θεοῦ καθαροὶ the clean Servants of God, Neh. 2. 20. and upon all Heathens, and their Off-spring, as unclean, by reason of their want of Circumcision, the Sign of the Covenant. Hence, whereas it is said that Jo-

shua Circumcised the People, Chap. 5. 4. the Septuagint say, καθαρίσας, he cleansed them. Moreover, of Heathen Children, and such as are not circumcised, they say, they are not born in Holiness; but they on the contrary are stiled קרנש זרע σπέρμα ἁγίων an holy Seed, Isa. 6. 13. Ezra. 9. 2. and the Off-spring from them, and from those Proselytes which had embraced their Religion, are said to be born בקרשׁוֹת in holiness, and so thought fit to be admitted to Circumcision, or Baptism, or whatsoever might initiate them into the Jewish Church; and therefore to this sense of the words holy and unclean, the Apostle may be here most rationally supposed to allude, declaring that the Seed of holy Persons, the Off-spring born ἐν τῶν ἁγιασμένων of Saints, as (i) Christians are still called in the New Testament, are also holy. And though one of the Parents be still Heathens, yet is the denomination to be taken from the Better, and so their Off-spring are to be esteemed not as Heathens, i. e. unclean, but holy, as all Christians by denomination are. So (k) *Clemens Alexandrinus* infers, saying, I suppose the Seed of those that are holy is holy, according to that saying of the Apostle Paul, the unbelieving Wife is sanctified by the Husband, &c. Hence then the Argument for Infant Baptism runs thus, If the holy Seed among the Jews was therefore to be circumcised, and be made federally holy by receiving the Sign of the Covenant, and being admitted into the number of God's holy People, because they were born in Sanctity, or were feminally holy; for the Root being holy so are the Branches also; then by like reason the holy Seed of Christians ought to be admitted to Baptism, and receive the Sign of the Christian Covenant, the Laver of Regeneration, and so be entred into the Society of the Christian Church. The Substance of this Argument is in *Terullian de Anima*, cap. 39. and in the Author of the Questions ad Antiochum, qu. 114.

Ver. 15. Ὁ δὲ δούλος, is not under bondage.] n That is, saith (l) *Hilary*, The Christian in this case is free to marry to another Christian. He is free, saith (m) *Photius*, to depart, because the other hath dissolved the Marriage. If he depart, say (n) *Chrysostom*, *Oecumenius*, and *Theophylact*, because thou wilt not communicate with him in his Infidelity; be thou divorced, or quit the yoke; for it is better that thy Marriage should be dissolved, than thy Piety. These Fathers therefore plainly

(h) Apol. 1. p. 42. A. B.

(i) See Note on Chap. 1, 2.

(k) Τῶν δ' ἁγιασθέντων ἁγίων οἱ μὲν καὶ τὸ σπέρμα ἐπὶ τινὰ λόγον ὁ Ἀπόστολος Παῦλος ἡγιασμένοι λέγει τὴν γυναῖκα τοῦ ἀνδρός, ἢ τὸν ἄνδρα τὸν ἁγιασμένον. Strom. 1. 3. p. 445. D.

(l) *Liberum habet arbitrium nubere Legi sive Viro.* Pseud. Ambros.

(m) Ἐλθέτω δὲ καὶ ἐπὶ τὸν λύον καὶ τὸν γάμον, καὶ αὐτὸς διασπῇται. Photius.

(n) Διαζευγνύει βέλτιον καὶ τὸν γάμον, ἢ τὴν εὐσεβίαν λυθῆναι. Chrysost. Theophylact.

without exception, if a Virgin marry, she hath not sinned, v. 28. he adds, *Nisi sit Virgo Christo dicata*, i. e. unless she be a Virgin consecrated to Christ by such a Vow; both which Exceptions seeing St. Paul, assisted by the Holy Spirit, thought not fit to add, we may presume that he knew nothing of that matter.

s Ibid. *Γράμμις ὁ δίδωμι*, &c. but I give my judgment as one that hath obtained mercy of the Lord to be found faithful.] This, saith the Apostle, is all that is required of a Minister of God, and a Steward of his Mysteries, that he be found faithful in administering the Grace of his Apostleship, 1 Cor. 4. 1, 2. And this Fidelity was still attended with the Power of Christ assisting them, as appears from these words, *I thank Christ Jesus our Lord who hath enabled me, for that he counted me faithful, putting me into the Ministry*, 1 Tim. 1. 12. So that this Phrase doth not imply, as some imagine, that the Apostle had only an ordinary assistance in this Advice, such as any pious skilful Pastor may still expect, much less that this is a Counsel which might be disregarded without sin.

t Ver. 26. *Διδὴ ἔνεσσαν ἀνάγκη*, for the present distress.] This Phrase plainly shews this cannot relate *ad pacata Ecclesie Tempora*, to the peaceable Times of the Church, for they are not times of Tribulation, as the word ἀνάγκη often signifies. So Luke 21. 23. there shall be ἀνάγκη μεγάλη great tribulation, ἐν ἀνάγκαις, ἐν στενωπέσιν, in afflictions, necessities, distresses, 2 Cor. 6. 4. ἐν ἀνάγκαις, ἐν διωγμοῖς, in necessities, in persecutions, 2 Cor. 12. 10. Nor can it signify the Troubles common to this Life, for they are not always instant, or present. See v. 28. where the Phrase is *ἀλγίς ἐν σαρκί*, trouble in the flesh.

u Ver. 31. *Ὅς μὴ καταχρῶμενοι*, as not abusing it.] So this Expression is used in (r) Philo, This is anothers, do not covet it; this is thy own, use it so as not abusing it; hast thou abundance, give to others, for the excellency of wealth consists not in thy purses, but in helping those that want.

Note also, That they who interpret these words, the time is short, with relation to the troubles shortly to come at the destruction of Jerusalem; and the fashion of the world passing away, of a new Scene of things beginning to appear, seem not to give the true import of the Apostles words: For (1.) it is not easie to conceive what concernment the

Corinthians then had in the Destruction of Jerusalem; what peculiar Troubles happen'd; what loss of Wives, or of Possessions, they did then sustain, or indeed, what Persecution they then lay under, from which the Destruction of Jerusalem might free them.

2ly, The fashion of the world's passing away, seems plainly to refer to the Dissolution of it, or at least to our passing out of it in a short time, according to those words of St. John, Love not the world, nor the things of the world, for the fashion of the world passeth away, and the lusts thereof, 1 John 2. 15, 17. Again, To have, and use these things, as if we had them not, or did not use them, is to be moderate in the Enjoyment of them; not to be much affected with them when we have, or much afflicted when we want, or lose them.

Ver. 34. *Μεμέρισται ἡ γυνὴ καὶ ἡ παρθένα*, there is difference between a wife, and a virgin.] The reading of the King's Manuscript is this, καὶ μεμέρισται, and is distracted. And then begins the 34th Verse thus, καὶ ἡ γυνὴ ἀγαμέ, καὶ ἡ παρθένα ἡ ἀγαμέ, and the unmarried woman, i. e. the Widow, and the Virgin careth for the things of the Lord: But though this Reading makes a good sense, it is not found in any of the Greek or Latin Interpreters. (2.) It makes too great a Variation from the ordinary Reading, by adding καὶ before μεμέρισται, and by joining ἡ γυνὴ ἡ ἀγαμέ, which in all printed Copies, and ancient Interpreters, are separated. And (3.) it makes ἡ γυνὴ here to signify the Sex only, and to be indeed a Virgin, or unmarried woman; whereas in this Chapter it above twenty times signifies a Wife, and always stands opposed to the Virgin, or unmarried Person. So v. 1, 2. v. 3. twice; v. 4, 10, 11, 12, 13, 14. twice; 16 twice; 27 thrice; 29, 39. which observation is sufficient to destroy this Reading; especially seeing the Common Reading gives a good sense, and may be rendred thus, The Virgin, and the Wife are divided, or drawn several ways; the first looking only after Purity, the second after the Pleasure of her Husband also.

Ver. 36. *Ἐάν ᾧ ὥς ἐλαχμὸς*, if it be over-aged.] x The (s) Jews from the Precept to increase and multiply, thought themselves obliged to marry at Twenty, and that they offended against the Law if they did not so; declaring that whosoever neglected this Precept was guilty of Homicide. The Philosophers say with (t) Hesiod, that γάμος ὤριος marriage was seasonable to the Woman about

(r) Ἰδὼν τὶ το χρῶ μὴ καταχρῶμεν. De Joseph. p. 428.

(s) Seld. de Jure. Natural. &c. l. 5. c. 3.

(t) Γάμος ὤριος ἔστι κόρη μὲν ἀπὸ δεκάδενος ἐτῶν εἰς ἑκοστί, κόρη δ' ἀπὸ τριδοντὸς μέχρι τῶν πέντε καὶ τριδοντῶν. Plato de Leg. l. 6. p. 877. Vide quæ Sob. in hanc rem citat ex trial. 4. de Rep. Sermon. 42. p. 296.

Thirty, to the Male, from Thirty to Thirty five. By the Law of (u) *Lycurgus*, they who continued unmarried were prohibited to see the Games; By the Laws of the *Spartans* they were punished; and by *Plato* they are declared unworthy of any honour: To either of these Opinions the Discourse of the *Apostle* may relate.

y Ver. 37. *Note*, It is generally supposed that these three Verses relate to Virgins under the power of Parents and Guardians; and hence the usual Inference is this, *Children are to be disposed of in marriage by their Parents*. Now this may be true, but it hath no foundation in this Text; for *την εαυτου παρθενον*, is not to keep his Daughters, but his own Virginity, or rather his purpose of Virginity: for as (w) *Phavorinus* informs us, *He is called a Virgin, who freely gives up himself to the Lord, renouncing Matrimony, and preferring a Life spent in Continency*.

And that this must be the true import of these words, appears from this Consideration, that this depends upon the purpose of his own heart, and the power he hath over his own will, and the no necessity arising from himself to change this purpose; whereas the keeping a Daughter unmarried, depends not on these Conditions on her Father's part, but on her own; for let her have a Necessity, surely the *Apostle* would not advise the Father to keep her a Virgin, because he hath determined so to do; nor could there be any doubt, whether the Father had power over his own will or not, when no necessity lay upon him to betroth his Virgin. The Greek runs to this sense, *If he had stood already firm in his heart, finding no necessity, to wit, to change his purpose, and hath power over his own will not to marry, finding himself able to persist in the Resolution he hath made to keep his Virginity, he doth well to continue a Virgin; and then the Phrase, If any man thinks he behaves him-*

self unseemly towards his Virgin, if it be over-aged, and thinks he ought rather to join in Marriage, refers to the aforesaid Opinions of Jew and Gentile, that all ought to marry at such an Age; if any think thus, saith the *Apostle*, let them do what they will, let them marry, for in so doing, they do not sin: And then he concludes with those words applyed to both Cases. *So then both he that marries, doth well, and he that marries not, doth better*.

Ver. 39. *Εν Κυριω, in the Lord.* That is, *z* *ομοτιςω* to one of the same Faith, say *Theodore*, *Tertullian*, *St. Cyprian*, and *St. Jerom*, declaring that all Marriage with *Heathens* is forbid to *Christians*. Hence also it is evident that Second Marriages are allowable, See *Rom. 7. 3. 1 Tim. 5. 14*.

Ver. 40. 'This, say some, is not spoken aa with the Authority of an *Apostle*, or a Teacher sent from God, but in such a stile as implies an ordinary Assistance, such as any skilful Pastor may still expect.

But these Men did not well consider that the *Apostle* was writing to them, who were apt to question his *Apostleship*, and required a Proof of *Christ* speaking in him; 2 *Cor. 13. 3.* to whom it was proper to say, *Whatever you may conceive of me, I suppose I have the Spirit of God*. Or (2.) that *δοκω* is frequently an Expletive, and so *δοκω εχεν* may be here rendred, *I have the Spirit of God*. So *ο δοκω εχεν* that which he seems to have, *Luke 8. 18.* is, *ο εχει* that which he hath, *Matth. 13. 12.* *οι δοκωσες αρχεν*, they which are accounted to Rule, *Mark 10. 42.* is *οι αρχοντες* they which Rule, *Matth. 20. 25.* So in this Epistle, *ο δοκων εσθαι*, is he that stands, *Chap. 10. 12.* *ο δοκων εδιδουκεν*, he that is Contentious, *Chap. 11. 16.* and *εστις δοκω περσφης*, if any Man be a Prophet or Spiritual, let him know that the things I write unto you are the Commandments of the Lord, *Chap. 14. 37.*

(u) *Επαρτιατων νομιζεσθαι ζημιαν την πρωτην αγαμιν την δευτεραν οψιγαμιν*, *Stobaeus* *Serm. 65. p. 412.*

(w) *Παρθενον ονομαζεται ο ανθρωπος εαυτον παρσαγαγον τον Κυριον, η απολαβαινεν τον γαμον, η τον αγιασμο βιον περιμινας.*

CHAP. VIII.

a Verse 1. a **N**OW as [for the Plea, mentioned in your Letter,] touching [the lawfulness of eating] things offered to Idols, we, [who abstain from eating these things, to the scandal of others,] know [as well as others,] that [an Idol is nothing, for] we all have [this] knowledge, [yet] knowledge [when it is not joyned with Charity,] puffeth up [against,] but charity edifieth [our brother.]

2. And [therefore] if any man think he

knoweth any thing, [and by reason of that knowledge despiseth others, not regarding their welfare,] he knoweth nothing yet b as he b ought to know.

3. But if any man love God, [and, for his sake, his brother, John 4. 17. using his knowledge to the glory of God, and the benefit of his Brother,] the same is known [and accepted] of him.

4. As concerning therefore the eating of those things that are offered in sacrifice to Idols,

c Idols, we [also generally] know that c an Idol is nothing in the world, [of that it is esteemed by them that worship it, i. e. no Deity,] and that there is no other God but one.

d 5. For though there be that are called Gods, whether in Heaven or in Earth, d as [to the Heathens,] there are Gods many, and Lords many, [they having their Celestial and Terrestrial Gods, and Lords;]

e 6. But, [or, yet] to us [Christians,] there is but e one God the Father, of whom are all things, and we in [or for] him, and one Lord Jesus Christ, by whom are all things, and we by him.

f 7. f Howbeit there is not in every man this knowledge; for some with conscience of the Idols [being something,] unto this hour eat [what is offered to] it, as a thing offered to an Idol; [i. e. not as common meat, but as a sacred Banquet in honour of the Idol;] and their conscience being weak, [i. e. erroneous, subject to stumble and fall,] is defiled.

8. But [it is to be considered by us, that] meat commendeth us not to God; for neither if we eat are we the better, [for so doing in the sight of God;] neither if we eat not are we the worse: [you therefore ought not so to eat, as to give occasion to the fall of

your weak Brother,]

9. But [rather to] take heed, lest by any means this liberty of yours become a stumbling block to them that are weak; [so as to provoke them to fall from Christianity, or to defile themselves with Idolatry.]

10. For if any man, [who with this erroneous Conscience goes to these Feasts,] see thee who hast knowledge g sit at meat in the Idol Temple, shall not the Conscience of him that is weak be [the more] emboldened [by thy Example] to eat those things which are offered to Idols [in honour of the Idol, or as thinking it no hurt to worship Idols?]

11. And [so] through thy knowledge, shall the weak brother perish, h for whom h Christ died.

12. But [surely it deserves well to be considered, that] when ye sin so against the Brethren, and wound their weak Consciences, ye sin against Christ, [wounding, and murthering the Members of his Body, defeating the great end of his Death, and destroying them whom he designed to save.]

13. Wherefore, if meat make my brother to offend, [and so to perish,] i I will eat no flesh whilst the world stands, lest I make my brother to offend, [and perish.]

Annotations on Chap. VIII.

a Verfe 1. Περὶ τῶν εἰδωλῶν, now as touching things offered to Idols.] This is that other Doctrine of the Nicolaitans, Nul-lam differentiam esse docentes, Idolothyton edere, that things offered to Idols might be eaten without discrimination, which the Apostle here sets himself to confute, speaking of these things both in the general, Chap. 10. 23. to the end; and in particular, as they were eaten with relation to the Idols in the Idol Temple.

b Ver. 2. Καὶ ὡς δεῖ γινῶναι, as he ought to know.] To know thus, saith (a) St. Bernard, is to know in what order, with what study and endeavour, and to what end we ought to know all things. In what order, as desiring to know that first which is most necessary to Salvation. With what study, as desiring most ardently to know that which is most vehemently to be loved, and most tends to produce love in us. To what end, viz. not out of Curiosity, Vain-glory, or filthy Lucre; but for the Edification of thy self, or of thy Brother.

c Ver. 4. Οὐδὲν εἶδωλον, an Idol is nothing.] This Aphorism, that an Idol was nothing, was usual among the Jews, who were taught

by the Old Testament, that the Heathen Deities were *הבליים* and *אילילים* Vanities and Nothings. Thus in (b) *Echa Rabbath*, or the old Comment on the Lamentations, Rachel speaks thus to God, *Why enviest thou an Idol which is nothing?* And in the (c) *Elle Shemoth Rabba*, we have this Aphorism, *There is nothing solid in an Idol.* And hence their Rabbins concluded, saith Dr. Lightfoot, that it could have no power to pollute, and that whatsoever Worship was paid to it, if it were not worshipped under the Notion of a God, it was nothing; but whatever they meant of an Idol's being nothing, 'tis certain the Apostle only means, that it is nothing of a God; for he proves that it is nothing, because *there is no God but one*; and so all the Criticisms about the word εἶδωλον, Idol, are impertinent.

Ver. 5. Ὡς ἔστι Θεοὶ πολλοὶ, as there are d Gods many, and Lords many.] Here (d) Mr. Cl. translates the words thus, *as really there are Gods many, &c.* and Magisterially saith, *The Apostle hath no reference to the Gods or Idols of the Heathens; but by Gods in Heaven, are meant God and the Angels; in the Earth Magistrates, who are also called the Lords of*

the World. But he proves not a word of all this; yea, the contrary is not only said by all the (e) *Ancient Fathers* and *Commentators* upon the place, who both assert and prove the contrary, but also is evident from the words themselves. For first, when the *Apostle* had said expressly, *We Christians know there is no God but one*; would he immediately add, *There are really Gods many*, what would this have been, but as *Chrysostom* and *Theophylact* say, τοῖς πανσεβῆς μάχεσθαι, to speak things repugnant, which to avoid, the *Apostle* adds, though there be οἱ λεγόμενοι Θεοὶ, those that are called Gods, by these words separating them from him that truly is so; and shewing that they are only so in name, but not in reality; not in truth, but in word only. And this is evident from the words following; though, (to them) there be Gods many, and Lords many, παρ' ἑλλήνῃς θεοὶ καὶ κύριοι λεγόμενοι; yet to us (Christians) there is but one God and one Lord. Lastly, Whereas he saith, *By Gods in Heaven are meant God and the Angels*, let him shew any instance in the *New Testament* where Θεοὶ is put for God and the Angels, or where both are thus mentioned under that one Name. Here to be sure it cannot be so, for the *Apostle* had not only said before, *We Christians know there is no other God but one*, but saith after, *This is he of whom are all things*, i. e. whose Creatures the Angels are, could he then say, in the intermediate words, *there really are many Gods in Heaven, God, and the Angels?*

Ver. 6. Εἷς Θεὸς ὁ Πατήρ, one God the Father.] Hence the *Arians* and *Socinians* argue thus against the Deity of Christ, viz. As he who saith there is one Emperor, to wit, Cæsar, saith in effect there is no other Emperor but Cæsar; so he that saith there is one God the Father, saith in effect, there is no other God besides the Father. Again, He who having separately spoken of one God, proceeds distinctly to speak of one Lord, to wit, Jesus Christ, doth by that distinct Title sufficiently shew Jesus Christ is not that God.

Ans. To the second Argument the Reply is obvious, by retorting the Argument as do the *Ancient Commentators*, against this *Arian* Objection thus: That as the *Apostle*, by saying, *there is one Lord*, to wit, Jesus Christ cannot be reasonably supposed to exclude the Father from being also the Lord of Christians, as he is often stiled in the *New Testament*; so neither by saying there is one God the Father, ought he to be supposed to exclude Jesus Christ from being also the God of Christians. So (f) *Origen* and (g) *Novatian*. Especially if we consider, (1.) that he is here stiled that one Lord by whom are all things, i. e. by whom all things are created, Eph. 3. 9. All things which are in Heaven, or in Earth, Coloss. 1. 16. for he that made all things is God, Heb. 3. 4. and by the work of the Creation is the Godhead known, Rom. 1. 20. And this is elsewhere made the very description of God the Father, that it is he by whom are all things, Rom. 11. 35. Heb. 2. 10. (2.) That all things were created, not only by this Lord, but eis αὐτὸν for him also, Col. 1. 16. Now this is the very thing which the *Apostle* here ascribes to God the Father.

2ly. To the other Argument I answer, That we and all the *Ancients* assert, as truly as they can do, the Unity of the Godhead; and that Christ Jesus is not another God, but only another Person from the Father; and that the Application of the word God here to the Father, doth not necessarily exclude the Son from being God also, but only from being the Fountain of the Deity as the Father is. Thus when these words, *I am Alpha and Omega, the first and last*, Rev. 1. 17. & 2. 8. & 22. 13. are by St. John applied to Christ, it cannot be concluded hence, that the Father is not also Alpha and Omega, the first and the last; as he is often called in the *Old Testament*: And though our Saviour be the proper Title of our Lord Jesus, as his very Name informs us, yet is the Father in Scripture stiled our Saviour, 1 Tim. 1. 1. & 2. 3. and the Saviour of all Men, Chap. 4. 10. The *Primitive Fathers*

(e) Θεοὶ λεγόμενοι. A Paganis, Ambrosius. Κατὰ τὴν ἑλληνικὴν μυθολογίαν, Theodoret. Παρ' ἑλλήνων, Chrysost. Photius, Oecumenius, Theoph.

Dixit enim & separavit eos, qui dicuntur quidem, non sunt autem Dii, ab uno Deo Patre. Iren. lib. 3. cap. 6. Πολλοὶ μὲν ἑλλήνες λεγούσιν τὸν Θεόν, τὰς δ' αὐτὰς ὑποκαλεσθαι καὶ Κυρίους, οὗτοι δ' ἰδιαιῶς ἔσιν, ἀλλ' ἐν νόμῳ γινώσκονται μόνους, Theodoret. Οὐκ ἅπλως εἰσιν, ἀλλὰ λεγόμενοι, ἐκ τῆς ἀληθείας ὄψης, ἀλλ' ἐν λόγῳ. Chrysost. Theoph. Κατὰ τὸ λεγόμενοι, ἐκ τῆς γὰρ Phot.

(f) Miror quomodo quidam legentes istius Deus Pater ex quo omnia, & unus Dominus Jesus Christus per quem omnia, regent filium Dei Deum debere profiteri, ne duos Deos dicere videantur: Sed non advertunt qui hac ita sentiunt, quod sicut Dominum Jesum Christum non ita unum esse Dominum dixit, ut ex hoc Deus Pater non Dominus dicatur, ita & Deum Patrem non dixit ita esse unum Deum, ut Deus filius non credatur. Origen. in Rom. c. 9. v. 5.

(g) Si non putant aliqua ratione officii posse ei, quod unus Dominus est; per illud quod est Dominus & Christus, aut illi quod unus est bonus, per illud quod bonus sit nuncupatus & Christus, eadem ratione intelligant officii non posse ab illo quod unus est Deus, ei quod Deus profuntius est Christus. Novatian cap. 30.

therefore considering God the Father as the Fountain of the Deity, and Jesus Christ as God of God, do frequently assert two things, which may serve to illustrate this Passage; viz.

1st, That(h) *Christians* acknowled'd one God only, even the *Father*, and yet that *Jesuf Christ* was truly God of the Substance of the *Father*.

2ly; That God the *Father* was the Creator of all things, and yet that all things were created by the Word.

f Ver. 7. ἅλα ἐκ ἐν πᾶσιν ἡ γνῶσις, *there is not in all this knowledge,*] This contradicts not what is said v. 1. *We all have knowledge;* that being spoken of them who abstained from things offered to Idols, out of scandal to others only; this of them who through weakness did eat of them; the first, being well informed Christians, knew there was but one God the *Father*, and one Lord *Jesus Christ* to be worshipped; the weak thought there might be some *Deaftri*, or *Inferiour Lords*, to whom some Reverence was due.

g Ver. 10. Ἐν εἰδωλῶν κατὰ κτλ. μένον, *sitting at meat in the Idols Temple.*] The Gentiles, saith (i) *Josephus*, offer Hecatombs to their Gods, ἡ χρεῖνται ἱεροῖς πρὸς εὐωχίαν, *and use their Temples for their Banqueting-house*; so we read *Judg. 9. 27. Amos 2. 7.* and in prophane *Authors* very frequently; when therefore, saith the *Apostle*, the weak Jew who abhorreth Idols, or the *Gentiles* newly converted from the worship of them, shall see thee doing the same thing which *Heathens* do in honour of their Idols, and that in places appropriated to their Worship, will they not be tempted, by the Example of such a strong and knowing Christian, to conclude, that either *Idolary* is by *Christians* accounted no sin, or that the Idol deserves some honour, and so comply with them from these erroneous Principles in eating things offered to Idols?

Ver. 11. *Διὸν Χριστὸς ἀπέθανεν, for whom Christ died.*] From this, and the like place, *Rom. 14. 15.* it is strongly argued, that Christ intentionally died for those that may for

ever perish; for here the *Apostle* dissuades the *Corinthians* from scandalizing their weak Brethren, by an Argument taken from the irreparable Mischief they do to them, the eternal Ruin they may bring upon them by this Scandal; whereas, if it be as some assert, That all things, even the sins of the Elect, shall work together for their good, and that they can never perish; if the *Apostle* knew and taught this Doctrine to them, why doth he go about to fright them from this Scandal, by telling them, it might have that Effect which he before had told them was impossible? If you interpret his words thus, *So shall he perish for whom in Charity you ought to judge Christ died*, 'tis certain from this Doctrine, that they must be assured this Judgment of Charity must be false; or that their Brother could not perish. In the first case, they could not be obliged to act by it; and in the second, they could not rationally be moved by it to abstain from giving Scandal on that impossible Supposition. If you interpret him thus, *So shalt thou do that which in its nature tends to make thy Brother perish, and might have that Effect, had not God determined to preserve all for whom Christ died from perishing*, Since this Determination renders it sure to me, who know it, that they cannot actually perish, it must assure me there can be no cause of abtaining from this Scandal, lest they should perish by it. Moreover, by thus offending, saith the *Apostle*, *you sin against Christ*, viz. by sinning against them whom he hath purchased with his Blood, and destroying them for whose Salvation he hath suffered; deny now this intent of *Christ's* Death, and shew, if you can, in what *Christ* hath demonstrated his great Love to them that perish; how they can ever sin against Redeeming Love; or how by thus offending them, who neither do, nor can belong to him as Members of his Body Mystical, we are injurious to *Christ*.

Ver. 13. Οὐ μὴ φάγω κρέα, *I will eat no flesh.*] **h** It being customary for the *Hearthens* to consecrate all the *Flesh* they used to eat to some (κ) *Demon* or *Idol*, and the weak *Jews*

(h) *Hæretici ἀιχμαλωτίζουσιν ἀπὸ τῆ ἀληθείας τὸς μὴ ἐδρασαν τὴ πίσιν εἰς τὰ θεῶν Πατέρων καὶ υἱοῦ καὶ ἁγίου πνεύματος, καὶ εἰς τὴν Κλειδίαν Ἰησοῦν Χριστὸν ὡς θεὸν διαφυλάσσοντας*, Iren. l. 1. p. 18. Et tamen fidem ab Ecclesia receperunt hanc esse tradit, i.e. Χριστὸν Ἰησοῦ τὸν Κυρίον ἡμῶν καὶ θεὸν τὸν πᾶν γένου κατέκτην, cap. 2. p. 50. *Prophetae quidem & Apostoli patrem & filium confitebuntur, & ipso Domino Patrem tantum Deum, & Dominum eum qui solus est Deus & Dominator omnium, tradente Discipuli, sequi nos oportet*. L. 3. c. 9. Et tamen c. 19. secundum id quod Verbum Dei homo erat—requiescebas Spiritus Dei super eum,—secundum autem quid Deus erat, non secundum Gloriam judicabat. Vide. c. 11. *Apostoli autem secundum eos transgressores præcepti offenduntur Deum tantum Deum & Dominum & Patrem confitentes*.—Si non hic Solus est Deus & Pater, L. 4. c. 2. Et tamen c. 11. ipse i-
giur Christus cum Patre vivorum est Deus. Itaque Deos omnino non dicam, nec Dominos, sed Apostolorum sequar, ut si pariter nominandi fuerint Pater, & Filius, Deum Patrem appellem, & Jesum Christum Dominum nomen, solum autem Christum poterò Deum dicere, sicut idem Apostoli, ex quibus est Christus qui est Deus super omnia benedictus in omne ævum. Tertull. adv. Prax. c. 31. *Est ergo Deus Pater omnium Institutor & Creator, solus Originem nesciens*—*unus Deus, Novatian c. 23*.—Et tamen ex Patre præcessit substantia illi Divina cuius nomen est Verbum, per quod facta sunt omnia.—Deus utique procedens ex Deo, secundum personam efficiens, sed non eripiens illud Patri quod unus est Deus. Ibid.

(1) *Conf. Apion*, I. 2. p. 1069. A. See Dr. Spence de Wit. *Hebr.* p. 500, 501.

being so nice in matters of that nature, this Necessity might sometimes lye upon the *Christian* to abstain from all Flesh, to avoid the offence of the weak Brother; and the *Apostle* here engageth rather to submit to it, than to be an occasion of his Ruin. See *Theodor. H. Eccl. l. 3. c. 15.* and Note on *Rom. 14. 2.*

Note also, That there is nothing in this Chapter which intimates that the *Apostle* discourseth of a Conscience doubting about things indifferent, but rather that he all along discourseth of an Erroneous Conscience, which from a false Persuasion falleth into Sin, for, saith he, *some with Conscience of the Idol to this hour, eat it as a thing offered to the Idol, v. 7.* Now so to do, is to act plainly, not from a doubting Conscience about a thing indifferent, but from an erroneous Conscience about a thing unlawful; and yet this is the Man whose Conscience being weak, is defiled. And in this sense are the words ἀδυνῆς, ἀδυνεια, ἀδυνεύω, to be weak, and weakness commonly used in the Septuagint answering to the Hebrew חָשַׁב which signifies to fall and stumble. See Note on *Rom. 5. 6.*

2ly, Πεδυκοῦμα γίνεσθαι τοῖς ἀδυνέουσιν, to be a stumbling block to the weak,] V. 9. Is not barely to offend them, or to induce them to do any thing with a doubting Conscience, but to make them stumble at the *Christian* Faith, or fall off from it, or perish by *Idolatry*. For thus it follows, and so shall thy weak brother perish: So *Rom. 9. 32, 33.* If *Israel* stumbled at the stone of stumbling, as it is written, Behold I lay in *Zion* λίθον πειρασμοῦ, a stone of stumbling, 1 *Pet. 2. 8.* to them that be disobedient; the stone which the builders disallowed, is made λίθον πειρασμοῦ, a stone of stumbling.

3ly, To scandalize, or offend this weak brother, V. 13.] Is not only to do a thing ungrateful to him, or to cause him to sin by acting with a doubting Conscience, but to

divert him from the Faith, or cause him to dislike it, because he sees that *Christians* so freely do communicate with Idols, or to encourage him to join *Idolatry* with the Profession of it. That this is the constant sense of the word σκανδαλίζεσθαι, see Note on *Rom. 14. 13, 21.*

Hence evident it is, that what Dissenters say from hence against our Ceremonies, that they offend, or grieve them, that they cannot comply with them by reason of those Doubts which they lye under, touching the Lawfulness of the use of them, is impertinent to the *Apostle's* Argument; if they would have the *Apostle* here to patronize them, they must confess that they are acted herein by a false Judgment, and erroneous Conscience, as the weak Person mention'd by him was.

Nevertheless this seemeth to press hard on them who believe the Schism of such weak Persons, will finally tend to their Ruin, and render them Exiles from the Flock of *Christ*, and yet for things indifferent, will in this dreadful sense cause their weak Brother to offend, or to be scandalized, since this they do for that which commends them not to God, which doing they are not the better, or omitting, they are not the worse, v. 8. For if Schism and *Idolatry*, be equally damning sins, and equally cause my brother to offend, and him to perish, for whom *Christ* died, we are equally to take heed in both cases, lest *Hebia* ἡμῶν, our power to do the thing indifferent, become a stumbling block to the weak, or the erroneous in their Judgment of these things. For let Men imagine what other Difference they please in the case, whilst the sad Issue or event is in general the same, to wit, the perishing of my Brother, and my power to have abstained from that which through his erroneous Conscience gave occasion to it, is the same, I fear the Guilt will be the same.

CHAP. IX.

a Verse 1. **A**M I not [who thus abstain from what is offensive to the weak] an *Apostle*, [as well as others?] am I not free, [to do what they may?] b have I not seen *Jesus Christ* our Lord, [as well as they?] and are not you my work in the Lord? [and so if others have a power to live upon your Temporal things, have not I rather? v. 11, 12.]

2. If I be not [so visibly and demonstratively] an *Apostle* to others, yet doubtless I am [so] to you, for the seal [and testimony] of my Apostleship are you in the Lord;

[as being converted by me, exercising the signs of an *Apostle* among you in all Patience, in signs and wonders, and in mighty deeds, 2 *Cor. 12. 12.*]

3. My answer [or Apology] to them that do examine me, [why I, and my Companions use not the same freedom as other *Apostles* and *Evangelists*,] is this.

4. Have we not power to eat, and to drink, [without using so much abstinence, or at the charge of the Church as well as they?]

5. Have we not power c to lead [or carry] about a sister, a wife, as well as other c *Apostles*,

Apostles, and as the Brethren of the Lord, and Cephas?

6. Or I only, and Barnabas, have we not power to forbear working? [and to receive Maintenance of the Church as others do.]

d 7. Who goeth a warfare at any time at his own charge? who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? [And shall we the Souldiers of Jesus Christ, 2 Tim. 2. 2. the Planters of his spiritual Vineyard, the Pastors of his flock, Acts 20. 28. be debarred of this Privilege?

e 8. Say I these things ^e as a Man [only, from Principles of Natural Reason and Equity?] or saith not the Law the same also?

9. For it is written in the Law of Moses, thou shalt not muzzle the mouth of the Ox that treadeth out the Corn; doth God [say this only to Jew, he] take [th] care for Oxen?

f 10. Or saith he it altogether for our fakes? f For our sakes, no doubt, this is written, that [in this spiritual Husbandry, 1 Cor. 3. 9.] he that ploughs should plough in hope, [of reaping some advantage by it,] and [that] he that thresheth in [that] hope, should be partaker of his hope.

11. If [then] we have sown unto you spiritual things, is it a great thing if we shall reap [some of] your carnal things? [Rom. 15. 27.]

g 12. If others be partakers of this g power over you, are not we rather [so, who laid the foundation of a Christian Church among you, 1 Cor. 3. 10. and have begotten you through the Gospel? 1 Cor. 4. 15.] nevertheless, we have not used this power [among you, 2 Cor. 11. 7, 8, 9.] but [choose rather to] suffer [the want of] all things, lest we should hinder the [advancement of the] Gospel of Christ.

13. [And not to insist only on mystical Interpretations of the Law;] Do you not know that they who minister about holy things, [excoriating, washing and preparing a Sacrifice for the Altar, as do the Levites,] live of the [holy] things of the Temple, and [that] they which wait at the Altar are [according to the institution of the Law] partakers with the Altar? [for that consumes not always the whole Sacrifice, but leaves some Portion to be eaten by the Priests.]

14. Even so hath the Lord [Jesus in the Gospel, Matth 10. 10. Luke 10. 7.] ordained, that they who preach the Gospel, should live of the Gospel.

15. But [yet,] I have used none of these things, neither have I written these things, that it should be so done unto me; for it were better for me, to die [for want of food,] than that any man should make my glorying [in thus advancing the Gospel] void.

16. [I say my glorying;] For though I preach the Gospel, I have nothing to glory of [upon that account;] for necessity is laid upon me [by the command, and special call of our Lord Jesus Christ, so to do,] yea, woe is to me, if I preach not the Gospel; [because then I shall be guilty of Disobedience to the heavenly Vision, Acts 26. 9.]

17. h For if I do this thing willingly, [if I choose to take nothing for preaching the Gospel, when I am under no obligation so to do,] I have a [special] reward, [and may glory in it,] but if against my will [I preach the Gospel; yet am I under a necessity of doing this, and therefore cannot glory in it, or expect any special reward above others for it; since] a dispensation of the Gospel is committed to me, [and so in that I only can discharge my trust.]

18. i What is my reward then? [or what is matter of special reward and glory to me?] Verily [this] that when I preach the Gospel, I may make the Gospel of Christ without charge, that I abuse not [or use not, See 1 Cor. 7. 31.] my power, [which is given me,] in the Gospel: [and this matter of rejoicing I have.]

19. For though I be free from all men; [as being a servant to none,] yet have I made my self [as a] servant to all, that I might gain the more.

20. And to the [unconverted] Jews, I became as a Jew; [circumcising Timothy for their sakes, Acts 16. 3.] that I might gain the Jew; to them that [in their opinion] are [yet] under the [obligation of the] Law, as under the Law; [purifying my self in the Temple, because they were zealous of the Law; Acts 20. 21.—26.] that I might gain them that are under the Law.

21. To them that are without Law, [the unbelieving Gentiles, I became] as without Law; [discouraging to them from those natural Principles which they owned, Acts 17. rather than from the Law and the Prophets;] being not without Law to God, but under the Law to Christ, [or obedient to the Law of Christ, and taking care notwithstanding that I did nothing contrary to the Moral Law of God, and to the Rules of Christianity;] that I might gain them that are without Law.

22. To the weak [Converts among the Gentiles,] I became as weak, [by condescending to abstain from what might hurt their Consciences,] that I might gain the weak; I am made all things to all men [by my compliance with them in all lawful matters,] that I might by all means save some.

23. And this I do for the Gospel's sake, that I might be partaker of [the Promise, and Rewards of] it, with you,

24. [Which neither you, nor I shall obtain by the bare profession or knowledge of it without

out Charity, and a life suitable to the Precepts of it; for] know ye not, among whom the *Istian Games* are acted,] that they who run in a race, run all, but one [of them only] receiveth the prize? so, [therefore] run [your Christian race,] that ye may obtain [the Reward of it;]

25. And [then you will be moved to abstain, as I do, from what may cause your weak brother to fall and perish; for] every man that striveth for the mastery, [or is a wrestler in these Games,] is temperate in all things; [i. e. observeth a strict abstinence.] Now they [who thus abstain, that they may prevail in wrestling,] do it [only] to obtain a corruptible Crown, [of Bays, or Olive;] but we [Christians, by using this Temperance,

shall obtain] an incorruptible [Crown.]

26. I therefore so run [this race,] not as uncertainly, [or not regarding whether I am within the Lines, or come first to the Goal, or not;] so fight I, not as one that beateth the Air, [i. e. not vainly, as you seem to do; for what advantage have you by going to the Idol Temples, or eating things offered to Idols, to the Destruction of your Brother?

27. But I keep under my body, and bring it into subjection, [by denying myself these liberties in things indifferent;] lest that by any means, when I have preached to others, I myself should be a Castaway, [as being not partaker of the Blessings of the Gospel, v. 23.]

Annotations on Chap. IX.

a Verse i. **O** *Ἐγὼ ἄποστολος;* am not I an Apostle? The Apostle here, from his own Example in abstaining from the Power which the Lord had given him to receive the Necessities and Conveniencies of Life from them to whom he preached the Gospel, shews how much it concerned them in a matter unnecessary, to abstain from the exercise of *ἰσχύος* of their rightful Power granted by Christ, to avoid the Scandal of the Weak, and to promote Men's spiritual welfare. So *Εἰπὺν*. This Condescension indeed was not in the exercise of his Apostolical Authority, but it was in that which he might have challenged as an Apostle of Christ, 1 Thess. 2. 6. Hence he speaks thus, *Am not I an Apostle?* and therefore have I not *ἰσχύαν* power to eat and to drink? yea, it was in that he might have challenged by the nature of his Office, v. 7. by the Prescriptions of the Law, v. 8. and by the Ordinance of Christ, v. 14. And this Abstinence he used not only in *Achaia*, but in *Thessalonica*, 1 Thess. 2. 9. 2 Thess. 3. 8. that he might be an Example for their Imitation, v. 9. It was not therefore any private or personal Right which he here waved, but a Right of Office belonging to all who did officiate in things Sacred; See Note on 2 Cor. 9. 2.

b Ibid. *Οὐχὶ Χριστὸν ὥραμα,* have I not seen Christ? The Apostles being chosen to be Witnesses of the Resurrection, it was requisite that St. Paul, being called to that Office, should also see him risen. Hence *Ananias* speaks thus to him, *The God of our Fathers hath chosen thee, that thou shouldst see the just one, and shouldst hear the words of his mouth, for thou shalt be his witness to*

all men of what thou hast seen and heard, Acts 22. 14, 15. & 26. 26. Accordingly we find that Christ was seen of him, 1 Cor. 15. 8. yea, oft appeared to him after his Resurrection, Acts 18. 9. & 22. 18. and that he was taught the Gospel by the immediate Revelation of Jesus Christ, Gal. 1. 12. The Syriack, Arabick, and some MSS. read thus, *Am I not free? Am I not an Apostle? Have I not seen Jesus Christ our Lord?*

Ver. 5. *Ἀδελφῷ γυναικὰ ὡραγὼν,* to lead about a sister, a wife. It is the Observation of Hilary, Oecumenius and Theophylact, that as some Women attended on the Lord, when he was on Earth, to minister Necessaries to him and his Disciples, so some rich Women converted by them followed the Apostles to provide Diet and other Necessaries for them; and they who so interpret these words, translate them a Sister-woman. This Exposition Theodoret mentions, but seems not to approve; and indeed it seems to have had it's rise from (a) Tertullian when he was a Montanist.

For (b) Clemens of Alexandria not only saith, that he that marrieth, *ἐκόντας ἔχει τὰς Ἀποστόλους* hath the Apostles for examples; and that St. Peter carried his Wife with him till her Martyrdom; but confutes the Enemies of Matrimony from these very words, *Have we not power to lead about a Sister, a Wife, as well as other Apostles; adding that ἔχ ὡς γαμετάς, ἀλλ' ὡς ἀδελφὰς, περιήγον τὰς γυναῖκας,* (c) they carried their Wives about, not as Wives, but as Sisters, to minister to those that were Mistresses of Families, that so the Doctrine of the Lord might, without any Reprehension, or evil Suspicion, enter into the Apartments of the Women. This Exposition seemeth

(a) Non Uxores demonstrat ab Apostolo circumductas, sed simpliciter Mulieres. De Monag. cap. 8.

(b) Strom. 7. p. 736, 741.

(c) Strom. 3. p. 448.

(1.) most agreeable to the words which are not *γυναικα ἀδελφῶν*, but *ἀδελφῶν γυναικα*, which cannot well be rendered *a Sister-Woman*, there being no Sister which is not a Woman. (2.) It is most agreeable to the Context, which plainly seems to speak not of such wealthy Women which could nourish the *Apostles* out of their abundance, but of such which were to be nourished with them by others. And (3.) to the Language of the *Jews*, who called their Wives, *Sisters*. Thus *Tobit* saith to his Wife *μὴ λόγον ἔχεις ἀδελφῇ*, *Take no care my Sister*, Tob. 5. 20. And *Clemens* in the words now cited, saith, *They were carried with them not as Wives, but Sisters*. And lastly, This seems best to consult the credit and esteem of the *Apostles*, who could not without evil Suspicion carry about with them single Women, or the Wives of other Men. As for the Women who are said to have followed *Christ*, they were none of his Retinue, they attended not upon his Person, but upon his Doctrine, and so they ministered no such ground of Suspicion. But hence, I think it doth not follow, as *Mr. Cl.* saith, that *St. Paul* then had a Wife, but only that he, or *Barnabas* had one, or at least might have had one, no law then forbidding it. *Tertullian* saying, if not in his own sense, yet in the Person of the Orthodox, *Licebat Apostolis nubere, & uxores circumducere*. De Exhort. Castit. cap. 8.

d Ver. 7. *Τὸς σεπτuάvται, who goeth a warfare?* The Pertinency of this Instance will be more viſible, if we consider that both in the *Old* and *New Testament* the Ministerial Function is represented as a warfare. See Note on 1 Tim. 1. 18. And the *Levite*, who was consecrated to the Service of the Tabernacle, is said to *enter into the Host*, Num. 4. 3. λειτουργῶν to officiate, saith the *Septuagint*; to serve the service, saith the *Chaldee*. The Church of God is also represented as his Vineyard, Isa. 5. 1.—5. Matth. 20. 1. & 21. 18, 33.—40, 41. Luke 13. 6, 7. and as his Flock, Isa. 40. 11. & 63. 11. Matth. 26. 31. Luke 12. 32. Acts 20. 28, 29. 1 Pet. 5. 1, 2. But then (d) *St. Chrysostom* and *Theophylact* observe, that he saith not, *who goeth to warfare*, and is not rich? *who plants a Vineyard*, and heaps not up Gold of the Fruits of it? *who feeds a Flock*, and makes not a Merchandize of the Sheep? teaching us that the Spiritual Pastor should be content with little, and seek only what is necessary, not what is superfluous.

e Ver. 8. Κατ' ἀνθρώπου, as a man.] This Phrase in the *New Testament* doth always

signifie to speak, act, and live after the manner of a mere Natural Man, not yet acquainted with the Mind of God, not acting by the guidance of Divine Wisdom, or not assisted by the Holy Spirit. So Rom. 3. 5. *I speak κατ' ἀνθρώπου as a man* by mere strength of Reason would be apt to argue, 1 Cor. 3. 3. *Are ye not carnal, and walk as men?* i. e. as Natural, and not Spiritual Men, v. 1. 1 Cor. 15. 32. *If κατ' ἀνθρώπου after the manner of men*, i. e. the heathen manner, *I have fought with beasts at Ephesus*, Gal. 1. 11. The Gospel which was preached by me, was not κατ' ἀνθρώπου after man, i. e. it was not the Product of Human Wisdom, but received from the Revelation of Jesus Christ, Gal. 3. 15. Brethren, *I speak after the manner of men*, i. e. what is acknowledged in all Civilized Nations; See Note on 1 Pet. 4. 6.

Ver. 10. Δι' ἡμᾶς γὰρ ἔγχετο, for our sakes f this was written.] A like Expression occurs in (e) *Maimonides*, who having cited these words, *Thou shalt not take the Dam with the young*, saith, *if God took such care for Beasts and Birds, how much more for Men?* and *R. Menachem* on the same words saith, The Intention of the Command was not to shew mercy to Birds, sed propter homines hoc dicit, but he saith this to teach Men mildness and commiseration; and (f) *Philo* in the beginning of his Discourse περὶ θυσιαστων, of those who offer Sacrifice, says, the Law took not care of Brutes, but of Reasonable Creatures, ἐ τῶν θυομένων ἀλλὰ τῶν θύντων, by its Prescriptions that the Sacrifice should be perfect and without blemish, having regard not to the things offered, but to him that offered them, that he should be free from vile Passions, or evil Dispositions. So that these words do not import, that God takes no care for Beasts, for he saveth Man and Beast; Psal. 36. 6. and giveth to the Beasts their food, Psal. 147. 9. but only that the Commands he gives us to shew mercy and kindness to our Beasts, are especially designed to teach us greater kindness to our Brother Man. Thus the High Priest (g) *Eleazar* saith to *Aristeas*, That all the Precepts of this Nature delivered by *Moses*, had λόγον βαθεῦν a profound sense; and that God did not make them, as being concerned about Mice, or Weasels, or such like Beasts, but that all these Laws were made for Righteousness sake, and the Information of our Manners.

Ver. 12. Ἐξουσία ὑμῶν, power over you. g So Ἐξουσία πνευμάτων is power over unclean Spirits, Matth. 10. 1. Ἐξουσία πάσης σαρκός, power over all flesh, John 17. 2.

(d) Δεικνύς ὅτι μικρὰ θεσμουξία ἔδιδασκαλον ἀρκείσθαι δεῖ, τροφή καὶ τῇ ἀναγκαίᾳ μόνῃ, τὸ χρησιώδες ζήτων μόνον ἐχὶ τὸ πλεῖστον.

(e) More Necess. part. 3. c. 48. p. 497.

(f) P. 656.

(g) Ἄλλ' ὡς ἀνὴρ ὁμοειπὺν, καὶ τρέπων ἡκαρτισμὸν, δικαιοσύνης ἐνεκεν σεμνῶς πάντα ἀνατάττειν. Arist. p. 17.

h Ver. 17. *Εἰ δὲ κὼν τὸτο πρέσω, if I do this willingly.*] This is the Interpretation of *Oecumenius*, and it seems best to suit with the scope of the *Apostle*: The other sense mentioned by the *Ancients*, and followed by most *Interpreters*, is this, *If I preached the Gospel as a Voluntier, having no command from Christ to do it, I might expect a peculiar Reward; but having this Command from Christ, I execute it only in obedience to the Trust committed to me, and so I cannot glory in, or expect a Reward for that above others.*

i Ver. 18. Note first from v. 12, 15, 18. that our power in things indifferent and uncommanded, is not to be used to the hindrance of the Gospel of Christ, and the Scandal of the Weak.

2ly, That there is *καύχημα*, or *Matter of glorying* in things done by the assistance of the Grace of God, and it is for the Glory of a Man to do them, v. 15, 16. 2 Cor. 11. 10. ἡ καύχησις ἡμῶν, *our rejoicing, or our glorying is this, even the testimony of our Conscience*, 2 Cor. 1. 12. And again, *Let every man approve himself to his own Conscience, and then shall he have τὸ καύχημα, rejoicing in himself, and not in another*, Gal. 6. 4. The glorying therefore, or the *καύχημα* which the *Apostle* elsewhere doth reject, and exclude, is only that of the Merit of our Works, or their sufficiency to procure the Justification of a Sinner, Rom. 3. 27. & 4. 2. or that which doth exclude the help, or the assistance of the Grace of God in Christ, 1 Cor. 1. 29, 31. Note,

3ly, That there may be some Actions eminently good which fall under no particular Command, I say, *particular Command*; for I believe this very Action of St. Paul, in which he glories, was done according to that Charity which seeketh not her own, but the things of Jesus Christ, Phil. 2. 5. and that it was in the general his Duty to take care not to hinder the Gospel of Christ, v. 12. and to cut off occasion from others to glory, to the impairing of the Truth, 2 Cor. 11. 12. to perform that which rendred him instrumental to gain the more, v. 19 and therefore he saith, v. 27. *All this I do for the Gospel's sake, that I may be partaker of it with you.* I think every Good Work, which respects our Duty towards God, falls under the General Command of *loving God with all our Heart, our Mind and Soul*; and all the kindness we shew to our Brother under the

Command of *loving him as our own selves*, and think no Action eminently good can be done by any *Christian*, which is not comprehended under the general Precept of doing *whatsoever things are true, honest, just, pure, lovely, and of good report, if there be any vertue, any praise*, Philip. 4. 8. But yet this Action, as to the Substance of it, being under no Precept, but being a Refusal to use the Power God had granted to him as much as others, and this Refusal being done out of respect unto God's glory, and the good of Souls, was that of which he justly gloried, and for which, though he did not merit any thing, yet he might reasonably expect from God, whose glory he promoted by it, an especial Recompence, according to the Rule of his own Nation, (h) *To him a Reward is given, who doth any thing uncommanded.*

Ver. 27. ἄδοκιμῳ, *lest I my self should be k a cast-away.*] i. e. One disapproved of by God at the last: Excellent here is the Note of the Ancient Commentators, *Εἰ δὲ Παῦλῳ τὸτο δέδοικεν, ὁ τοσούτους διδάσκας, τὶ ἂν ἐποιῶν ἡμεῖς, If Paul, so great a Man, one who had preach'd and laboured so much, dreaded this, what cause have we to fear lest this should befall us?*

Note also, That the *Agonistical Phrases* mentioned in these four last Verses, are fully and excellently explained by the Reverend Dr. *Hammond*, who informs us,

1st, That the (i) *Istmiian Games* were celebrated among the *Corinthians*, and therefore the *Apostle* speaks thus to them, *Know ye not?*

2ly, That of the five Games there used, the *Apostle* alludes only to two or three, *Running*, v. 24, 26. *Wrestling*, v. 25. *Cuffing*, v. 26, 27.

3ly, That he who won the Race by Running, was to observe the Laws of *Racing*, keeping within the *white Line*, which mark'd out the Path, or *Compass* in which they were to run, and was also to out-run the rest, and come first to the Goal, otherwise he ran *uncertainly*, v. 24, 26. and was ἄδοκιμῳ, one to whom the Prize would not be adjudged by the βραβεῖαι, or Judges of the Games.

4ly, That the *Athleta Combatants*, or *Wrestlers*, observed (k) a *set Diet*, both for the Quantity and Quality of their Meat, and carefully abstained from all things that might render them less able for the Combat, whence they are here said to be temperate in all things, v. 25.

(h) Maimon. More Nevoch. l. 3. c. 17. p. 381.

(i) In Istmo ludiquinquennales Istmiachi. Solin. c. 13. In eo est oppidum Cenchræ ludis quos Istmicos vocant celebre. Mela l. 2. c. 3. lin. 75.

(k) Μέλι σοὶ δολύμπια νικῆσαι—δὲ σ' εὐτακτεῖν, ἀνασκοτερεῖν, ἀπέχεσθαι πειμμάτων, γυμνάζεσθαι πρὸς ἀγῶνι, ἐν ᾧ τεταγμένη, ἐν καύματι, ἐν φύχῳ, μὴ φύχεσθαι πίνειν, μὴ οἶνον, ὡς ἐτυχεν ἀπλῶς, ὡς ἰατρῶν ἀφ' ἑδωκέναι σωματὶν ἢ ἐμψάτη. ἢ τα εἰς τὸ ἀγῶνα παρεργεῖσθαι. Epist. c. 35.

5ly, That he who *cuffed* used to prepare himself for the Exercise by a (l) *σκιμαχία*, or thrusting out his Arms into the Air. And this is stiled, *so fighting as to beat the air*, v. 26. But when he came to the Combat, then his fist strove to hit the Face and Eyes of his Adversaries: And this is v. 27. *σκοπιδέν* to strike under the Eye, or give his Adversary a blue Eye, and applied to the Bo-

dy, is so to keep it under, by beating it black and blue, as these *Combatants* did one another.

6ly, That the Rewards of all these Exercises was only a Crown made of the Leaves of some Plant, or Boughs of some Tree, the (m) Olive, Bays, or Lawrel, which therefore the *Apostle* here calls a *Corruptible Crown*, v. 25.

(l) Ἀρεὰ ἑδαιρον, ἢ καὶ ἐσκιμαχίαν, Eustath. Τινες μὴ ἀπὸ τῶν πυγμάτων τῷ αὐτῷ παροιμίαν εἰρηδαι δοῦναι. Idem in hac verba hęc τῷ αὐτῷ. Il. γ. p. 1215. Ed. Rom.
(m) Τοῖς ἀλλήλοις καὶ αὐτῷ δίδοιαι νικῆσαι στέφανον. Porphy. de antro Nymph. p. 270.

C H A P. X.

Verse 1. **M**oreover, Brethren, [to make you the more diligent in running the Christian Race, and to avoid those sins which will cause you to fail of the Prize you run for, I shall lay before you the Case of the Israelites, your Fore-runners, shewing what Privileges, and what Advantages they had, and by what Means most of them so unhappily miscarried: For to begin with their Privileges;] I would not that ye should be ignorant, how that all our Fathers, [the Church of Israel,] ^a were under [the protection of] the Cloud, and all passed through the Sea:

2. And [so] were all baptized into [the Covenant made with God, and the Doctrine taught by] Moses in the Cloud, and in the Sea.

^b 3. And did all eat ^b the same spiritual meat; [that Manna which was a Type of Christ, the true Bread which came down from Heaven, John 6.]

4. And did all drink the same spiritual drink; for they drank of that spiritual rock that followed them, and that rock was Christ; as typifying him, and the spiritual waters to be received from him, John 7. 37, 39.]

5. But [notwithstanding these Privileges and Favours, common to them with us,] with many of them God was not well pleased, for they were overthrown [by him] in the wilderness, [Heb. 3. 17.]

^c 6. Now these things were ^c our Examples, [who succeed them in like Privileges and Favours,] to the intent we should not lust after evil things, as they also lusted [after flesh, when they had Manna, food sufficient for them, Numb. 11. 4.]

7. Neither be ye Idolaters, [by eating things offered to Idols, and partaking of the Table of Devils, as were some of them; as] ^d it is written, ^d The people sat down to eat and drink [of the Sacrifices offered to the Golden Calf,] and ^e rose up to play.

^f 8. Neither let us commit fornication as

some of them committed [fornication at the Sacrifices of Baal Peor, Numb. 25. 16, 17, 18.] and [upon that account there] fell in one day ^g three and twenty thousand [of them.] ^h

9. Neither let us tempt ^h Christ [our Lord,] as some of them also tempted [him,] and were destroyed of Serpents, [Numb. 21. 5, 6.]

10. Neither murmur ye, as some of them also murmured, [Numb. 14. 2.] and were destroyed ⁱ of the destroyer, [v. 37.] ⁱ

11. Now all these things hapned to them for examples [to Posterity,] and they are written for our admonition, ^k upon whom ^k the ends of the world, [the last of Ages, or the Christian Age,] are come.

12. Wherefore let him that thinketh he standeth, [and is in high favour with God, as they once were, and still think they are,] take heed lest he fall.

13. [And whereas the great inducement to symbolize with Jew or Gentile in their Rites is this that you may avoid Persecutions, you have no cause to doubt of Christ's Protection under them, for he hath so preserved you hitherto, that] there hath no temptation taken you, but such as is common to man ^{ἀνθρώπων}, supportable by the strength and resolution of a man,] but [moreover] God is faithful, ^l who will not suffer you to ^l be tempted [at any time,] above that you are able, but will with the temptation also make a way [so far] to escape [it,] that you may be able to bear it.

14. Wherefore, my dearly beloved, flee from [the] Idolatry, [committed by the Participation of things offered to Idols in the Idol Temple.]

15. I speak as to wise men, [in what I am now offering to shew the idolatry of this practice;] judge ye [the reasonableness of] what I say.

16. ^m The cup of blessing which we ^m blefs, [or receive with thanksgiving to God for it,] is it not the ⁿ communion of the blood of Christ? [or that Rite by which we] ⁿ

Christians do profess to hold Communion with, and own him as our Lord and Saviour, who shed his Blood for us? the bread which we break, is it not [also] the communion of the body of Christ? [i. e. do we not by eating at his Table declare our fellowship with, and own him as our Lord, whose Body was thus broken for us?]

17. For we being many are one bread, and one body; [or because the bread is one, one Loaf being broken for us all, we who partake of it being many, are one Body, owning our selves thereby all Members of that Body of which Christ Jesus is the Head;] for we are all partakers of that one bread; [and thus you see that, by partaking of this Christian Sacrifice, we own our selves to have Communion with the Lord Jesus, and with the whole Society of Christians.]

18. Behold Israel after the flesh, [and see if it be not so there also, for] are not they who eat of the Sacrifices, [the Peace-offerings, for of these only did the People eat,] partakers of the Altar, [and so hold communion with him whose Altar it is?]

19. What say I then? [i. e. what need I then to say?] that the Idol is any thing, or that which is offered in sacrifice to Idols is any thing, [which can of its own nature pollute?]

20. But [this] I say, that the things which the Gentiles sacrifice, they sacrifice to Devils, and not to God: and I would not that ye should have fellowship with Devils, [or do service to them, by partaking of things offered to them in the Idol Temples; for]

21. You cannot drink the Cup of the Lord, [and thereby declare your fellowship with him, and that you own him as your Lord, in opposition to all others,] and [yet drink] the Cup of Devils, [and so make the like acknowledgment concerning them;] ye cannot be partakers of the Lord's Table, and the Table of Devils.

22. Do we provoke the Lord to jealousy? [by bringing Devils into competition with him;] are we stronger then he? [so that we need not fear the Punishments he may inflict on them who give his honour to another.]

23. [And whereas you plead thus for your selves;] All things are lawful for me, [i. e. all Meats may lawfully be eaten; be it so;] but [yet] all [lawful] things are not expedient [to be done;] all things are lawful for me, but all things edify not, [as Charity doth, Chap. 8. 1.]

24. [For the Rule of Charity is this:] Let no man seek his own [only] but every man another's wealth, [preferring the publick to his private good, and the good of Souls to that of his own Body.]

25. [Concerning then the eating of things offered to Idols in the general, and without relation to the Idol Temple, in which so eat them is Idolatry, I thus determine:] Whatsoever is sold in the Shambles that eat [ye,] asking no question for conscience sake; [as if you thought it matter of Conscience, whether you might eat it, if offered to Idols, or not.]

26. For the Earth is the Lords, and the fulness thereof, [and therefore you may eat of any Creature the Earth provideth for your food, without scruple of Conscience, when others are not scandalized at it.]

27. [And again I say,] If any of them that believe not, bid [or invite] you to a feast, and you be disposed to go, whatsoever is set before you, eat, asking no question for conscience sake;

28. But if any man say unto you, This is offered in Sacrifice to Idols, [thinking that by thus partaking in such Meat, you own the Idol, or concur in the Worship of it,] eat not for his sake that shewed it, and for conscience sake; for the Earth is the Lord's, and the fulness thereof; [who therefore can replenish thee out of other Meats provided for thy food.]

29. Conscience I say, [meaning] not thy own, but [that] of the others; [who shewed thee this was offered to Idols;] for why is my liberty [so used by me as that I be] judged of, [and condemned by] another man's conscience?

30. For if I by grace be a partaker [of God's good Creatures,] why [do I use them so as that] I am evil spoken of [by others] for that for which I give thanks [because of benefit received by it?]

31. Whether therefore ye eat, or drink, or whatever ye do, do all to the glory of God.

32. Give no offence, neither to the [weak] Jews, nor to the [unbelieving] Gentiles, nor to the [weak Members of the] Church of God.

33. [But walk] even as I [do, who] please all men in all [lawful] things, not seeking my own profit, but the profit of many, that they may be saved.

Annotations on Chap. X.

^a Verse 1. **Υ**ΠΕΡ ΤΗΣ ΝΕΦΕΛΗΣ ὡσαν, were under the Cloud.] To understand the Allusion here, note, That to be under the Cloud, is to be under the Protection, or Covert of the Cloud. For the Cloud of Glory, saith the (a) Tradition of the Jews, signified the Care and Providence of God; and his Presence with them day and night; and that accordingly it compassed their Camp, as a Wall doth a City. And therefore of the Feast of Tabernacles, which in the Hebrew is Chagga Succoth, the Feast of Coverings; the (b) Jews say it was especially appointed to admonish them of the Divine Protection exhibited to them by the Cloud. And the Chaldy Paraphrast saith this Feast was instituted, that their Posterity might know that *I made the Children of Israel to dwell under the shadow of the Cloud.* And therefore (c) Philo styles it σκηνασίμων a Covering. And so the Psalmist represents it, when he says, *He spread out the Cloud for a covering to them, and a Fire to enlighten them by Night,* Psal. 105. 39. And the Prophet, when he says, *The Lord will create upon every dwelling place of Mount Zion, and upon her Assemblies a Cloud, and Smoke by day, and the shining of flaming Fire by night, for upon all their Glory shall be a Covering,* Isa. 4. 5, 6. Πάντα τὰ περικύκλω αὐτῆς σκίασθαι ὑπὸ νέφους; the Cloud shall overshadow all her Circuits, saith the Septuagint. He was to them as a covering by day, and a light of Stars in the night-season, saith the Book of Wisdom, Chap. 10. 17. By these things Mr. Cl. may see we have good warrant for saying, *The Cloud was a covering to them, and that they were under the Cloud, because it was over them; not only because it went before them, which indeed is a greater impropriety, than that which he charges upon others, that being indeed none at all; for what hinders the same Cloud from being at one time contracted into the figure of a Pillar, and at another expanded as a Covering? for do we not read that the Cloud covered the Mount, Exod. 24. 15. that it covered the Seat of the Congregation, Exod. 40. 34. that it covered the Tabernacle, Numb. 9. 15, 16. The Learned Bishop of Ely notes, that there were three several uses of the Cloud, (1.) To guide them in their Journeys, and this it did as a Pillar going be-*

fore them. (2.) To preserve them from the heat of the Sun in the Wilderness; and then it was spread out as a Covering, Psal. 105. 39. and was a Cloud shadowing the Camp, Wild. 19. 7. (3.) To defend them from their Enemies, that they might not assault them; and so it stood betwixt the whole Host of Israel and the Egyptians, and was a Cloud of Darkness to the latter, so that they came not near the Israelites, Exod. 14. 20. it therefore must be large enough to darken their whole Camp.

2ly, That they all passed through the Sea, so as to come to the opposite Shore, saith (d) Josephus; they went through it, saith (e) St. Paul elsewhere; through the middle of it, say the (f) Septuagint. I confess the Rabbins and many Commentators say, they only fetch'd a Compass like to an Half-Circle in the Sea, and came out again on the same side; because before they entred into the Sea, they were in the Edge of the Wilderness of Etham, Num. 33. 6. And after they had passed the Sea, they go three days journey to the Wilderness of Etham, Exod. 15. 22. But to this it is answered, that the Wilderness on each part of that Arm of the Sea, was called the Wilderness of Etham, and beyond the Red Sea was the same with Shur, Exod. 15. 22. for the Hebrew word *אֶתְמָן* which we render edge, is by the Septuagint forty times rendered μέρος, a part. And here, say they, they came to Buthan, ὃ ἐστὶν μέρος τὸ ἐρημὸν, which is some part of the Wilderness, Numb. 33. 6. intimating that beyond the Sea there was another part of the same Wilderness.

3ly. They were baptized into Moses in the Cloud.] i. e. into the Doctrine taught by Moses; for the Cloud was not only for Direction, but for a Covering over them; according to the words of the Psalmist, *He spread out the Cloud for a covering,* Ps. 135. 39.

And in the Sea.] For they were covered with the Sea on both sides, Exod. 14. 22. So that both the Cloud and the Sea had some resemblance to our being covered with Water in Baptism; their going into the Sea resembled the ancient Rite of going into the Water, and their coming out of it, their Rising up out of the Water. And this the (g) Jews do so far own, that they say they were

(a) Buxt. de Arcad. c. 14. p. 126, 127. (b) Buxt. Synag. Jud. c. 21. p. 447. (c) Quis Rer. div. Hist. p. 397.

(d) Ἐξέσαντες αὐτὸν ὑπὸ τὴν νύκτα. Antiq. l. 2. c. 7.

(e) Διέβησαν ὑπὸ τὴν νύκτα τὴν θάλασσαν. Hebr. 11. 29.

(f) Διέβησαν μέσσω τῆς θαλάσσης εἰς τὴν ἑρμῶν. Jos. 4. 23. Παρὰ τὴν θάλασσαν. Neh. 9. 21.

(g) Maimonides in Seder Kodalsh. Ed. Pocock. p. 27.

baptized in the Desert, and admitted into Covenant with God before the Law was given.

Note, Fourthly, that the Cloud had a bright shining side, as well as a dark side; so that their Baptism in the Sea, answered to that of Water; and their Baptism in the Cloud, to Baptism by Fire, or by the Holy Ghost; which, say the (h) Jews, was represented by the Schechinah, or the Cloud of Glory.

b Ver. 3. Τὸ αὐτὸ βρῶμα, τὸ αὐτὸ πόμα, the same meat and the same drink. For though some Manuscripts omit τὸ αὐτὸ, the same, in both these Verses, yet is that word to be retained in both places; for so read (i) Irenæus and all the Greek Expositors. And whereas Esthlin interprets the words thus, They eat the same among themselves, not the same with us; this Exposition is contrary, not only to what (k) St. Austin and all the Greek Fathers teach; but also to the Scope of the Apostle, which is to shew that they had the like Spiritual Advantages and Privileges with us, which yet he doth not do, unless their Spiritual Meat and Drink signified, or typified to them Christ, as ours doth to us; that all of them were not Believers in Christ by Faith, but some of them were Unbelievers, is no objection against this sense; for so it is with Christians now; the Wicked not partaking of the Benefit of Christ by Faith, as the Fathers speak, tho' they receive the Sacrament of his Body and Blood with their Mouths.

Note also, That St. Paul represents Manna as Spiritual Food; and the Rock as being Spiritual, and affording them Spiritual Drink, agreeably to the Descants of the Jews: For Manna, saith (l) Philo, is the Food of the Soul; it signifies the Law of God, and the Divine Logos, whence all permanent Instruction and Knowledge flows. And this is the Heavenly Food, of which Moses in the Person of God speaketh, saying, Behold, I rain down for you Bread from Heaven. The Food of the Soul, saith the same Philo, is heavenly, not earthly, as the Holy Scripture testifieth, saying, I rain down for you Bread from Heaven. He calls the (m) Manna put into the Ark, τὸ ἐπὶ τῆς θύρας τροφὴς τὸ μνημεῖον,

the Memorial of the Divine and Heavenly Food; and saith, that (n) Manna is the Divine Logos, the Cælestial and Incorruptible Nourishment of a Soul desirous of Knowledge. The Jews also declare that (o) Manna was a Type of the Eternal Happiness of Man; that it had its rise from Heaven, and thence descended on the Earth, by opening the Gates of Heaven; that it is the Divine Light incorporated, the Splendor of the Glory of the Majesty of God; the Bread on which Angels feed, and by which the Sons of the World to come are to subsist. And with these Representations of it agree the words of the Apostle, saying, the Jews by eating of it did eat τὸ αὐτὸ βρῶμα πνευματικὸν the same spiritual Food with us. But here Mr. Cl. saith, 'The word πνευματικὸς, Spiritual, is here opposed to φυσικὸς, Natural, not to σωματικὸς, Corporeal; for Manna was a Corporeal Food, which could not be Spiritual in any other respect, than as it was prepared, not by sensible Causes, but by Spirits, viz. Angels, whose Bread therefore it is said to be, Psal. 78. 2. I answer, here is nothing true, or at least nothing certain: For (1.) the Chaldec Paraphrast saith, it is called the Bread of Angels in the Psalmist, because it came from Heaven, the Habitation of the Angels, as the Psalmist himself interprets it, saying, He opened the Gates of Heaven, he rained upon them Manna for to eat, and give them Bread from Heaven; Bread of the Mighty did Man eat. (2) Why doth he say, It could not be called Spiritual Food in any other sense, than as it was prepared by Spirits? Is it because it was Corporeal Food? And might it not be also the Food of the Soul? Are not Bread and Wine Corporeal Food? And yet may they not be also Spiritual Food? Yea, doth not the Apostle's Argument plainly require that the Manna should be Spiritual? For how also did they eat the same Spiritual Food with us? And (3.) how absurd is it to say, it is called Spiritual Food because prepared by Spirits? Can he give one Instance of any Corporeal thing called Spiritual upon that account? Was it not spiritual meat, as the water issuing from the Rock was Spiritual Drink, and was that so because prepared by Spirits?

(h) Vide Masium in Josh. 1.

(i) L. 4. c. 45.

(k) Aliud illi, aliud nos, sed specie visibili, quod tamen hoc idem significaret virtute spirituali.—Sacramenta illa fuerunt, in signis diversa sunt, sed in re qua significatur paria sunt. Aug. Tr. 26. in Joh. To. 9. p. 228. B. C.

(l) Ζήσους αὐτὸς καὶ τὸ πνεῦμα ἅγιον καὶ τὸ ἄρτος—ἐσθίων μανθάνοντες ἅμα Θεῷ καὶ λόγον δέον, ὅτι ἡ πᾶσα παιδεία καὶ σοφία ῥύσιν ἀέναντος. ἢ δὲ καὶ ἡ ἐξουσία τροφῆς καὶ μετέδοται ὅτι ἐν ταῖς ἱεραῖς συγγραφαῖς, ἐν περὶ αὐτοῦ τῆς αἰτίας λόγου, ἰδὲ, ἐγὼ ὡς ὑμῖν ἄρτους ἐκ τοῦ νεφελῆ. L. de Profugis p. 367. B. "Οτι δὲ ἡ γένεσις ἀλλ' ὑπόστασις αἱ ψυχῆς τροφαὶ μαρτυροῦσι διὰ πλείονος ὁ ἱερεὺς λόγος, ἰδὲ ἐγὼ ὡς, &c. Alleg. l. 1. p. 69. B.

(m) De Congr. quer. erud. gratia. p. 344. A.

(n) Τὸ μάννα καὶ δέον λόγον, καὶ ἐπὶ τῆς θύρας τροφῆς τὸ μνημεῖον—Quis rer. Divin. Har. p. 384. D.

(o) Duns. Hist. Manna. p. 336, 339, 352.

And this Rock was Christ.] i. e. It typified *Christ*; for as the Rock, being smitten, gave forth Waters, so our Lord being smitten, Water came forth out of his side; and the Holy Ghost, signified by this Effusion of Waters from the Rock, was poured forth as a River. By the solid Rock, saith (p) Philo, *Moses understands the Wisdom of God, which is the Nurse, and the Instructor of all that desire the Incorruptible Life. He by a synonymous word calls the Rock Manna, that is, the most Ancient of Beings, the Divine Logos.* And again, *The Rock cleft in the Top, is the Wisdom of which he makes the Souls that love him to drink; and being thus made to drink, they are also filled with the Universal Manna; for Manna is called τὸ, which is the Progeny of all Things. Now the most General Cause of all Things is God, and the second the Word of God.* By these things Mr. Cl. may be convinced, that the *Jews* might understand these Types by Tradition; and seeing them thus accomplished, might be induced to believe. And as for *Christians*, the *Apostle* here shews the influence they ought to have on them, viz. to preserve them from the like Offences, lest they became subject to the like Judgments to which the *Jews* were obnoxious, v. 5, 6. But Mr. Cl. denies that the words bear this sense, *The Rock signified Christ, or represented him; and saith the import of these words, that Rock was Christ, is only this, That which may be said of that Rock in a carnal sense, may in a spiritual be affirmed of Christ: Which is to expound the Apostle as speaking thus, They all drank the same spiritual drink, for they drank of the Rock that followed them: Now what may be said of that Rock in a carnal sense, may be said of Christ in a spiritual, i. e. they all drank the same spiritual drink, because they drank what was carnal.* Moreover, we find many Phrases of the like nature, both in the *Old* and the *New Testament*; as when 'tis said, *The three branches are three days; the seven Ezra. 5. 11. Dan. 7. 17. & kine, and seven ears 2. 38. Matth. 13. 38, 39. of corn, are seven & 26. 26, 27. Luk. 8. 11. years; the four great beasts, are four kingdoms; thou art the Golden Head; the Seed is the Word, the Field is the World, the Reapers are the Angels; the Harvest is the End of the World; the Heir is Jerusalem; this*

Bread is my Body, this Cup is my Blood. Now, in all these Instance, doth not *is*, import typifies, signifies, represents? why therefore should it not do so in the like Proposition, *this Rock is Christ*? Or what one Instance can Mr. Cl. produce, that any thing was ever said to be another thing, because what might be said of it in a carnal sense, might in a spiritual sense be said of the other? And is it not sufficient Prejudice against this *παρερμηνεία*, or uncouth Interpretation, that it hath no parallel Example? whereas our Exposition is confirmed from numerous Examples of like nature.

Ver. 6. *Τύποι ἡμῶν, our Examples.*] The Examples he here puts, saith *Theodore*, exactly answer to the Sins of the *Corinthians*; for as the *Jews* lusted to eat flesh, so the *Corinthians* lusted to eat things offered to Idols, when they had other Meat provided plentifully by God for them; for the earth is the Lord's, and the fulness thereof, v. 28.

Ver. 7. *Ἐκάθισεν ὁ λαὸς φαγεῖν, &c. the people sat down to eat and drink, and rose up to play.*] When the *Heathens* had offered upon the Altar, and consumed that part which belonged to the God they worshipped, they banquetted in the Idol Temple upon the Remains, and so did *Epulis accumbere divum*, as (q) *Virgil* speaks, at long Tables prepared for that purpose, whence this is by the *Apostle* called partaking of the Table of Devils; and used very appositely, say the *Fathers*, to convince the *Corinthians*, that by eating Things offered to the Idols in the Idol Temple, they must be guilty of *Heathenish Idolatry*.

Ibid. Rose up to play.] Here almost all the *Criticks* observe, That *παίζων*, to play, bears an impure sense, importing their Fornication with one another; as when we say, such a one hath played the whore; but this Criticism seems here to be without foundation: For (1.) the *Scripture* often mentions their Idolatry, but never charges them with Whoredom then committed when they made the Golden Calf; all that God himself charges upon them is, that they had made them a molten Calf, and had worshipped and sacrificed to it, and said, these be thy Gods, *Exod. 32. 8, 35. Neh. 9. 18. Psal. 106. 19, 20. Acts 7. 41.* (2.) The *Apostle* speaks of Whoredom in the Verse following, as a distinct Sin, and therefore cannot reasonably be supposed to charge them with it here.

(p) Πέτρας ἢ σέβαν καὶ ἀδιάκοστον ἐμφάνων σοφίαν Θεοῦ, ἢ τροφὴν καὶ τιθενοκόμον καὶ κηστρόφον τῶν ἀφάρτων δεικνύς τοιούτων—ἢ πέτραν ταύτην ἰτερωδί σιωπονυμία χρωμένον καλεῖ μάνα, ἢ πρεσβυτάριον τῶν ὀργῶν λόγον δεικνύς. Quod derer. pot. p. 137. A. C. Ἡ δὲ ἀρετὴ τοῦ πέτρας ἢ σοφία Θεοῦ ἐστίν, ἣν ἀκραν καὶ παρωσίην ἐκτελεῖ ἀπὸ τῶν ἐαυτοῦ δυνάμεων, καὶ ἣς ποτίσει τὰς οἰκοδόμους ψυχὰς ποτιδύσαι δὲ καὶ τὴν μάνα ἐμπύλονται τὰ ψυχοποιεῖται καλεῖται ὅτι τὸ μάνα τι, ὃ πάντων ἐστὶ γένος, τὸ δὲ ψυχοποιεῖται ἐστὶν ὁ Θεός, καὶ δεικνύς ὁ Θεὸς λέγει. Legis Alleg. l. 3. p. 853. A. B.

(q) *Æn.* l. v. 83. Vide *Turneb.* l. 30. c. 5.

(3.) The Exposition of the *Ancients*,^r that they rose up to Dance before the Calf, is confirmed by these words, and when *Moses saw the Calf and the dancing, he was wroth*, *Exod. 22. 19.* And because this was done after the manner of the (r) *Heathens*, and was one of the Rites by which they honoured their Gods, the *Apostle* useth it as a Confirmation of their Idolatry. And this is all the *Fathers* seem to mean by saying, *That to play*, is used ἀντὶ τῆς εἰδωλοατρύου for committing Idolatry; and the *Jerusalem Targum* when it saith they did ludere cultu Peregrino, play after the *Heathen* manner.

f Ver. 8. Μὴ δὲ πορνέωμεν, *neither let us commit fornication as some of them committed.*] How prone the *Christians* of the Church of *Corinth* were to this sin, which made the *Heathen Corinth* infamous to a *Proverb*, we learn from these words of the *Apostle*, *I fear when I come, I shall bewail many who have sinned already, and have not repented of the uncleanness and fornication, and lasciviousness* which they have committed, 2 *Cor. 12. 21.* See 1 *Cor. 3. 16, 17. & 5. 11. & 6. 9, 13, 15, 16.*

g Ibid. Εικοσίπρες χεῖρας, *three and twenty thousand.*] The number of the slain was Four and twenty thousand, *Numb. 25. 9.* and so *Oecumenius* saith some *Ancient Copies* read here; but of this Number One thousand was slain by the *Judges*, and that probably the day before the *Plague*; Three and twenty thousand by the immediate hand of God. Now the design of the *Apostle* here is only to mention them who fell in one day by the hand of God. See *Bochart. Hieroz. l. 2. c. 34.*

h Ver. 9. Τὸν Χριστὸν, *Christ.*] This Reading ought not to be questioned, for we find it not only in *Hilary the Deacon*, *St. Chrysostom*, *Oecumenius*, *Theophylact*, but in (s) *Irenæus*. Hence *Primasius* of old proved the Divinity of *Christ*, as being that God whom they tempted, *Psal. 106. 14.* and others his *Præ-existence* before the Birth of the Blessed Virgin against the *Socinians*.

i Ver. 10. Ὁ ἀποκτείνων, *of the Destroyer.*] i. e. By a *Plague* sent by the hand of *Samuel*, the Angel of Death, called ἀποκτείνων, the *Destroyer*, *Heb. 11. 28.* Wiſd. 18. 25. and him that had the Power of Death, *Heb. 2. 14.* Now the *Corinthians* murmured, saith *Theodoret*, because some of them had received only inferiour Gifts; say others, by reason of the Persecutions they suffered for the *Christian Faith*.

k Ver. 11. Τὰ τέλη τῶν αἰώνων, *the end of the*

Ages.] This Phrase either signifies the End of the *Jewish Age*, as if the *Apostle* did intend to say, These things which hapned in the beginning of the *Jewish Age*, were recorded for Caution and Example to us, who are come to the Conclusion of it; or the last of the *Ages* of the World, i. e. the *Christian Age*; for the *Jews* according to the Tradition of *Elias*, divide the Duration of the World into three *Ages*; The *Age* before the Law, the *Age* of the Law, and the *Age* after the Law, or that of the *Messiah*. *Talmud. in Sanhedr. cap. Chelek.*

Ver. 13. "Οὐκ ἐσθὲ ὑμᾶς, ἵνα μὴ ὑποταχθῆτε αὐτοῖς, *will not suffer you.*] i. e. Any of you, who do what in you lies to arm your selves against them, to be tempted above what you are able, this therefore ought not to be restrained to the *Elect*; for the preceding words, *no temptation hath hapned to you*, are spoken to all the Members of the Church of *Corinth*; and God hath doubtless engaged to all that enter into Covenant with him, to enable them to perform the Condition of that Covenant; since a Covenant upon an impossible Condition, he knows, cannot be performed; and all are bound to pray in Faith, that God would not suffer them to be tempted above what they are able, by his strength, to bear.

Ver. 16. Τὸ ποτήριον τῆς ἐυλογίας, *the Cup of Blessing.*] The *Pascal Cup* being stiled by the *Jews* the *Cup of Blessing*, because they sanctified it, i. e. they gave thanks for it in these words, *Blessed be thou, O Lord our God, the King of the World, who hast created the Fruit of the Vine*; and being also stiled the *Cup of Blessing of the Table*, it cannot reasonably be doubted that the *Eucharistical Cup* was so called, for the same reason, and that it was Sanctified, or Consecrated by Thanksgiving, to God for it.

Ibid. Κοινωνία, *the Communion.*] This word *communion* hath two significations; (1.) When the Subject spoken of may be distributed into parts, so that each Man may have a share of it, it denotes a Distribution and Communication of those Parts to the Community, or Body mentioned. Thus in the Case of Alms, seeing there is a distribution of our Substance to those that want, this is in Scripture stiled κοινωνία, and is sometimes rendred *Contribution*, *Rom. 15. 26.* sometimes *Distribution*, 2 *Cor. 9. 13.* *Heb. 13. 16.* and since there were διαμερίσεις *Divisions* and *Diversities* of Gifts, Ministrations and Operations vouchsafed to the Church; all which the Holy Spirit wrought, dividing to every

(r) Inter vesendum diis laudes canebant pedibusq; circum aras complodenses, ad numeros psallebant. *Rosin. Antiq. l. 3. c. 33.* Virgil. *Eclog. 5. v. 73.* Ubi Servius, sane ut in Religionibus sabbaretur hac est Ratio, quod nullam majores nostri partem corporis esse voluerunt qua non sentiret Religionem.

(s) L. 4. c. 45.

Member of it severally as he would, 2 Cor. 12. 11. The giving these Gifts and several Operations to them, is called *the Communion of the Spirit*, 2 Cor. 13. 13. Phil. 2. 1. Thus because one consecrated Loaf was anciently distributed among all the Communicants, and they all drank their share of the same Cup of Blessing, therefore the Bread thus broken, and shared out, may be said to be the Communion, or Communication of the Body of Christ, as being the Communication of that Bread which represented his broken Body; and the Cup they severally drank of, may be stiled the Communication of the Blood of Christ, as being the Communication of that Wine which represented his Blood shed; and to this import lead the following words, *because the Bread or Loaf is one*, of which we all partake, *we being many are one Body*, for we are all partakers of one Loaf, according to the old Proverbial Expression *σὺς σῶσις καὶ σὺς σωμοί*.

But where the Subject mentioned is not capable of such Division, or Distribution, but every one is to have the whole, or the same with another, it imports a *Fellowship and Communion* in the same thing; in which sense we are said to be called by God *εἰς κοινωνίαν* to the Fellowship of his Son, 1 Cor. 1. 9. to have *κοινωνίαν* a Fellowship in his Sufferings, to have *κοινωνίαν* Communion with God the Father, and the Son, 1 John 1. 5. and in the Apostle's Symbol, to believe the *Communion of Saints*; and in this import of the word the sense runs thus. Do we not by partaking of this Bread and Wine, consecrated in Memorial of Christ, giving his Body broken, and his Blood shed for us, hold Communion, or declare our Fellowship with Christ? Both these senses seem agreeable to the Scope of the Apostle, and the first infers the second.

○ Ver. 17. *ὅτι ἓς ἄρτος, ἐν σώμα οἱ πολλοὶ ἐσμεν, because the Bread is one, we being many are one Body.*] These words, *the Bread which we break*, the Loaf or Bread is one, and we all partake of one Loaf, and therefore are one Body, shew how grossly the Church of Rome hath varied from Christ's Institution, in distributing to the Communicants severally an unbroken Wafer, so that they neither are Partakers of one Bread, or Loaf, or of Bread broken, as the Custom both of *Jews* and *Christians* was to do. It also deserves to be noted from the Testimonies of (t) *Jamblicus* and (u) *Laertius*, that anciently this was a Token of Friendship; and that *Pythago-*

ras forbade his Scholars *ἄρτον καὶ ἀρνέσθαι* to break their Bread, because that was not to be broken which made Friendship.

Ver. 18. *Κοινωνοὶ τῷ θυσιασθείῳ, partakers of the Altar.*] i. e. Do they not by Partaking of the Gift consecrated by the Altar, and of which one part is consumed upon it, partake with the Altar, and own that they Communicate with, and Worship that God, at whose Altar or Table the Meat was offered in honour of him? *Mal. 1. 7.* For as *swearing by the Altar*, is swearing also by him whose Altar it is, *Matth. 23. 20.* so having communion with the Altar, is having communion with him whose Altar it is. To illustrate this let it be noted, (1.) That in these *שלמים* or *Peace-offerings*, there was a three-fold Participation; 1. God had his part offered him upon his Altar, viz. the Blood, and the Entrails; part was given to the Priest, viz. the Breast and the Shoulder; and part to the Offerer, viz. the Skin, and the rest of the Flesh; and this in token, say the *Jews*, of Friendship and Communion of the Party offering them, with God, and the Priest. And he by eating the Remainder, and feasting on it in the Temple, or the Holy City, became partaker with the Altar, or with God, who had received his share upon the Altar. Note (2.) that these *Peace-offerings* were offered either by way of Thanksgiving for Mercies obtained, or by way of Vow, or of free Devotion; for this Division of *Peace-offerings* we find *Lev. 7.* Moreover, these being offered to the God of *Israel*, signified the owning him as that God from whom they received and expected all their Mercies.

Ver. 20. *δαίμονις, to Devils.* Here Mr. Cl. saith, the word *δαίμονιον* doth not necessarily signify Devils or Evil Spirits; for the Heathens did not always sacrifice to evil Spirits, if we consider what were their true thoughts. But the Wisdom of God did not think fit to consider the Speculations of some of their Philosophers; but what was indeed their Practice, and what the Objects and Directors of their Worship, were, and who was gratified by it; they pretended to own a Supreme Deity; but the Spirits which spake in the Oracles they consulted, which moved their Idols, and resided in them, and set up, and promoted their whole Idolatrous Worship, were doubtless evil Spirits, and so the Primitive Christians engaged to force them to (w) confess themselves to be, even before them who paid homage to them. The pul-

(t) Τὸ ἄρχαῖον βαρβαρικῶς πάλαις ἐπὶ ἑνα ἄρτον συνέσαν οἱ φίλοι. De Vita Pythag. p. 89.

(u) Ὅτι ἓν ἑνα οἱ πάλαι τῶν φίλων ἐποίτων καθάπερ ἔτι, καὶ νῦν οἱ βάρβαροι μὴ δὲ διακρίναι τὸ σωμάτιον αὐτῶν. Laert. in Vita Pythag. p. 222.

(w) Quicquid Daemonum colitis, vili dolore, quid sunt eloquuntur, ipsis testibus esse eos Demones de se verum confitemibus Credite. Minutius, p. 31. Tertull. Apol. c. 23. Cyp. ad Don. p. 4. de Vah. Idol. p. 14.

ling down of this Idolatrous Worship is in our Saviour's Language, *the casting out of the Prince of this World*, John. 12. 31. & 16. 11. The converting the Gentiles from this Idolatry to the Worship of the True God, is the *turning them from the power of Satan unto God*, Acts 26 18. *the delivering them from the power of darkness*, Coloss. 1. 13. who before walked according to the Prince of the power of *Darkness*, Eph. 2. 2. and were led captive by Satan at his Will, 2 Tim. 2. 26. The Psalmist, according to the Septuagint, saith, *ὅτι πᾶς οἱ θεοὶ τῶν ἐθνῶν δαίμονια*, that all the Gods of the Heathens are Devils, Psal. 96. 5. And of the Jews who sacrificed to them, it is said they sacrificed to Devils, and not to God, *Lesbaddim*, to evil, wasting, and destroying Spirits; the Jews said the same of the Gentiles, that they were *δύσας δαίμονιαις* sacrificing to Devils, and not to God, Baruc. 4. 7. And so they are also stiled 2 Chron. 11. 15. Rev. 9. 20. And so all Christians ever did expound this place, and with good reason, it being absurd to think St. Paul is here dissuading Christians from having fellowship with good Angels.

¹ Ver. 21. *Καὶ τὸ ἐκτέλεσθαι δαίμονιων*, and of the Table of Devils.] This being the design of the Apostle, to shew that the Corinthians could not partake of the Idol Sacrifices in the Idol Temples, without being *κοινωνοὶ τῶν δαίμονιων*, Men who held communion with Devils; and the proof of this being taken from the Practice of Christians in partaking of the Eucharist, and of the Jews in partaking of Sacrifices offered at the Altar, it is evident that the sixteenth Verse must be interpreted suitably to this design; and so as to be a fit Medium to prove this Conclusion. 'Tis therefore evident,

1st, That *κοινωνία*, Communion, cannot here signify the Real and Substantial Communication of the Body and the Blood of Christ, since that sense renders the Apostle's Argument infirm; for how doth it hence follow, that because Christians eat substantially the Body, and drink the Blood of Christ, therefore they who eat of the Idol Sacrifices are guilty of Idolatry, and hold communion with Devils? Moreover, the eating of things offered to Idols, could not in this sense make them that did it, *Communicators of Devils*, for sure they did not eat of the Substance of the Devils. This therefore cannot be the import of the words. Nor

2^d, Can the sense of them be to this effect, the Cup and Bread communicate to us

the Spiritual Effects of Christ's broken Body, or his Blood shed for us; though this be in itself a certain Truth. For

1. These Spiritual Effects cannot be shared among Believers, so that every one shall have a part of them only; but the same Benefits are wholly communicated to every due Receiver. See Note on v. 16.

2. The Apostle here attempts to prove, not that the Corinthians, by eating things offered to Idols in the Idol Temple, received any Spiritual Influence from Devils, but only that, by that Action, they did partake of what was offered to them, and was a solemn part of their Religious Worship, as the eating these Sacrifices was still reputed, so that by it they must own themselves to be Worshipers of Idols, and then, by parity of Reason, he must by the Example of the Eucharist, intend to prove, not that the Christian did partake of the Spiritual Effects of our Lord's Passion; but that he did partake of what was consecrated in honour of him, and received as a Solemn Act of Religious Worship and Communion with him. And this appears yet farther from the words which the Apostle useth, as the close of this Argument, and as the thing which answers to the two preceding Instances; for they do not run thus, *By the things which the Gentiles offer they receive spiritual Influences from evil Spirits*, but thus, *this I say*, to compleat this Argument, and to render the Sacrifice offered to Idols parallel to those of Christians, and of Jews, that as these are offered to the honour of Christ, and of the God of Israel, so the things which the Gentiles sacrifice, they sacrifice to Devils, and I would not that ye should be partakers with Devils, viz. by feasting of the Sacrifices thus offered to them, and of which the Devils had a part; and that it was by the Act of Eating and Drinking of these Idol Sacrifices, that they became partakers of the Cup and Table of Devils, and thereby guilty of Idolatry, as the (x) Fathers declare; so is it evident from these words, *ye cannot drink the Cup of the Lord, and the Cup of Devils; ye cannot be partakers of the Lord's Table, and the Table of Devils*; it was therefore by these Actions that they held Communion with them, and committed Idolatry.

Ver. 27. *Πάν το ὑμῖν ἐσέταται ὅτι ἐστὶν ἐνώπιον τοῦ θεοῦ*, whatever is set before you [as.] The Apostle had before discoursed of eating things offered to Idols in the Idol Temple, and shew'd (i.) The Scandal it might give to the weak

(x) *Quæ autem animam simul & corpus polluant: participare demonum mensæ, hoc est, immolata degustare, & si quid aliud est quod demonibus oblatum est.* Clem. Recog. l. 4. § 36.

Αὐτὸ δὲ εἰδωλολάτρειαν ἐστὶν, ὡς καὶ τὰ δαίμονιων θυσιὰ ταῦτα ὅπως μὴ γίνωσκαι κοινῆς δαίμονιαι, Cor. 10. 1. 7. c. 21. Ὅτι μὴ δὲ εἰδωλολάτρειαν θυσιὰ δαίμονιαις, καὶ τὰ τοιαῦτα, καὶ τὸ εἰδωλολάτρειαν κοινῆς δαίμονιαις, ὡς καὶ τὰ δαίμονιαις θυσιὰ. Orig. Cont. Celsum l. 8. p. 396, 397.

Gentile Christian: And (2.) that it was indeed an *Idolatrous Action*: Here he begins his Discourse of eating at all, things offered to Idols, with respect chiefly to the weak *Jewish Convert*. And (1.) whereas by their Canons (y) an *Idol*, and all things appertaining to it, and whatever was offered to it, was wholly forbidden, the *Rabbins* pronouncing the eating, or possessing any thing of it forbidden, in these words, *Thou shalt not bring an abomination into thine house*, Deut. 7. 26. the *Apostle* relieves the Conscience of the *Christian* in this case, letting him know that he might eat these things, when sold in the *Shambles*, without scruple of Conscience, v. 25. (2.) Whereas their *Canons* teach, That (z) if an *Heathen* make a *Banquet* for his *Son* or *Daughter*, a *Jew* is forbidden to eat of his *Meat*, because he is forbidden, if called, to eat of his *Sacrifice*, Exod. 34. 15. the *Apostle* exempts the Conscience of the *Christian* from this Obligation also, v. 27.

t Ver. 30. Τὶ βλασφημῶμαι; why am I evil (spoken of?) This is the Exposition of all the *Greek Scholiasts*, and it is confirmed by the parallel place, *Let not your good be evil (spoken of)*, Rom 14. 16. i. e. let not your Faith, or the Liberty you take by reason of it, be used so as to minister occasion to others to speak evil of that Faith, as the *Jews* did of *Christianity* upon occasion of this Liberty; for they held the eating of things offered to Idols to be (a) *Idolatry*, and pronounced all *Idolaters* to be *Apostates* from the *Law*, and the *Prophets*; and this was one of their great Objections against *Christians*, (b) that they did eat things offered to Idols, and thought not themselves defiled by doing so; though in truth this was done chiefly by the

Hereticks of those times, the (c) *Nicolaitans*, the (d) *Gnosticks*, the Followers of *Basilides*; but the *True Christians*, faith (e) *Justin Martyr*, will rather suffer death, than be guilty of *Idolatry*, or eating things offered to Idols.

Ver. 31. Πάντα εἰς δόξαν Θεοῦ ποιεῖτε, do all u to the glory of God,] In things capable of honouring God positively, or proper to give glory to him, have always a general Intention of glorifying God in the doing of them, that in the virtue of that Intention you may proceed to particular Actions.

In things not capable of honouring God positively, be careful that you act so, that the Name of God be not blasphemed, or his Doctrine evil thought, or evil spoken of by reason of your Actions. Yea do, and abstain from all things so, as to satisfy your own Conscience, and discover to others, that the honour of God, and the advancement of the Interests of his Kingdom, are much dearer to you than any Gratifications of your Carnal Appetites, or any Temporal Concern.

Ver. 32. No Offence.] As by thus eating x things offered to Idols in the *Idol Temple*, or elsewhere, being thus admonished of it, v. 28. you are like to do; for the *Jew* will be apt hence to conclude, that *Christianity* renders you Enemies to the *Law* and the *Prophets*; the *Gentiles*, that your professed abhorrence of *Idols* is not real; and that the Practice in which you comply with them, is not sinful; and the weak *Christian* will be tempted, by your Example, to eat these things with Conscience of the *Idol*, Chap. 8. 7. or to fly off from the *Christian Faith*.

- (y) Maim. Idol. c. 7. § 28 & 11. (z) Maim. ibid. c. 9. § 12. (a) Maim. ibid. c. 2. § 3. & 8.
 (b) Καὶ ὡς πολλὰς τῶν τ' Ἰησοῦν λεγόντων ἐμολογῶν, καὶ λεγόντων χειριστῶν, πυνθανόμενα ἐδίδομεν τὰ ἐδωλό-
 ῦντα, καὶ μηδὲν ἐκ τούτων βλαπτεσθαι λέγοντι. Tryph. apud Justin. p. 253.
 (c) Nicolaita indifferere vivunt, nullam differentiam esse dicentes in Manducando & Idolothyon edere. Iren. l. 1. c. 27.
 (d) De Gnosticis idem, καὶ ὡς ἐδωλόθυλα ἀδιαφορῶς ἐδίδοσι, μηδὲ μεμυῖσθαι πα' αὐτῶν ἢ ἐμφοί. L. 1.
 p. 26. De Basilidis. ibid. c. 23. Euseb. Hist. Eccles. l. 4. c. 7.
 (e) Μέγας ἐχάτε θανάτου παροφύσει παρὰ τῷ μητὲ ἐδωλόλατοῦσαι, μητὲ ἐδωλόθυλα φαγεῖν. Justin. Mart.
 Dial. p. 253.

CHAP. XI.

Verse 1. **B**E ye [therefore] followers of me, [in this Condescension for the good of others,] as I also am of Christ [in it, Rom. 15. 2, 3. Gal. 6. 2. Philip. 2. 5, 6. 2 Cor. 8. 9.]

2. Now I praise you Brethren, that you remember me in all things [I have taught you,] a and keep the Ordinances, [Gr. Traditions,] as I delivered them to you.

3. But [I must further advertise you of some things which I had no occasion, when pre-

sent, to take notice of, and therefore] I would have you know, that the head of every man is Christ, and the head of the woman is the Man, b and the head of Christ is God; [and so as Christ, as Mediator, acts in subordination to the Father, so must the Woman act in subordination to the Man.]

4. Every man [therefore] praying, or prophesying c [in the Church,] having his head c covered, dishonoureth d his head [Christ, as d acting unsuitably to that Relation which he

Y 2 bears

bears to God and Christ, for man ought not to cover his head, because he is the Image and Glory of God, v. 7.]

e 5. But every woman that prayeth or prophesieth e with her head uncovered, dishonoureth [the man] her head [whose glory she is, as being put in subjection to him,] for that is even all one as if she were shaven, [and so had removed the Token of Subjection to the Man, which Nature gave her.]

6. For if the woman be not covered, let her also be shorn; but if it be a shame for a woman to be shorn, or shaven, let her be covered. [See Note on v. 5.]

f 7. For a man indeed ought not to cover his head, [as a sign of subjection,] forasmuch as he is f the image and glory of God, [as having the government of the world committed by God to him;] but the woman [ought to cover her head, forasmuch as she] is the glory of the man, [as being taken from, made for him, and put into subjection to him.]

8. For the man is not of the woman, but the woman of the man.

9. Neither was the man created for the woman, but the woman for the man.

g 10. [Moreover,] For this cause ought the woman to have g power, [a Veil] upon her head, because of the [evil] Angels; [she being tempted by the Prince of them to do that which is perpetual cause of shame to her, and which increased her subjection to the man, Gen. 3. 16. ought therefore to use this token of shamefacedness and subjection.]

11. Nevertheless, neither is the man without the woman, nor the woman without the man in the [wisdom of] the Lord, [ordaining that one should come out of the other.]

12. For as the woman is [taken out] of the man, even so is the man also [propagated] by the woman; but all [these] things [are] of God, [who made woman out of the man, and by his Benediction increaseth men by the woman.]

13. Judge in your selves, is it comely that a woman pray [publicly] to God uncovered, [when God himself hath given her a covering by nature, to intimate to her, that she should be veild?]

h 14. h Doth not even Nature itself, [which hath made man the image and glory of God, created him before the woman, and given him dominion over her,] teach you, that if a man have long hair, [the covering, and token of subjection of the other Sex,] it is a shame to him? [See Note on v. 5.]

15. But if a woman have long hair, it is a glory to her, [she being fitted by it to represent the condition of her Sex,] for her hair is given her for a covering, [i. e. in token of subjection to her husband.]

16. But if, [after what hath been thus said,] any man seem [still] to be contentious, [I shall add only this, that] we have no

such custom, i neither the Churches of God; i [it being only customary in the Assemblies of Heathens for women to pay their Devotions to the Gods thus. See Note on v. 5.]

17. Now in this [other thing] that I [am about to] declare unto you, I praise you not [viz.] that you come together, [so as is] not for the better, but for the worse.

18. For first of all, when you come together in the Church, I hear that there be k divisions [Gr. Schisms,] among you, k and I partly believe it, [or I believe it true, κατὰ μέρος τι, of some part of you.]

19. l For [according to our Lord's saying, l Matth. 18. 7.] there must be also Heresies, [or Sects] among you, [the Flesh, the World, and the Devil tempting to it, and the Wisdom of God permitting it;] that they who are approved [of him,] may be made manifest among you.

20. When you come together therefore [thus] to one place, this is not [acting as if you came] to eat the Lord's Supper, [the Feast of Christian Charity and Communion.]

21. For in [your way of] eating, m every m one taketh before [the] other his own Supper, [not tarrying for, or regarding others, v. 33.] and [so it falls out that] one [who had nothing to bring] is [still] hungry, n and n another [with his plenty] is drunken.

22. What, have ye not houses to eat and to drink in [if need be before you come? v. 34.] or despise ye [those poor Christians who are Members of] the Church of God [as well as you?] and [put to] shame them that have not [what to eat, or drink?] what shall I say to you? shall I praise you in [doing] this? I praise you not.

23. [To come together thus, I say, is not to come as they ought to do, who assemble to eat the Lord's Supper;] For I have received of the Lord that which also I, [as I received,] delivered to you, that the Lord Jesus the same night in which he was betrayed o took bread; o

24. And when he had given thanks, he brake it, and said [to them all,] Take, eat, this is my body which is broken for you, this do in remembrance of me, [giving my body to be broken for you all.]

25. After the same manner also he took p the Cup when he had supped, saying, this P Cup [i. e. the Wine contained in it,] is the [memorial of the] New Testament, [or Covenant ratified,] in my blood, this do ye as often as you drink it in remembrance of me, [confirming this Covenant with my blood.]

26. For as often as you eat this Bread, and drink this Cup, ye do q shew, [by this memorial of it,] the Lord's death till he come [to judgment.] q

27. Wherefore, whosoever shall eat this Bread, and [or] r drink this Cup of the r Lord unworthily, [as they must do who by this

this practice thwart the great design of this Institution, which was to shew his equal love to all, to whom he equally gave these Elements, and to oblige us to live in a continual remembrance of it,] shall be guilty of [violating the Sacrament of] the Body and Blood of the Lord.

^s 28. But ^s let a man examine himself, and so let him eat of that Bread, and drink of that Cup.

^t 29. For he that eateth and drinketh unworthily, [as they who make these Divisions and Distinctions, and commit these Disorders, when they come together to eat the Lord's Supper, do,] eateth and drinketh ^u damnation [Gr. judgment] to himself, not discerning the Lord's Body, [to be given as an Indication of his equal kindness to all his Members, without any difference or distinction; and as a Symbol of their mutual Communion with one another, Chap. 10. 16, 17.]

30. For this cause, [the not discerning the Lord's Body, it is that] many are weak, and

sickly among you, and many sleep.

31. For if we would [thus] judge [and discern] our selves, we should not be judged, or thus punished by God.]

32. But when [neglecting this] we are judged, we are chastened of the Lord, that we should not be condemned with the World, [but awakened by those Chastisements to reform those evil Practices, which render us obnoxious to Condemnation.]

33. Wherefore, my Brethren, [that this Miscarriage may be rectified,] when ye come together to eat [the Lord's Supper,] tarry one for another, [that ye may all eat of that, and your Love-feasts together.]

34. And if any man [pretend to do this out of] hunger, let him eat at home [before he come,] that you come not together to condemnation; and the rest will I set in order when I come; [or, as for the other things relating to this Ordinance, or your Letter, I will set them in order when I come.]

Annotations on Chap. XI.

^a Verse 2. **O**ΤΙ ΚΑΘΩΣ ΠΑΡΕΔΟΚΑΥΜΕΝ, ΤΑΣ ΤΡΑ-
ΔΙΤΕΙΣ ΚΑΤΕΧΕΙΣ, that you keep
the Traditions as I delivered them to you.] This Commendation must be restrained to the Generality, or sounder Part of the Church of Corinth, or must be understood, as such general Expressions use to be, *ὡς ἐπὶ τὸ πολλόν*, as for the most part, or excepting those few things in which afterwards I find reason to complain of your neglect, Chap. 15. 3. and here v. 23.

Vain is the Note of *Esthlin* on this Text, That it makes plainly for unwritten Traditions. For (1.) the word Tradition is common to things written and unwritten, to things delivered by word, and by Epistle, 2 *Theff.* 2. 15. The whole Christian Faith is a Tradition, Jude 3. the Doctrine of Christ's Death, Burial, and Resurrection is a Tradition, *παρέδωκα ὑμῖν*, for I delivered to you these Doctrines, saith St. Paul, 1 *Cor.* 15. 3. and will the *Romanists* say that these things are not written in the New Testament? (2.) To prove Traditions extra-scriptural, 'tis not sufficient to cite a passage out of Scripture speaking of Traditions not then writ by one Apostle, but it must be proved that these Traditions were neither then, when mentioned, in writing, nor afterwards committed

to writing by himself, or any other inspire^d Person. (3.) The Traditions mentioned here, and 2 *Theff.* 2. 15. were Traditions immediately delivered to those Churches from the Mouth of an Apostle; and when the *Romanists* can make good this from like Authentick Testimony of any of their *Fardle* of Traditions, we shall be ready to receive them.

Ver. 3. *Κεφαλὴ ὃ Κριστὸς ὁ Θεός*, and the Head^b of Christ is God.] We are hence taught, saith *Schlichtingius*, that the Head of Christ is God, whereas the most High God can have no Head above him, so that Christ who hath this Head above him, cannot be most High.

Ans. To this some of the Fathers answer, That God is here said to be the Head of Christ, as being the (a) Father of the Son, and so the Cause of him; but yet as the Woman is of the same Nature with the Man who is her Head, so is Christ of the same Nature with God the Father: They also add that the word Head is here used as a note of (b) Principality or Causality in the Father, but not of Subjection in the Son, which wholly enervates the Argument of *Crellius* from this place. And tho' the Schools seem not to allow of this Language, yet it is used by *Irenaeus* in these words, (c) *The*

(a) *Διὰ τὸ ἐν αὐτῷ ὡς πατὴρ υἱοῦ.* Theod. Theoph. *Κεφαλὴ ὃ τῷ Κριστῷ ὁ Πατὴρ ὡς ἡνίκτωρ, πρεσβυτέρως, καὶ ὁμοῖσι αὐτῷ κεφαλὴ ὃ γυναικὶς ὁ ἀνὴρ, ὅτι καὶ αὐτὸς ἡνίκτωρ, καὶ πρεσβυτέρως, καὶ ὁμοῖσι αὐτῷ.* Oecumen.

(b) *Ἀρχὴς καὶ, ἀλλ' ἐκ ὑπεράγης δι' ἡλικίας.* Theodoret.

(c) *Super omnia quidem Pater, & ipse est Caput Christi; per omnia autem Verbum, & ipse est Caput Ecclesiae.* Lib. 9. cap. 18.

Father is above all things, and he is the Head of Christ; the Word is through all things, and he is the Head of the Church.

Others answer, That the Father is here stiled the Head of Christ, considered as Mediator, in which relation he received his Kingdom and Dominion from him, *John* 17. 2. *1 Cor.* 15. 27. *Heb.* 2. 8. and exercises it wholly to his glory, *Philip.* 2. 9, 10, 11. in which sense the Father may be stiled his Head, because he doth all things according to his Father's will, to his Glory, and by Authority derived from him: And this Interpretation is confirmed from those words, *the Head of every Man is Christ*, he being Man's Head by virtue of the Power and Dominion given him over all Flesh, *Chap.* 15. 27. *John* 17. 2. *Eph.* 1. 19.—22. and that Power being given to the Man Christ Jesus.

c Ver. 4. *In the Church.*] For that the Apostle speaks not of Prophecy at home, as Mr. Cl. imagines, but in the Church, is evident from the Apostle's Argument, v. 16. against this Practice, in these words, *We have no such custom, neither the Churches of God*: His Argument to the contrary is answered in the Note on v. 6.

d Ibid. *Τὴν κεφαλὴν αὐτῆς, his Head.*] That is (d) Christ; for (1.) he is the Head of the Man, v. 3. (2.) This seemeth most agreeable to the Reason assigned, why he should be uncovered when he doth Service in the Church, viz. because he is the Image, and the glory of God. And (3.) did he dishonour his own Head by covering it, he ought never to be covered; whereas if this only respects his Head Christ, whom he Represents in praying and prophesying in the Church, it is sufficient that he is uncovered, when he thus acteth as his Minister. Lastly, The Head the Woman dishonoureth, is the Man, stiled her Head; and so the Head the Man dishonoureth, is Christ, stiled his Head, v. 3.

e Ver. 5. *Κατὰ κεφαλῆς ἔχων, with his head covered, ἀκαλυψάτω τὴν κεφαλὴν, with her head uncovered.*] For Explication of these words, let it be noted from [e] Theodoret, That the

Men of Corinth, according to the Custom of the Greeks, both wore long hair, and prayed to God with their heads covered in the Public Assemblies. So also, saith (f) Plutarch, did the Romans; so saith (g) Lightfoot did the Jews; so did, saith (h) Servius, all that sacrificed to any God, excepting Saturn.. But the Heathen Woman paid her Devotion to the Gods, *resoluta comas seu capillos*, with her hair loose and hanging down; or in the language of the Poets, *Crine jacente aut demisso*. Note.

2ly, That the Jews judged it τὸ αἰσχρὸν, a shameful and indecent thing for a Woman to be shaved, and permitted this only in the Case of (i) Whoredom, as a Token of their Shame. And among the Heathens it was *indicium ultimi luctus*, a token of the highest Grief. It is customary, saith (k) Plutarch, for Men to be shorn, and for Women to wear long hair, and therefore in times of mourning the Men let their hair grow, and the Women are shaved; this being contrary to custom among the Greeks and Romans. It was also customary for the (l) Jewish Women to go veil'd. Note

3ly, That the Apostle doth not here approve of the Woman's praying or prophesying in the Church, as is evident from *1 Cor.* 14. 34. *1 Tim.* 2. 11, 12. though here he says nothing to the contrary, as intending to rectifie that disorder, when he spoke of other Disorders in the Case of Prophecy, *Chap.* 14. 34.

f Ver. 7. *Εἰκὼν καὶ δόξα Θεῷ, the image and glory of God.*] True here is the Note of Theodoret, that Man is here stiled the Image and Glory of God, neither as to his Body, nor as to his Soul; for in respect of the Soul the Woman is equally the Glory of God, as to Spirituality and Immortality, and so is equally said to be made after his Image, *Gen.* 1. 27. but κατὰ μόνον τὸ ἀρχικόν, only as to Rule and Government, which is the proper glory of a man, according to the Psalmist's words, *Thou hast crowned him δόξα καὶ τιμὴ with glory and honour, and hast set him over the worke of thy hands, and hast put all things in subjection under his feet*, *Psal.* 8. 5, 6.

(d) *Κατὰ κεφαλὴν ἢ Χριστὸν ἢ κεφαλὴν αὐτῆς*, Theoph.

(e) *Κατὰ τὸ ἐλληνιστὶν ἔθος, καὶ κόμῳς ἔχων, καὶ τὰς κεφαλὰς κεκαλυμμένας ἔχοντες προσεύχονται πρὸς Θεῷ*, Theodoret.

(f) *Τὸς δὲ θεοῦ προσκυνῶντες ἀκαλυψάτω αὐτὴν κεφαλὴν, ταπεινῶντες ἑαυτοὺς τῇ ἐκκλησίᾳ ἢ κεφαλῇ*, Plutarc. ἐν Αἰτίοις ἢ τοῖς Ῥωμαίοις. p. 266.

(g) *In locum.*

(h) *Sane sciendum est sacrificantes Diis omnibus capita velare consuetos ob hoc, ne se inter Religionem vagari offerret aliquid obtutibus, excepto tantum Saturno.* Serv. in Virg. *Æn.* 3. V. 405.

(i) *Neque tamen illud nisi propter scortationem.* Pirk. Eliezer. c. 14. p. 31.

(k) *Πάντες μὲν οἰκῶν τὸ μὴ συνθεῖν, σωτηρίας ἔχοντες τὰς μὲν γυναικῶν, ἐσκεκαλυμμένας, τοῖς δὲ ἀνδράσιν, ἀκαλύπτους, εἰς τὸ δημόσιον προσεῖναι καὶ τὸ παρ' ἑλλησιν ὅταν δυσυχία τις γένηται, κτεσθῆναι μὲν αἱ γυναῖκες, κομῶσι δὲ οἱ ἄνδρες ὅτι τοῖς μὲν τὸ κτεσθῆναι, ταῖς δὲ τὸ κομῶν σωτηρίας ἔστιν.* Plut. *Quæst. Rom.* p. 267.

A. B.

(l) *Apud Judæos tam solenne est famini eorum Velamen Capiti, ut inde noscantur.* Tertull. de Coron. c. 4.

g Ver. 10. Ἐξούσιαν ἔχειν ἐπὶ τῇ κεφαλῇ διὰ τὸς ἀγγέλους, a veil upon her head because of the Angels.] Here let it be noted, (1st,) That all the Ancient Interpreters agree in this, that *Ἐξούσια*, which we render power, doth signifie a veil or covering, which being put over her head, compels her to hang down her Eyelids; and 'tis here, say they, called power, as being τὰ ἀνδρὸς ἔξουσιαν καὶ κυριότητα ἐν δακτύλῳ, the token of the Power, and Dominion of the Man over her. Note

2ly, That the reading διὰ τῶν ἀγγέλων, by reason of her Revelations, as Mr. Cl. doth, instead of διὰ τὸς ἀγγέλους, without consent of any Copy, or Version, is not to be endured. Moreover διὰ τῶν ἀγγέλων signifies barely by message, not by reason of her Revelations, that being properly in Greek διὰ τῶν ἀγγέλων τῇ παρ' αὐτῆς. Note

3ly, That evil Angels are absolutely stiled Angels in these words of this Epistle, Know ye not that ye shall judge Angels, 1 Cor. 6. 3. and elsewhere, the Angels that sinned, 2 Pet. 2. 4. or that kept not their first station, Jude 6. Note

4ly, That among the nine Maledictions of the Women which the Jews reckon up, this is one, that (m) she is to have caput velatum instar lugentis her head covered like one that mourneth, and this, they say, she is to wear, not so much as a token of subjection, as of shame, whence (n) Philo calls the τὸ ἡκερνον, cover of the woman's head, τὸ τῷ αἰδέσθαι σύμβολον, the symbol of her shame; and this shame, say they, is due to her (o) because she brought the first sin into the world. It is with her, say they, as when one transgresseth and is ashamed, and therefore she comes forth with her head covered. She ought, saith (p) Tertullian, by her habit to resemble Eve, a Mourner, and a Penitent, ob ignominiam primi delicti, for the shame of the first sin; Hence he often interprets this Text of (q) Evil Angels.

Moreover, in the Judgment both of Jews and Christians, the Serpent which deceived Eve, acted by the suggestion of the (r) Devil, or of Sammael, whom the Jews stile the Prince of Devils. That therefore these words may be interpreted as in the Paraphrase, is evident not only from these observations, but especially from a place parallel to this, Let the woman learn in silence with all subjection. For I suffer not a woman to usurp Authority; for Adam was first formed, then Eve, (as here v. 8, 9.) and Adam was not deceived, but the Woman being deceived

was in the Transgression, 1 Tim. 2. 11, 12, 13. where the same reason is assigned for her subjection, which I offer for explication of these words.

Others interpret the word thus; The Woman ought to act decently in the Church, and therefore to be covered, because of the Angels who are present in the Assemblies of the Saints, it being the Opinion, both of (s) Jews and Christians, that the ministring Angels are there present.

Ver. 14. Ἡ οὐδὲ αὐτὴ ἡ φύσις, doth not even Nature itself?] The Exposition given in the Paraphrase is so natural, and so well founded in the Words and Argument of the Apostle, and so agreeable to the Sentiments of all the Ancient Commentators on the place, that we seem not here to need the Industry and Learning the Criticks have so liberally spent upon this place, the Apostle here by Nature understanding not any inward Principle implanted in the heart and Reason of a Man, but the first rise and constitution which Man and Woman have received from the God of Nature. It is against Nature, say the Fathers, for a Man to wear long hair, for by it he assumes the Habit of a Woman, καὶ ἀρχεῖν ταχθεὶς τὸ τῆς ὑπεραγῆς σύμβολον ἐκδιδέχεται, and being made by God to rule, he takes upon him the Symbol of Subjection. Of the Criticisms upon the word κοῤ῰ν they say not a word.

Ver. 16. Οὐδὲ Ἐκκλησίαι Θεοῦ, nor the Churches of God.] Hence it is manifest, (1st,) That the Apostle here cannot be thought to have respect only to the custom of the Greeks, as Mr. Cl. imagines, for then why doth he plead the custom of all the Churches of God against this Practice?

(2ly,) Hence note, That in things only respecting Decency, and in conforming to which there is no violation of the Command of God, the Custom of the Church should be our Rule, it being an Argument of Pride, and a contentious Spirit, in matters of so little moment to be singular, and to create disturbance to the Church of God.

Ver. 18. σχίσματα, Schisms.] Here the word Schisms is used not of Men separating from the Church, but of them coming together in the Church, but yet eating the Lord's Supper separately, and so as not to joyn with the whole Assembly in that Ordinance; so the word also is used, Chap. 1. 10. not of a Separation from the Unity of the Catholic Church, saith Esthlin, but of Sells and Divisions in the Church.

(m) P. Eliezer. c. 14. p. 31.

(p) De cultu fem. l. 1. c. 1.

(q) Propter Angelos quos legimus a Cain exidisse. De Veland. Virg. cap. 7. Propter Angelos Apostata. Contr. Marcion. l. 1. c. 8.

(r) P. Eliezer. c. 13. Buxi. in voce Sammael.

(n) De Spec. Leg. p. 606. D.

(o) Berisib. Rab. § 17. f. 12. col. 1.

(s) See Dr. Hammond's Synopsis in locum.

1 Ver. 19. ὅτι ὅτι εἰσέσθεις ἐν, for there must be Heresies, &c.] This Necessity of Heresies is not absolute, or of God's making, but only on Supposition of the Pride, and Vain-glory, Strife, Envyings, and Contentions which are already in the Church of Corinth, 1 Cor. 3. 3. and God's permission that Men, so affected, should act according to the corrupt Affections and Dispositions of their Hearts, as the necessity of Diseases in the Body arises from Men's Intemperance; nor is the Reason here assigned of them properly causal, as if the Wisdom of God designed there should be Heresies for this end, that they who were approved of him might be made manifest, but rather (t) Eventual; as if the Apostle had said, whence it will come to pass, that they who are approved will be made manifest.

III Ver. 21. Ἐκαστος τὸ ἴδιον δειπνον περιλαμβάνει, every one takes before his own Supper.] It is the opinion of Dr. Lightfoot, that the Apostle speaks not here of the Agape, or Love Feasts which accompanied the Eucharist, as the Tradition of the Ancient Church supposed, but of the Paschal Supper which these Judaizers did eat before the Eucharist, as thinking that the Eucharist, which our Lord instituted after that Supper, was only an Appendix of it, and that it was not instituted in Commemoration of the Death of Christ, but as a new form of their Commemoration of their Deliverance out of Egypt, and that on this account the Apostle here repeats the Institution of that Sacrament by our Lord, and so oft tells them that Christ appointed this Supper for the Commemoration of his Death, and that we might shew it forth till he comes, and charges them with not discerning it to be the Lord's Body, v. 29. But he seems to be mistaken in both these Conjectures. For,

1st, It is very unlikely they should mistake the Lord's Supper celebrated then every week at least, for that Paschal Supper which was only to be celebrated once a year, and was then rather to be celebrated at home, in every Man's Family, than in the Church, and which, according to the Jewish Canons, could not be observed at all in Corinth, or out of Judea, whilst the Temple stood.

2ly, Those words of the Apostle in the preceding Chapter, viz. The Cup of blessing which we bless, is it not the Communion of the Blood of Christ? the Bread we break, is it not the Communion of the Body of Christ? And those that follow, Ye cannot drink the Cup of the Lord and the Cup of Devils; ye cannot be partakers of the Lord's Table, and

of the Table of Devils, do plainly shew that the Apostle there supposes, they well knew that in that Supper they were partakers of the Cup and Table of the Lord, and had Communion with his Body and Blood.

Dr. Lightfoot adds, That those words, one is hungry, and another is drunken, refer not to the Poor and the Rich, but to the Gentile who came fasting to the Lord's Supper; whereas the Judaizing Christian, according to his custom, drank freely at his Paschal Supper; and he concludes that the Apostle doth not here reprehend their manner of coming to these Suppers, but that he reprehends them for the very use of them. But here again he seems much mistaken. For,

1st, 'Tis evident the Apostle reprehends them not for the Supper itself, i. e. the eating and the drinking, but because they did περιλαμβάνειν take their Meat and their Drink before others, not staying till they came, v. 21, 33. Hence, for a Remedy of this Disorder, he saith not, abstain from these Suppers, but only, when ye come together, tarry one for another.

2ly, That the hungry here were the Gentile Converts, who chose to eat the Eucharist fasting, is very improbable, not only because it was then generally received at night; but because the Apostle both here, and v. 34. allows all to eat and drink before they come, not taking notice of any that scrupled the doing this. Moreover the οἱ μὴ ἐχούσιν, the hungry here, are not Men who have no Houses, but who have nothing to eat, or drink; for they were put to shame by this, that they had nothing to eat, or drink, as others had, nor were thought worthy to partake with them that had, in the Assembly of which they were a part; it being not the place where they assembled, which is called the Church of God, but the Persons who assembled, for by the same Action was the Church despised, and they that had nothing put to shame: Now 'tis not easie to conceive how by this separate meeting in a Church, they should despise a Church, whereas by denying their poor Brethren any share in their Banquet, they visibly despised them. And

3ly, These Agape or Feasts of Charity, being mentioned by St. Jude, v. 12. by Ignatius Ep. ad Smyrn. § 8. by Clemens Alex. Padag. l. 2. c. 1, p. 41. by Tertullian Apol. c. 39. by the Apostolical Constitutions l. 2. c. 28. and by (u) Julian the Apostate, it is very unreasonable to call this Custom in question, or to imagine that St. Paul here rather re-

(t) Τὸ ὅτι ἵνα ἐπελάτῃ αἰτιολογίας εἶναι, ἀλλὰ πολλαχῶς, καὶ τῶν περιγμάτων ἐκδοσεως. Chrysost. in locum.

(u) In fine Fragment.

ferr'd to a *Paschal* Supper, than to this *Appendix* of the Supper of our Lord. When I call it an *Appendix*, I do not mean that it was eaten by them after the Lord's Supper, for the word *προλαμβάνειν*, *to take before his own Supper*, shews the contrary, viz. that this Banquet was celebrated before the Lord's Supper, but only that it was joyn'd to the Lord's Supper in imitation of our Lord, who celebrated the Sacrament after the *Paschal* Supper.

- n Ibid. [*Ὅς ὁ μεθύει, and another is drunken.*] This may either refer to the *Gentile* Converts among the *Corinthians*, retaining still their *Heathen* custom of drinking liberally after their Sacrifices, whence *μεθύειν*, *to be drunk*, is by *Grammarians* thought to have its original from *μετά τὸ θύειν*, because of the free drinking they indulged to after their Sacrifices; or to the *Judaizing* Converts, who thought themselves obliged to drink plentifully at their *Festivals*, four large Cups of Wine, saith (w) Dr. Lightfoot, at the *Paschal* Supper, and to be quite drunk, saith (x) Buxtorf, in the Feast of *Purim*.

- o Ver. 23. [*Ἐλάσεν ἅπλιν, took bread, &c.*] The Argument lies thus; *Christ* gave an equal Distribution of the *Sacramental Bread* to every one at the Table, in token that he died equally for all; and he appointed them all to eat together of it at one Common Table, in remembrance of his love to them all, can you then eat every one separately his own Supper, excluding those to whom he equally distributed the Sacred Bread from any share of yours, leaving them hungry, and in want of Bread, and yet conceive you worthily eat the Lord's Supper, and duly participate of, and thankfully commemorate this great Feast of Love? But farther observe,

1st, That this Bread is called in the Present Tense *τὸ σῶμα κλάωμεν, τὸ σῶμα διδόμενον*, *Christ's body broken, his body given*, Luke 22. 19. even whilst he was alive, and so his Body was not actually broken, or given for us, it therefore could not be literally and naturally his broken Body, but only by way of Representation, as being then instituted to represent that Body which was shortly to be given, and broken on the Cross for us, so also it is said of his

Matth. 26. 28. Blood, yet in his Veins, Mark 14. 24. that it is *τὸ αἷμα τὸ ἐκχυνόμενον*, *his blood shed*, and this

according to the usual *Sacramental Phrase*. Thus, before the *Paschal* Sacrament was celebrated, it was said, *ἡ πάσχα ἐστὶν τὸ κυεῖν* is the *Paschover to the Lord*, Exod. 12. 11, 13. i. e. this is that which is instituted to represent it; for this night I will smite all the first born of Egypt, and will

pass over you: And of Circumcision it is said, *This is my Covenant*, Gen. 17. 10. before that *Abraham* was actually Circumcised, v. 23, 24.

2^{ly}, Observe that St. Paul calleth that five times Bread which they did eat of, which was to them the *Communion of the Body of Christ*, and by eating of which unworthily, they became guilty of the *Body of Christ*, not discerning the Lord's Body, 1 Cor. 10. 16, 17. & 11. 26, 27, 28. He therefore five times calls that Bread which was consecrated, and by our Saviour called his Body; Now is it not a wonder that one single Passage, mentioned by our Saviour whilst he was alive, should be deem'd sufficient to make us all believe that his whole Body, and so his Hand was in his Hand, and that this living Christ was at the same time dead, and sacrificed, and that the same Body which was whole before the Eyes of his Disciples, was also broken for them at the same time, with many thousand Contradictions more, and yet that what the Holy Ghost, who knew the meaning of our Saviour's words better than any Romanist, hath said so often to inform us that this Element is, after Consecration, Bread, should not be thought sufficient to make us think it Bread, though it appears to all our Senses so to be?

Ver. 25. [*Ποτήριον, the Cup.*] Note here p two Reasons for the participating of the Cup by the whole Body of the Church of Corinth. 1. Because it is the *Blood of the New Covenant*, which belongs as much to the Laity as to the Priests; the *Blood shed for the Remission of the Sins*, not only of the Priests, but of the Laity. 2. Because by the drinking of this Cup they Remembred Christ's Blood shed for them, and shewed forth his Death. Now since these Reasons do equally concern all Christians, the drinking of the Cup, by which this Commemoration, by our Lord's Institution, is to be made, must equally concern them; for sure the means which Christ appointed for such an end, ought to be used by all who are obliged to pursue that end: And if the Apostle here reprehends the *Corinthians* for varying from the Tradition received from the Lord in Celebration of the Sacrament, he would have reprehended them much more, had they so varied from it as to neglect the Distribution of that Cup, which he had instituted for those sacred ends.

Ver. 26. [*Τὴν θανάτον κυεῖν καὶ ἀγγέλλετε, ye shew the Lord's death.*] If then this be the q end and use of this Sacrament, to be a Solemn Commemoration of the Death of Christ during his absence from us; if it was designed to be a standing Memorial of his Sufferings till he came again to Judgment; the

Obligation that lies upon all Christians to observe it is perpetual, and ought not to cease till the World ends. Indeed, saith (y) Theodoret, after his Presence there will be no more need of the Symbols of his Body, because the Body itself will then appear. Which words are a full Confutation of the Doctrine of Transubstantiation.

- ^r Ver. 27. Ἡ πίνω, or drink,] Here Walker's note is, this, The Greek ἢ, or, that he might lead you to think there was something in the Popish Argument taken hence to prove that whole Christ was contained in either Species, because either by eating or drinking unworthily, Men become guilty of Profaning both the Body and Blood of Christ; but for Justification of our Version And, it may be noted that the Syriack, Arabick, and Ethiopick Versions read And, and so does Clemens Alex. Strom. 1. p. 271.

2ly, That according to Phavorinus, ἢ καὶ ταὐτὰ τὴν καὶ, that is ἢ is often put for And; So what is in the Hebrew וְ, or, is in the Seventy rendred καὶ, and, Lev. 4. 23, 28. Numb. 15. 8. Mal. 2. 17. So what is ἢ Luke 20. 2. is καὶ Matth. 21. 23. Mark 11. 28. So the Promise made to Abraham, καὶ τῷ σπέρματι αὐτοῦ, Gen. 17. 8. is the Promise made to him ἢ τῷ σπέρματι, or to his Seed, Gal. 3. 16. and so the Hebrew Vowel when it divides, or distributes, is rendred sometimes ἢ, or, as Ex. 21. 17. Deut. 3. 34. 2 Sam. 24. 13. Psal. 8. 4. Prov. 20. 20. and sometimes καὶ and, as Josh. 8. 22. 1 Sam. 17. 34. Jer. 13. 23. Amos 5. 19. Judg. 4. 6. 13. 7. and eating and drinking going here before v. 26. and following after v. 28. 29. this intermediate Verse must bear the same sense.

- ^s Ver. 28. δοκιμάζετε αὐτὸν, let him examine himself.] δοκιμάζειν is to discern or approve; so, δοκιμάσεις, thou approvest the things which are most excellent, Rom. 2. 18. Happy is the man that condemneth not himself, ἐν ᾧ δοκιμάζει, in that which he approves, Rom. 14. 22. δοκιμάζειν αὐτὸν is to approve himself to himself, or discern how it is with himself. So 2 Cor. 13. 5. εἰ αὐτοὶ δοκιμάζετε prove your own selves: Know ye not Jesus Christ is among you, except ye be reprobates? Gal. 6. 4. δοκιμάζειν, Let every man approve his own work. And so here the sense is, Let a man approve himself to his own heart, as a good Christian, and one that comes to celebrate this Ordinance with a grateful Commemoration of the Love of Christ dying for him, and with true Charity, and unfeigned Kindness, to all those for whom he did equally shed his blood, and gave his body to be broken; And so he may repair to it with a true Christian Spirit, and in an acceptable manner.

- ^t Ver. 29. Ἀναξίως, unworthily.] i. e. Not

discerning the Lord's body; which words plainly teach us what it is to eat and drink unworthily, viz. to do it so as in that action not to discern the Lord's Body. Now this, as hath already been observ'd, cannot signify not to apprehend the Sacrament to represent Christ's Body broken, and his Blood shed for us; for of this Ignorance had the Corinthians been guilty, the Apostle would have argued *ex non concessis* from things not granted by them, Chap. 10. 16, 21. It therefore signifies their behaving themselves as if they had not considered that this Sacrament was instituted in thankful and practical Remembrance of Christ dying for them, and ratifying by his Blood the Covenant in which he promised to be merciful to their Iniquities, and remember their Sins no more; and as a Feast of Love designed equally for the Benefit of all his Members, and to knit them in the closest Bonds of Unity and Friendship to each other; when this was wanting they did not discern aright the Lord's Body, or the Sacrament of it, and so did eat and drink unworthily. In the Talmud, saith (z) Dr. Pocock, there is a distinction betwixt a Man who eats the Passover מצות לשם מצות in obedience to the Command (which was that they should do it as a Memorial of God's passing over them when he destroyed the Egyptians, by reason of the Blood of the Paschal Lamb, Exod. 12. 13, 14.) and he that thus eat it, was the just man that walketh in the ways of the Lord, mention'd Hof. 14. 9. and betwixt another who did eat it only as common Food, i. e. without respect to the Commandment, or the ends of its Institution; and he is compared to the Transgressor, there mention'd, that shall fall therein. So here, he that eateth this Holy Sacrament with a thankful Memorial of the Benefits conferr'd upon us, the Death from which we are delivered by the Blood of Christ, the true Paschal Lamb sacrificed for us, eats it worthily; but he that partakes of it only as common Bread and Wine, not considering the ends for which it was designed, and the Benefits of Christ's Death it represented and consign'd, discerns not the Lord's Body, i. e. he putteth no sufficient difference betwixt that and common Food, as the word διακρίνω doth import. See Note on Rom. 14. 23.

Ibid. κεῖμα, damnation.] The word imports Temporal Judgments; as when St. Peter saith, the time is come ἀρχαὶ τοῦ κεῖματος that Judgment must begin at the House of God, 1 Pet. 4. 17. not damnation surely; and this is certainly the import of the word here, (1.) Because the Corinthians did thus eat unworthily, and yet the Judgments in-

(y) Μετὰ τοῦ δὴ πῶς παρουσίαν αὐτοῦ ἐκείνι χρὴ τῶν συμβόλων τὸ σῶμα αὐτοῦ φαγεῖν καὶ τὸ σῶμα αὐτοῦ.

(z) In Hof. 14. 9. p. 814.

afflicted on them for so doing were only Temporal, viz. *Weakness, Sickness and Death*, v. 30. (2.) Because the Reason assigned of

those Judgments, is, *That they might not be condemned in the other world, or that they might not be obnoxious to Damnation.*

CHAPTER XII.

Verse 1. **N**OW concerning spiritual gifts, *[or Persons, v. 3.] Brethren, which is another thing in, and about the Exercise of which you offend; making them matter of contention, emulation and vain-glory,]* I would not have you ignorant, *[of what it concerns you to know of them, and your selves that exercise them.]*

2. Ye know that *[before your conversion to that Faith, by which ye received these gifts,]* ye were Gentiles, carried away to *[the service of]* a those dumb Idols, *[which could not speak themselves, much less enable you to speak,]* even as you were led, *[by seducing Guides.]*

3. Wherefore I give you to understand, that no man speaking by the Spirit of God *b* calleth Jesus *b* accursed, *[or Anathema;]* and that no man can say that Jesus is the Lord, *[and confirm that Doctrine with supernatural Gifts and Miracles]* but by the Holy Ghost.

c 4. Now there are *c* diversities of *[these Spiritual]* Gifts, but *[it is]* the same Spirit *[which enables us to exercise any of them.]*

5. And there are differences of Administrations, *[or Offices in the Church, to which this diversity of Gifts belongs,]* but *[it is]* the same Lord, *[who hath appointed all these Offices, Eph. 4. 12.]*

6. And there are diversities of Operations, *[performed by these Officers in the Church by virtue of these Gifts,]* but it is the same God, who *[by giving them this Spirit]* worketh *[them]* all in all.

d 7. *a* But the manifestation of the Spirit, *[in the exercise of these Gifts,]* is given to every man *[not for his own private use, but]* to profit *[others:]* withal.

8. For to one is given by the Spirit, the Word of Wisdom, *[to reveal that Faith to others, which is the wisdom of God;]* to another the Word of Knowledge; *[to reveal Mysteries, 1. Cor. 13. 2. and understand the mind of God in the Old Testament for confirmation of that Faith,]* by the same Spirit.

9. To another, Faith, *[to enable him to believe firmly that he should be empowered to do things most difficult,]* by the same Spirit; to another the Gifts of healing *[all manner of Diseases,]* by the same Spirit.

10. To another the working of Miracles, *[or powers, such as the raising the dead to*

life;] to another Prophecy, *[enabling him to foretel things future, and speak by a Divine afflatus;]* to another discerning of *[the]* Spirits *[of others;]* to another divers kinds of Tongues; to another the Interpretation of Tongues.

11. But all these *[Gifts]* worketh that one, and the same Spirit, dividing them to every man severally *e* as he will. *e*

12. For as the *[natural]* Body is one, and *[yet]* hath many Members, and *[Gr. but]* all the Members of that one Body, being many, are one Body, *[the Body is one still, the whole being animated by the same Soul, which is a Spirit]* so also is *[it in the Body of]* Christ, *[all whose Members, though they be many, and adorned with different Gifts, make but one Body mystical, united by the Spirit to their Head Christ Jesus.]*

13. For by one Spirit *f* we are all *[Gr. have f been all]* baptized into *[this]* one Body, whether we be Jews or Gentiles, whether we be bond or free, and *[by receiving of that living water, we]* have been all made *g* to *g* drink into *[or, of]* one Spirit.

14. *[All I say,]* for *[as]* the *[natural, so the mystical]* Body is not one Member, but many.

15. If the Foot shall say, because I am not the Hand, I am not of the Body, is it therefore not of the Body?

16. And if the Ear shall say, because I am not the Eye, I am not of the Body, is it therefore not of the Body?

17. * If the whole Body were an Eye, where were the Hearing? if the whole were Hearing, where were the Smelling?

18. But now hath God set the Members every one of them in the Body, as it hath pleased him;

19. And if they were all one Member, where were the Body?

20. But now are they many Members, yet but one Body.

21. And the Eye, *[the man endowed with the word of wisdom, or knowledge,]* cannot say to the Hand, *[the Person employed in lesser Ministries,]* I have no need of thee; nor again, the Head, *[the Person placed in the highest Dignities in the Church,]* to the Feet, *[the Deacon, or Man employed in the lowest Offices of the Church,]* I have no need of you.

* Sed neq; oculos ipso corpore esse utrumq; cetera membra suis officium perdans. Quinlib. Instit. l. 8. c. 5. ad finem.

22. Nay, much more those Members of the Body which seem to be more feeble are necessary; [Gr. but the Members of the Body which seem more weak are more necessary; viz. the Brain, the Stomach, and the Guts.]

23. And those Members of the Body which we think to be less honourable, [Gr. more dishonourable.] upon these we bestow, ^h [Gr. put,] ^h more abundant honour, and our uncomely parts have more abundant comeliness.

24. For our comely parts have no need, ⁱ but God ⁱ hath tempered the Body together, [agreeably to the condition of each Member,] giving more abundant honour, [or covering,] to that part that lacked; [placing them so, that even Nature may be a covering to them.]

25. [And so hath he dealt also with the Body Mystical, making the meaner Offices of them who attend upon the Poor more necessary, and to them more honoured who need their help.] That there should be ^k no Schism in the Body, but that the Members should have the same care for, [and regard to,] one another.

26. And whether one Member [of the Natural Body] suffer, all the Members suffer with it [by sympathy,] or one Member be honoured, [or adorned,] all the Members rejoice with it; [i. e. if being indisposed, it

becomes sound, being weak, it recovers strength, all the Members are eased, and so may be said to rejoice with it.]

27. ^l Now ye are the Body of Christ, and ^l Members in particular, [or severally are] Members of that Body, and so ought to act in the Mystical Body, as do the Members in the Natural, rejoicing with them that do rejoice, and mourning with them that weep, Rom. 12. 15.]

28. ^m And God hath set some in the [body ^m of the] Church, first Apostles, [to exercise the gifts of wisdom,] secondarily Prophets, [to exert those of Knowledge and Prophecy,] thirdly Teachers, [to labour in the Word and Doctrine,] after that, [workers of] Miracles, then [they that have the] Gifts of Healing, Helps [to take care of the Poor,] Governments, [Rulers of the Church,] diversities of Tongues.

29. Are all Apostles? are all Prophets? are all Teachers? are all Workers of Miracles?

30. Have all the Gifts of Healing? do all speak with Tongues? do all Interpret?

31. But covet earnestly the best [and the most useful] Gifts, and yet shew I to you a more excellent way [of ministering to the welfare of the Church, and of your own Souls; even that of Charity.]

Annotations on Chap. XII.

^a Verse 2. Πρὸς τὰ ἄδυνα ἄρωνα, to dumb Idols.]

For though the Priests told them, they were only the Receptacles of those Deities they worshipped, that they resided in the Image, and gave Answers by it, as the (a) Christian Writers own; yet both the Prophets, and Writers of the New Testament, and all the Fathers in their Apologies, still represent them as they were in themselves, saying, They have mouths but speak not, Psal. 115. 5. & 135. 16. are dumb Stones, Hab. 2. 19. & muta simulacra, and such only as gave Answers, when they gave any, by the means of Evil Spirits.

^b Ver. 3. Ἀνάθεμα, accursed.] This the Jews did, as we learn, not only from the words of (b) Justin Martyr, but also from their nineteenth Prayer against (c) Hereticks, made by Samuel the younger, in the days of Gamaliel: Their Exorcists and Diviners therefore, though they pretend to it, saith the Apostle, cannot be acted by the Spirit of God. Nor can they who confirm the Do-

ctrine of Christ by Miracles, be acted by any other but the Holy Ghost, for no Evil Spirit would assist them to confirm a Doctrine so opposite to, and destructive of their Kingdom and Designs.

Ver. 4. Διαφόροις ὃ χάρισμάτων, there are diversities of Gifts.] These Gifts being in the nature of Spiritual Faculties, or Habits, are very properly ascribed to that Spirit, who animates the Christian, and by whom he lives the new Life; and these Ministries, as properly to the Lord Christ, whose Ministers and Servants, the Apostles, Prophets, Teachers, &c. are in the Propagation of the Gospel. These Operations being miraculous, and far exceeding the Power of any Creature, as fitly are ascribed to the Creator of all things. But whereas Crellius hence infers, that this third Person being distinguished from the other two by the Title of, the same God, he only must be truly and properly so called, he might as well have argued, that because the second Person men-

(a) Arnob. l. 6. p. 203. Lañ. l. 2. c. 2.

(b) Ἀδελφίστης καὶ ἀδελφὴ καὶ αὐτῶ ἐκείνῳ, καὶ τοῖς ἀπ' αὐτοῦ. Dial. cum Tryph. p. 363.

(c) In qua aeternum Exitium illis impetrantur qui a lege Judaica deficiunt ad Christianos. Buxt. Lex. Talm. voce Mén. p. 1201.

tioned here is stiled *the same Lord*, he must be only so exclusively to the same God; and because the first is called *the same Spirit*, he must be so exclusively of the same God and Lord, who yet are equally Spirits.

- d Ver. 7, 8, 9, 10. It is exceeding difficult to fix the true import of all these Gifts, I therefore shall only propose what follows by way of Conjecture, till I receive better information from more able Hands.

1st, Then by the Word of Wisdom I understand the Wisdom given to the Apostles to reveal the Gospel to the World; for that, in this Epistle, is stiled *the wisdom of God in a Mystery, the hidden wisdom*, 1 Cor. 2. 6, 7. and elsewhere *the manifold wisdom of God*, Eph. 3. 10. Christ the great Teacher of it is also stiled *the wisdom of God*, 1 Cor. 1. 24. and in him are said to be contained *all the Treasures of wisdom*, Col. 2. 3. The Apostles, to whom this Gospel was committed, are called σοφοί, *wise men*; Behold, I send unto you Prophets and Apostles, Luke 11. 49. and *wise men*, Matth. 23. 34. and they are said to teach this Gospel according to the wisdom given to them, 2 Pet. 3. 15.

2^{ly} The Word of Knowledge being distinguished from that of Revelation, and of Prophecy, 1 Cor. 14. 6. & 13. 8. and being set by way of Apposition, or Explication with the Knowledge of all Mysteries, 1 Cor. 13. 2. seems to signify the Gift of Understanding Mysteries, or things concealed; such was the Mystery of Calling the Gentiles before it was revealed, Rom. 26. 25. Eph. 1. 9. & 3. 9. the Mystery of Re-calling the Jews, Rom. 11. 25. the Mystery of Iniquity, 2 Thes. 2. 7. the Mystery of the Beast, Rev. 10. 7. but more especially the Gift of Understanding the Mystical Sense of the Scriptures of the Old Testament. And in this sense St. Barnaby seems to speak of it, when he saith, Sect. 6. Blessed be God, ὁ σοφὸν καὶ τὸν ἀποκρυφόντων τῶν κρυπτῶν αὐτοῦ, who hath given us the wisdom and knowledge of his secrets; and so it agrees with that Gift which the Fathers call *πρόγνωσις*, as when (d) Irenæus saith, Some have the knowledge of things to come, and visions, and prophetic sayings; and the Man thus gifted seems to be, in St. Clemens Romanus, the powerful man to utter knowledge.

3^{ly}, That by Faith we are to understand a miraculous Faith, enabling them to do things most difficult, seems highly probable from these words, Though I have all Faith, so as to remove Mountains, 1 Cor. 13. 2. But

chiefly I would understand by it a peculiar impulse that came upon them when any difficult matter was to be performed, which inwardly assured them God's power would assist them in the performance of it. See Note on James 5. 15. whence it is often mentioned as a preparatory disposition to the working such Miracles, and is sometimes stiled *the Faith of God*, Mark 11. 22. sometimes *Faith without doubting*, Matth. 21. 21. and so it was a præ-requisite to the casting out stubborn Devils, Matth. 17. 20. and to the ensuing Gifts of healing and working Miracles; and hence perhaps it is that in the following Enumeration of them, v. 28, 29, 30. we find no mention of it.

4^{ly}, Ενεργήματα δυνάμεων, *the working of Miracles* is by the Fathers referred to the power residing in the Apostles to inflict Diseases, and even Death itself upon Offenders, as in the Case of Ananias and Sapphira, Acts 5. 5, 10. and of Elymas the Sorcerer, Acts 13. 11. and of the incestuous Person, 1 Cor. 5. 4. where the Apostle makes mention τῆς δυνάμεως Χριστοῦ of the Power of Christ. And where he speaks of his Rod, he calls it the Power that God hath given him, 1 Cor. 4. 19, 20. 2 Cor. 10. 8. & 13. 10. But yet I doubt not but these words are truly rendred, *the working of Miracles*; for to them the word δυνάμις, power, generally relates in the New Testament: As when mention is made of the Miracles done by Christ himself, Matth. 11. 20, 23. & 13. 54, 58. & 14. 2. Mark 5. 30. Luke 4. 36. & 5. 17. & 6. 19. & 19. 37. Acts 2. 22. & 10. 38. and of the Miracles done by others in the Name of Christ, Mat. 7. 22. Mark 9. 39. Luke 9. 1. Acts 1. 8. & 4. 33. & 6. 8. & 8. 13. & 19. 11. 1 Cor. 2. 4. 2 Cor. 12. 12. Gal. 3. 5. 1 Thess. 1. 5. Hence it is frequently mentioned in conjunction with Signs and Wonders, Acts 2. 22. & 8. 13. Rom. 15. 19. Heb. 2. 4. It is also here plainly distinguished from the Gift of Healing; and it is as plainly distinguished from the Power of casting out Devils, in these words, In thy name have we prophesied, and cast out Devils, and done δυνάμεις πολλὰς many mighty works, Mark 7. 22. It therefore rightly seemeth in the Paraphrase to be restrained to the doing things beyond the Course of Nature, and wrought by an immediate Divine Hand, such as the supplying a defective Member, or the raising the Dead. Thus to the first order of the Successors of the Apostles, (e) Eusebius ascribes many strange Powers of the H. Ghost; and (f) Just. Mart. speaks of the powers done in his time done by the name of Christ.

(d) Οἱ δὲ πρόγνῳσις ἔχοντες τῶν μελλόντων, καὶ ὁπλῆστας, καὶ ῥήσεις περὶ πηλῆς, 1. 2. c. 57. 'Ο δυνάμις γὰρ ἐστὶν ἡ πίστις. Epist. ad Cor. § 48.

(e) Τὸ δὲ ἐκείνου ἀνδραγαθία καὶ τῶν ἁγίων δυνάμεις. Euseb. Hist. Eccles. l. 3. c. 17.

(f) Τῶν ἀπὸ τοῦ ὀνόματος αὐτοῦ, καὶ νῦν γινόμενων δυνάμεων. Dial. p. 254.

5ly, The Gift of Prophecy is not to be restrained, as some do to Teaching, and the Interpretation of the Scripture, which it importeth only as that was done by a particular Inspiration of the Holy Ghost; for otherwise, as here the Prophets, and the Teachers, are two distinct Offices in the Church, so also are they reckoned as such in the Church of Antioch, Acts 13. 1. and they are reckoned as distinct *χαρίσματα* in these words, *Having Gifts different, whether Prophecy, let us prophecy according to the proportion of Faith; or Ministry, let us wait on our Ministry; or he that Teacheth, on Teaching*, Rom. 12. 6, 7. And so they are reckoned by (g) *Justin Martyr*, when he saith, one Man receives at Baptism the Spirit of Understanding, *ὁ δὲ προγνώσεως, ὁ δὲ διδασκαλίας, another of Fore-knowledge, or Prophecy; and another of Teaching*; and this discovers to us another sense of Prophecy, viz. that it imports, as *Irenæus* saith, *προγνώσιν τῶν μελλόντων*, the Fore-knowledge, or Prediction of Things future, and that in order to the Exhortation to some Duty. Thus *Agabus* foretold by the Spirit the death that was to come on all Judea, Acts 11. 28, 29, 30. that other Christians might be moved, as they were, to send their Charity thither. Thus *Judas* and *Silas*, being Prophets, *διὰ λόγων πολλῶν*, with many words they comforted the Brethren, and established them, Acts 16. 32. This Gift was exercised also by foretelling who would be fit Persons to do good Service in the Church. Thus *St. Paul* commits a Charge to *Timothy*, according to the foregoing Prophecies concerning him, 1 Tim. 1. 18. and saith, *Neglect not the Gift that is in thee; that was given thee by Prophecy*, Chap. 4. 14. And that in this sense the Fathers understood it, is evident not only from the word *προγνώσις*, fore-knowledge, by which they do express it, but from the Arguments they use against the Jews, to convince them that God had left their Church, and had own'd and embrac'd the Societies of Christians, because he had left them no Prophets, but had transferred that Gift to the Christians. And these Predictions being made by Revelation of the Spirit, *ἀποκαλύψις*, or Revelation, is accounted a part of this Gift; for to the Prophet is ascribed his Revelation, 1 Cor. 14. 26, 30. and the Revelation of *St. John* is the Book of his Prophecy; and to the Prophet is ascribed the Manifestation of the Secrets of Men's hearts, as in those words, *If any prophesie, and there come in an unbeliever, or one unlearned, he is convinced of all, he is judged of all, and thus*

are the secrets of his heart laid open, 1 Cor. 14. 24. Thus of those Prophets, *Irenæus* l. 5. c. 6. saith, that they did not only explain the Mysteries of God, but also *τὰ κρυπία ἀνθρώπων εἰς φανερόν ἀγνοῦν ἐν τῷ συγγενεῖν*, manifest the secret things of men, when it was needful, or profitable for them, or the Church. See *Origen* against *Celsus*, l. 1. p. 34.

6ly, The *διδασκίαις πνεύματων*, discerning of Spirits, not only imports the Faculty of discerning betwixt the Impulse of False and True Prophets, which he that hath, seems to be filed by *St. Clemens*, *ὁ σοφὸς ἐν διακρίσει τῶν λόγων*, a wise man in discerning words, and betwixt the lying Wonders and magical Operations of Evil Spirits, and the Powers of the Holy Ghost, as 1 Cor. 14. 29. 1 Thes. 5. 20, 21. 1 John 4. 1. but also a Judgment of discerning the Spirits of other Men, whether they were qualified for such an Office in the Church, and accordingly chusing them out for that Work. So the Spirit in the Prophets said, *Separate me Barnabas and Paul for the work whereunto I have called them*, Acts 13. 2, 3. And thus the Holy Ghost is said to have constituted the Bishops and Presbyters in Asia, Acts 10. 28. because as (h) *Clemens R.* saith, *they constituted Bishops and Deacons, δοκιμασθεῖς τῷ πνεύματι*, making trial of them by the Holy Ghost. And (i) *Clemens of Alexandria*, that *St. John* ordained to be of the Clergy, *τῆς ἀπὸ τοῦ πνεύματος σημανομένης*, such as were signified to him by the Spirit. (k) *Ignatius* saith of the Bishops of his time, that they were constituted, not by Men, but *ἰνὸς Χριστοῦ συνέλευσιν*, by the Counsel of Christ Jesus. (l) *St. Cyprian*, that they were constituted, not only by the consent of the People, and the suffrage of their fellow Bishops, but also *Judicio Divino, & Dei Testimonio*, by the Judgment and Testimony of God. And lastly, This Gift seems also to imply a discovering of what was done inwardly, or in the Spirit of a Man; So *Peter* discerned the heart of *Ananias* and *Sapphira*, Acts 5. 3, 9. and of *Simon Magus*, Acts 8. 21, 23. *St. Paul* of *Elymas*, Acts 13. 10. and of the lame Man, seeing he had Faith to be healed, Acts 14. 9. And (m) *Ignatius* speaks of the Spirit in him that did foretel, and *τὰ κρυπία ἐλέγχειν*, reprove things secret.

Ver. 11. *Καθὼς βύλεται*, as he will.] Here c seems to be a plain Argument for the Personality of the Holy Ghost, because a will is here ascribed to him. (2.) Hence it is evident that he is no Creature, because no Creature can enable others to do these Works. (3.) That he is God; for as all this diver-

(g) Dial. p. 250. A. (h) Ep. ad Cor. 8. 42. (i) Apud Euseb. Hist. Eccl. 1. 3. c. 23. (k) Proem. Ep. ad Philad. & § 1. Ep. ad Eph. § 1, 3, 6. (l) Ed. Ox. Ep. 55. & 69. (m) Ad Philad. § 7.

sity of Operations is ascribed to the same God, v. 6. so it is here said, (n) *All these worketh one and the same Spirit.*

f Ver. 13. *Εἰς ἓν σῶμα ἐκαταβάντες, we were baptized into one Body.*] Vain here is the Note of Mr. Cl. viz. *That we are baptized that we might be called by one Name, be of one Society, the Church of Christ:* For 'tis not by partaking of one Spirit that we are called *Christians*, but by professing Faith in Christ. The *Apostle* is plainly proving, that as the Natural Body is one, so is the Mystical: Now the Natural Body is one, as being informed by one Soul and Spirit united to it, and animating all the Parts of it, so is it, faith he, in the Mystical Body united together by one and the same Spirit receiv'd in Baptism, and from our Spiritual Head Christ Jesus, communicated to all the Living Members of his Body, to give them Spiritual Life and Motion. See *Eph.* 4. 16.

g Ibid. *Εἰς ἓν πνεῦμα ἐποτίσθημεν, were made to drink of one Spirit.*] So our Lord represents the Participation of the *Holy Spirit*, saying, *If any man thirst, let him come to me and drink. He that believeth, out of his belly shall flow rivers of living waters. This spake he of the Spirit, which they that believed in him should receive,* John 7. 37, 38, 39. And the *Apostle* calls the Water, which was a Symbol of the Spirit, *Spiritual Drink*, 1 *Cor.* 10. 4. And as Believers are *ἐν πνεύματι*, one Spirit with Christ, 1 *Cor.* 6. 17. So doth Christ invite them to come to him to drink of this Spirit.

h Ver. 23. *Τριπλὴ δόξα ἔσται, more abundant honour.*] The Cloaths God made to cover the nakedness of *Adam* and *Eve*, are stiled by *Onkelos*, *Cloaths of Honour*: And the word *τιπλὴ* here render'd *Honour*, is in the *Septuagint* put to signify a Cover; so behold, he is to thee a covering of thy Eye, Gen. 20. 16. is in the *Septuagint* ἐκ τῆς τριπλῆς τῆς προσώπου σου, for an honour of thy Face.

i Ver. 24. *Συνετέλεσε τὸ σῶμα, hath so tempered the body.*] Agreeable to this is that of (o) *Cicero*, *Principio Corporis nostri magnam natura ipsa videtur habuisse rationem; quæ formam nostram, reliquamq; figuram in qua esset species honesta, eam posuit in promptu; quæ autem partes corporis ad necessitatem data, aspectum essent deformem habitura, atq; turpem, eis contexit atq; abdidit, hanc tam diligentem naturæ fabricam imitata est hominum verecundia, quæ enim natura occultavit, eadem omnes, qui sancta mente sunt, remouent ab oculis.*

k Ver. 25. *Ἦνα μὴ ᾖ σχίσμα, that there may be no schism in the body.*] Of this Schism of the Members against the Body, see *Mene-*

nus apud Livium, l. 2. c. 32. *Max. Tyr. Diff.* 5. p. 50.

Ver. 27. For illustration of this long Comparison betwixt the Body Natural and Mystical, observe (1.) That this Comparison is taken from the *Jews*, who teach that such order ought to be observ'd betwixt the *Priesthood* and the People, as in the Human Body, in which there are Members Superiour, and others serving to the Rest; for all of them serve the Heart from whence Life proceeds; and so it is meet that the *Levites* should serve the *Priests*, and the People the *Levites*; *Paulus Fagius in Levit.* 3. 7. The Argument which the *Apostle* useth from the Comparison of the Natural with the Mystical Body, seems to consist in these Particulars:

1st, That the most inferior Members of the Natural Body, are as much as the Members of that Body as the most noble, so are the most inferior *Christians* as much the Members of Christ's Body.

2ly, That there would be no perfect Natural Body without this Diversity of Members, and in like manner no Mystical Body without such diversity of Gifts and Offices as God hath ordered in his Church, v. 17. 19.

3ly, That the Members are placed in the Body according to the Wisdom, and the good Pleasure of God, v. 18, 24. and so it is in the Members of the Mystical Body, which therefore ought to acquiesce in the good Pleasure of his Will, in whatsoever Station and Condition his Wisdom doth see fit to place them.

4ly, That the Members which seem the weakest, and the meanest, are as necessary and serviceable to the Body as the other. Human Life could not continue, nor Human Kind subsist without them, v. 22. so in the Mystical Body, they that are employ'd in Works of Charity and Mercy to the Poor, and the Sick, those that serve *Tables*, are in their kind as necessary and serviceable as other Members of the Church, and had their *χαρίσματα*, or Spiritual Gifts, and well as others, *Rom.* 12. 6, 7, 8. 1 *Pet.* 4. 10, 11.

5ly, That as Nature had provided a Covering for the less honourable Parts, and taught us to imploy our Care in Covering and Adorning them; so was it also with respect to the less honourable Members of the Ecclesiastical Body, there were *Helps* and *Ministers* particularly appointed to take care of them, to cover their Nakedness, and supply their Wants, and Promises were made to those who imploy'd themselves in such Acts of Charity, v. 23. 24.

6ly, That as there was no Division in the

(n) Ἐν ἑαυτῷ ἡ δόξα καὶ τὸ θεῶν ἐνεργεῖν μετὰ βουλήσεως, πάντα δὲ τὰυτὰ ἐνεργεῖ τὸ ἐν ἡμῖν τὸ αὐτὸ πνεῦμα. Chrys. Theod. Oecumen. Theophylact.

(o) *De officiis* l. 1. n. 177.

Members of the Natural Body, but all the Members took care of, and were imploy'd for the good of the whole, so God had ordered matters thus in the Body Mystical; that there should be no Divisions, no Separate Interests in it; but they should mutually regard the Interests of one another, sympathising, and rejoycing together, v. 25, 26.

m Ver. 28. Note, for Explication of these Offices.

1st. That to Prophets I ascribe the Gifts of Knowledge and of Prophecy, from these words, *If I have Prophecy, and know all Mysteries and all Knowledge*, 1 Cor. 13. 2. And as the first Gift, the Word of Wisdom, belongs especially to the Apostles, so it seems probable that the second, the Word of Knowledge, should belong to the second Office, that of Prophets. But whereas Mr. Cl. saith, That the Prophets did not teach by Inspiration, but only had been fitted to teach by Inspiration; that they spake as they saw fit themselves; and those things which they received from Christ, and his Apostles, they interpreted after their own manner. This seems to be confuted by these words of the Apostle, *If any thing be revealed to him that sitteth by, let the first Prophet be silent, for the Spirits of the Prophets are subject to the Prophets*.

2ly, The Teachers seem to be Men, who having received the Doctrine of Faith from the Apostles, preached it to others for their Conversion to the Faith, and so they are the Men who laboured in the Word and Doctrine, 1 Tim. 5. 17. They were, saith (p) Eusebius, Ἀποστόλων μαθηταί, the Disciples of the Apostles, who built up the Churches in the Faith which the Apostles had planted, promoting the preaching of the Gospel more and more, and spreading among them the Salutary Seed of the Heavenly Kingdom. And they of them who preached the Gospel to them who had not heard it, were called Evangelists, and sometimes Apostles. So Andronicus and Junia are called ἐπίσημοι ἐν τοῖς Ἀποστόλοις, Men of esteem among the Apostles, Rom. 16. 7. and of these St. John saith, For

his Name's sake they went forth, taking nothing of the Gentiles; we therefore ought to receive such, that we may be fellow helpers to the Truth, Eph. 3. 7, 8. But whereas Theophylact, and Mr. Cl. say, that the Prophets indeed spake by the Holy Ghost, but these Teachers from themselves; this I cannot assent to, for διδασκαλία, teaching is numbered among the Spiritual Gifts, Rom. 12. 6. and διδάσκαλοι, Teachers, among them to whom Christ had given these Gifts. See the Note on Eph. 4. 11.

3ly, The Helps seem to be the Deacons and other Officers, who ministred not only to the Sick and Poor, but in Holy Things also, in Baptizing and Distributing the Eucharist; for ἀντιλαμβάνειν, whence comes the word Helps, signifies to take care of others; and these also, as before I noted, had their Spiritual Gifts. As then the Talmudists, saith Dr. Lightfoot, call the Levites, the Helps of the Priests, so may the Apostle call the Deacons, which answered to them, the Helps of the Apostles and Bishops of the Church.

4ly, Governments are almost generally supposed to denote the Rulers of the Churches, planted by the Apostles, and who are sometimes stiled Bishops, Acts 20. 28. sometimes ἡγούμενοι, Guides or Rulers, Heb. 13. 7, 17. and sometimes πρεσβύτεροι, Presidents or Prelates, Rom. 12. 8. 1 Thess. 5. 12. But Dr. Lightfoot conjectures they were the Men who had the Gift of discerning Spirits, because κυβερνήσεις, which we here render Governments, signifies in the Old Testament, wise Counsels, and skill in giving Judgment of Things. Thus ὁ νοήμων κυβερνήσεις κληθήσεται, a Man of understanding shall attain to wise counsels, Prov. 1. 5. οἷς μὴ ᾤαρχῃ κυβερνήσεις, where no counsel is, the people fall; but in much counsel there is safety, Prov. 11. 14. and μετὰ κυβερνήσεως, by wise counsel thou shalt make war, Prov. 14. 6. It is not reasonable, saith he, to suppose no Office should be appointed for this so necessary Gift, and yet no other is here mentioned to which we can apply it. Let the Reader choose which of these Interpretations he likes best.

CHAPTER XIII.

a Verse 1. a [FORK] though I speak with the Tongues of Men, and of Angels, [the Languages of all Nations, or knew how to converse with Angels,] and have not Charity, I am become as sounding Brass, or a tinkling Cymbal, [benefiting no man by my empty, and confused, and pleasing no man with my shrill, and noisy sound.]

2. And though I have the Gift of Prophecy, and understand all Mysteries, and all Knowledge; and though I have all Faith, so that I could remove Mountains, and have no Charity, I am nothing [worth in the sight of God.]

3. And though I bestow all my Goods to feed the Poor; and though I give my Body to be burnt [for the Faith] and have not Charity [to Man, but do this rather out of vain-glory, or to be admired and praised of Men,] it profiteth me nothing [as to my eternal state.]

4. Charity suffereth long, and is kind: Charity envieth not; Charity vaunteth not it self, is not puffed up.

5. Doth not behave it self unseemly; seeketh not her own; is not easily provoked; thinketh no evil;

b 6. Rejoyceth not b in iniquity, [or falsehood,] but rejoyceth in the Truth.

c 7. c Beareth all things, believeth all things, hopeth all things, endureth all things.

8. Charity never faileth [as to the proper and elicit Acts of it,] but [as for other Gifts] whether there be Propheties, they

shall fail; whether there be Tongues, they shall cease; whether there be [the Gift of] Knowledge, it shall vanish away.

9. For [with all our Gifts] we know [still but] in part, and we prophecy [but] in part, [knowing but few things in comparison to our future knowledge.]

10. But when that [state of knowledge] which is perfect, is come, then that [knowledge] which is in part, shall be done away.

11. When I was a Child, I spake as a Child, I understood as a Child, I thought as a Child; but when I became a Man, I put away childish things; [and the like difference will there be betwixt us now and then.]

12. For now we see [only as] through a Glass darkly, but then we [shall see] face to face, [with the greatest nearness and perspicuity, which now we cannot; for no Man, saith God, shall see my face and live; Exod. 33. 20, 23. John Ep. 2. v. 12. Ep. 3. v. 14.] Now I know [but] in part, but then shall I know even as also I am known, [more fully and completely, seeing God as he is, 1 John 3. 2.]

13. And now abideth Faith, Hope, Charity, these three,] all great and excellent Vertues, and superiour to the Gifts now mentioned,] but the greatest of these are Charity, [both for duration, as continuing when Faith shall end in Vision, 2 Cor. 5. 7. and Hope in Enjoyment, Rom. 8. 23, 24. and for Perfection, as rendring us more like to God, and beneficial to Men.]

Annotations on Chap. XIII.

a Verse 1, 2, 3. Note. Here is to be noted, That the Apostle in these Verses reckons up the things which were of highest value with the Jews, and which rendred their wise men the most celebrated. Thus of (a) R. Jochanan Ben Zacchai, they say that he understood the Language of the Angels; and of (b) R. Azai that there was not in his days a Rooter up of Mountains like to him, or one that could do so great things as he did. The Man on whom the Spirit of Prophecy did rest, or who was fit to receive him, must, say

they, be (c) a wise man, a religious man, a temperate man, and one that is indued with all probity of manners. Of Alms, they say, that (d) whosoever diminisheth any thing of his Substance to bestow in Alms, shall be delivered from Hell. And as for Martyrdom for the Law, they thought it sufficient to expiate, not only for their own Sins, but even for the Sins of the whole Nation. Hence (e) Josephus brings in Eleazar, praying thus for the Jews, Let my Blood be an Expiation for them, and receive my Life for their Lives. And he saith of the Martyrs

(a) Bava Bathra, F. 134. 1.

(d) Buxt. Floril. p. 89, 90.

(e) Καθάριστον αὐτῶν ποιῆσαι τὸ ἐμὸν αἷμα καὶ ἀντὶ ψυχῶν αὐτῶν λάβε ἢ ἐμὴν ψυχὴν. Maccab. c. 6. p. 1090.

that suffered under *Antiochus Epiphanes*, That (f) the Divine Providence saved all Israel from the Evils they suffered, by the Blood, and the Propitiatory Death of those Pious Men.

But here is raised a Dispute, Whether the Gifts here mentioned were at any time, or could be exercised by them who wanted Charity? or such profuse Alms, and constancy in suffering to the Death, were ever, or could be separated, from that Grace? To which I answer; It is true that the Apostle here speaketh only hypothetically, that were these things perform'd without Charity, they would not profit to Salvation; but then that Supposition seems fairly to imply the thing it self was not impossible; or that there was no necessary connexion betwixt these Gifts and Actions, and the Grace of Charity. Moreover, our Saviour seems plainly to inform us, that Men might *Prophesy, and cast out Devils, and do mighty Works in his Name*, Matth. 7. 22, 23. and yet be *workers of iniquity*, and Persons whom he would not own at the last day. He also teacheth that some may do their *Alms* to be applauded by Men, Matth. 6. 2. and therefore do them so as to receive no reward from God, and so informs us that *Alms* may be given without true Love to God, or to our Neighbour for his sake. And lastly, all the Fathers teach, that it is not the Suffering, but the Reason of it, that makes the Martyr; and that (g) when Men in Schism or Heresie, thus give their Bodies to be burnt, they are not to be deemed true Martyrs, by reason of the want of Charity. And the same they say of them who suffer for Vain-glory, viz. that (h) they shed their Blood in vain.

Ver. 6. *Ἐν ἀδικίᾳ, in iniquity.* That ἀδικία here signifies falsehood, the Truth, to which it is opposed, shews; so it signifies in the Old Testament above an hundred times, and the word אֲדִיכָא which in the Hebrew signifies a lye, is as often by the Septuagint translated ἀδικία as ψεῦδος; so a right hand of Falsehood is δεξιὰ ἀδικίας, Psal. 144. 11. the way of lying is ὁδὸς ἀδικίας, Psal. 119. 29. and he that telleth lies is λαλῶν ἀδικία, See Psal. 101. 7. & 119. 69, 78, 86, 118, 128, 163. Psal. 63. 11. Exod. 22. 7. Now Falsehood, and a Lye, in the Old and New Testament, do often signify a false Religion; or a Religion containing a false Object of Worship. Thus the molten Image is a Teacher of Lyes, Hagg.

2. 18. and he that maketh it, is said to have a Lye in his right hand, Isa. 44. 20. he that goes after them walketh in Lyes, Jer. 23. 14. and inheriteth Lyes, ὡς ψεῦδος ἐκτίσασθε οἱ πατέρες ἡμῶν ἑδωκα; he turns the truth of God into a lye, Rom. 1. 25. believes a lye, 2 Thess. 2. 10, 11. See the Note on Rom. 3. 7. And the Truth in the New Testament is emphatically put to signify the Gospel, or the Christian Faith: So 2 Ep. of St. John, v. 3, 4. *I rejoiced greatly to find thy Children walking in the Truth.* And Epist. 3. v. 3. 4. *I have no greater joy than to hear that my Children walk in the Truth:* So that the import of these words may be this, Charity will not permit us to rejoyce, but rather cause us to be troubled to find Men still continue in their false Worship, as the Gentiles, or in opposition to the Gospel delivered to them, as the Jews do; but it rejoyceth to see Men walking according to the Truth of the Gospel.

Ver. 7. From these four comprehensive Verses, we learn the Properties and Fruits of Charity. (1.) What it requires us to do to all. (2.) What it will not permit us to do to any. (3.) What it requires us to do, or will not permit us to do, to our offending Brother.

First, What Deportment it requires towards all Men, viz.

1. It is good, kind, and tender-hearted towards all; v. 4. *The Lord make your Charity to abound to one another, and to all men,* 1 Thess. 3. 12. For Charity requiring us to love our Brother as our selves, it must engage us to consider him as we do our selves, and so extend the same kindness to him, when he needs it, as we shew to our selves, Gal. 6. 10.

2. It is active, and laborious, engaging us by love to serve one another, Gal. 5. 13, 14. to do them any service we are able with good will, and without grudging; for there must be in us, ὁ κόπος τῆς ἀγάπης, the labour of love, 1 Thess. 1. 3. Heb. 6. 10.

3. It rejoyceth in the Truth, v. 6. that is, in Mens doing righteously, and living according to the Gospel, which is call'd by way of eminence the Truth; it begets in us a Complacency, and inward Pleasure to behold Truth and Righteousness, Piety and Goodness prevailing in the World.

4 It makes us ready to believe all things, v. 7. that is, all the Good it hears, or can

(f) Διὰ τὴν εὐνοίαν τῶν ὑποσχωμένων, καὶ τῆς ἰλαστικῆς θανάτου αὐτῶν, ἡ θεὰ πέποιθα ἡ Ἰσραὴλ σωτηρίαν εἰσάγειν. Ibid. p. 1101. B.

(g) *Esse Martyr non potest qui in Ecclesia non est, exhibere se non potest Martyrem, qui fraternam non tenuit Charitatem, docet hoc, & contestatur Paulus dicens, nisi tradidero corpus meum ut ardeam.* Cypr. de Unit. Eccl. Ed. Oxon. p. 113. l. de Orat. Dom. p. 150. De Zelo & Livore p. 225. Ep. 55. p. 44. Ep. 73. p. 207. Chrys. in Eph. Sermon. 11. To. 3. p. 822. August. de Verbis Dom. To. 10. p. 192.

(h) *Timeo dicere, sed dicendum est, Martyrium ipsum si ideo fiat ut admirationi & laudi habeamur a fratribus, frustra Sanguis effusus est.* Hieron. ad Gal. 2. 26.

have any charitable ground to think of others.

5. It *hopeth all things*, v. 7. i. e. It inclines us to hope still the best concerning Men's Intentions and Actions liable to doubt; and if our Brother be at present bad, to hope, and not despair of his Amendment, and so still to endeavour his Reformation by all proper means.

Secondly, The Things which Charity will not permit us to do to any, are these, viz.

1. Charity *worketh no evil to our Neighbour*, in his Person, Estate, Good Name, Relations, Rom. 13. 10. much less in Reference to his Soul: And therefore

2. It will not suffer us to scandalize, or to offend our Brother, by doing any thing which either may embolden him to Sin, or disaffect him to Religion, or discourage him in the Practice of his Duty; for *if thy Brother be grieved with thy Meat, now walkest thou not charitably* Rom. 14. 15.

3. Οὐ λογίζεσθαι κακόν, v. 5. It will not permit us to surmise, or to suspect that evil of others which we do not know; it *imputes not evil* to them, nor puts it to any Man's account beyond absolute necessity. It doth not censure their Miscarriages as done out of Malice, or with ill Intentions. So Theodoret.

4. It *rejoyceth not in Iniquity*, v. 6. in any Evil done to, much less by others; it permits no Man to be pleased with any deceit, or falsehood spoken of, or done to others, or with any ill Stories, or malicious Insinuations concerning them.

5. It *envies not* the Happiness, or the Prosperity of others, but is well pleased with it, v. 4.

6. Οὐχ ἀχρημονεῖν, it *behaveth not it self unseemly* towards any, in words or gestures; it refuseth not to do the meanest Offices of Kindness to them, as if it were unseemly, or below us to be employed in them, v. 5. So Chrysostom, Theodoret, Oecumen. Theoph.

7. Οὐ φουρίσται, it *vaunteth not it self*, v. 4. It is not puffed up against our Brethren; it roots out of us all Elation of Mind, Ambition, Ostentation, Pride in over-valuing our selves, and despising others, Eph. 4. 2. ἢ περπερεύεται, 'tis not rash, heady, or precipitate in speaking of, or acting towards others. So Chrysostom and Oecumenius. It doth not curiously search into other Men's matters which belong not to us. So Theodoret.

8. It *seeketh not her own Praise*, Profit, or Pleasure to the hurt of others; but inclines Men to seek the good of others, 1 Cor. 10. 24.

9. Οὐ δάκει, it *bites* not with the Tongue, Gal. 5. 14, 15. but cuts off all Strife, Contentions, bitter Zeal, Animosities, v. 21, 22. all Bitterness, Wrath, Clamor, Evil-speaking, Eph. 4. 31, 32.

Thirdly, The Deportment Charity requires to our offending Brother, expressed in these Particulars;

1. Charity *beareth long*, and causeth us to endure Provocations with much Patience, before we do conceive any Displeasure against others.

2. It *endureth all things*, though grievous to be born, without returning Evil for Evil; enabling us to *forbear one another in love*, Eph. 4. 2. Coloss. 3. 13. and will not cease from being kind and well affected to our Brother, by reason of any Provocation whatsoever.

3. It *covers all things*, i. e. inclines us to conceal the Evil that we know of others; and thus it *covers a multitude of Sins*, James 5. 20.

4. Οὐ παροξύνεται, v. 5. It *is not highly exasperated*, and breaks not forth into violent ungovernable Passions on any Provocations.

5. 'Tis easie to be intreated, ready to forgive, and full of Mercy, Coloss. 3. 13. Eph. 4. 32. James 3. 17.

C H A P. XIV.

Verse 1. **F**OLLOW [therefore] after Charity [above all things], and desire [also] Spiritual Gifts, but rather that ye may Prophecy; [i. e. expound the Scripture, or reveal some Mystery to the Edification of the Church.]

a 2. a For he that speaketh in an unknown Tongue, [not understood, nor explained,] speaketh not to [the understanding of] Men, for no man understands him, but to [the understanding of] God [only:] howbeit, [or though,] in the Spirit he speaketh Mysteries, [the profound things of God.]

3. But he that prophesieth [in plain intelligible words,] speaketh to [the profit of] men, [viz.] to [their] edification [by the Scripture he expounds,] and [their] exhortation [by what he teacheth,] and [to their] comfort [by his Revelation.]

4. He that speaketh in an unknown Tongue b edifieth himself [only,] but he b that prophesieth edifieth the Church.

5. I would that ye all spake with Tongues, but rather that ye prophesied; for greater, [because more beneficial,] is he that prophesies, than he that speaketh with Tongues,

A a 2 except,

c except he interpret [*his Tongue, and the Mystery he utters in it,*] e that the Church may receive edifying [*by it.*]

6. Now [*therefore*] Brethren, if I come unto you speaking with [*strange*] Tongues, what shall I profit you, except I shall speak to you [*also,*] either by Revelation, [*of some secret,*] or by knowledge [*of some Mystery,*] d or d by prophesying, [*i. e. forerelling of something to come,*] or by Doctrine, [*instructing you what to believe or practise.*]

7. And [*thus it is*] even [*in*] things without life, giving sound, whether [*it be*] pipe, or harp, [*for*] except they give a distinction in the sound [*to render it intelligible,*] how shall it be known what is piped or harped?

8. For if the trumpet [*for example,*] give an uncertain sound, who shall prepare himself to the battle, [*at the hearing of it?*]

9. So likewise you, except you utter by the Tongue words easie to be understood [*by your Auditors,*] how shall it be known what is spoken [*by you?*] for [*by speaking what they know not,*] ye shall [*be as men who*] speak [*only*] to the air; [*vain and unprofitable words, lost in the speaking, as the voice is in the air.*]

10. There are, it may be, so many kinds of voices, [*Languages and Idioms, as there be Nations, or as the Jews compute to the number of Seventy,*] in the world, and none of them is without signification; but this signification they have only to them that understand them.]

11. Therefore, If I know not the meaning of the voice, I shall be to him that e speaketh [*as*] e a Barbarian, [*or one that understandeth not what he saith,*] and he that speaketh shall be [*as*] a Barbarian to me.

12. Even so ye, forasmuch as ye are zealous of spiritual Gifts, [*Gr. of Spirits, that you may not be Barbarians, and unprofitable in the use of them,*] seek that ye may excel [*in them which tend*] to the edifying of the Church.

13. Wherefore let him that speaketh in an unknown Tongue [*in which he cannot edify,*] f pray that he may f interpret; [*i. e. pray so, as to interpret what he prays.*]

14. For if I pray in an unknown Tongue g my spirit prayeth, [*i. e. my spiritual Gift is exercised,*] but my understanding is unfruitful [*to others.*]

15. What is it then? [*i. e. what there is to be done?*] I will pray h with the Spirit, [*i. e. with my spiritual Gift,*] and I will pray with the understanding also; I will sing with the Spirit, and I will sing with the understanding also; [*i. e. so using my spiritual Gift in prayer, and psalmody in the publick, as that I may be understood by others.*]

16. Else when thou shalt blest, [*i. e. give thanks to God,*] with the Spirit [*ual Afflatus not understood by others,*] how shall he that i occupieth the room of the unlearned, [*i. e. the Laick, or the Man who only knows his Mother Tongue,*] say Amen, [*or give his assent,*] at thy giving of Thanks, seeing he understands not what thou sayest?

17. For thou verily givest thanks well [*with thy spiritual Gift, i. e. piously,*] but the other is not edified [*by it.*]

18. I thank my God I speak with Tongues more than you all:

19. Yet in the Church [*of God*] I had rather speak five words with my understanding [*so employed*] that by my voice I may teach others also, than ten thousand words in an unknown Tongue.

20. Brethren, be not [*like*] Children in understanding, choosing what pleases you, before what profits others, howbeit in [*freedom from*] malice be you [*as*] Children, but in understanding be [*and act as*] men; [*as persons of maturity of judgment to know what is fitting to be spoken.*]

21. k In the Law it is written, [*by may*] k of a sign to a disobedient and unbelieving People, thus, with men of other tongues, and other lips will I speak unto this People; and yet for all that will they not hear me, faith the Lord.

22. Wherefore Tongues are for a sign, not to them that believe, [*and so not to be used in their Assemblies,*] but to them that believe not, [*they being designed for the more speedy and effectual propagation of the Gospel by this Gift, among those Nations whose Languages they understood not;*] but prophesying, [*by teaching the Doctrines of the New, or expounding the Mysteries of the Old Testament,*] serveth not for them that believe not [*that Faith, or those Scriptures,*] but for them that believe [*them.*]

23. If therefore the whole Church become together into one place, and all speak with Tongues, and there come in those that are unlearned, or l unbelievers, will they l not [*be tempted by hearing you thus speaking to one another in unknown Languages, to*] say that you are mad?

24. But if all prophesie [*one after another, v. 31.*] and there come in one that believeth not, or one unlearned, he is convinced [*or discovered*] of all, he is judged [*or discerned*] of all [*that prophesie.*]

25. And thus are m the secrets of his heart made manifest [*by the Prophets Revelation of them,*] and so falling down upon his face he will worship God, [*the Searcher of the heart,*] and report [*from his own experience*] that God is in [*or among*] you of a truth.

26. How is it then, [*or what is then to be done,*] Brethren? [*sure*] when you come together,

together every one of you, [*that is a spiritual or a gifted Person,*] hath a Psalm, [*or*] hath a Doctrine, [*or*] hath a Tongue, [*or*] hath a Revelation, [*or*] hath an Interpretation [*of Tongues,*] let all [*these*] things be done to edifying; [*let them be managed so as best conduceth to the end for which they were designed,* Chap. 12. 7.]

27. If any speak in an unknown Tongue. let it be [*used only*] by two, or at the most by three [*at one meeting,*] and that by course, [*i. e. successively,*] and let one [*who hath the Gift,*] interpret [*what is spoken.*]

n 28. n But if there be no Interpreter [*present,*] let him [*that only speaks with Tongues,*] keep silence in the Church, and let him [*only*] speak [*mentally*] to himself, and to God [*in Prayer, and Thanksgiving,* v. 15, 16.]

29. Let the Prophets speak two or three o [*successively,*] o and let the other [*Prophets*] judge or discern.

30. [*And*] if [*whilst one Prophesies,*] any thing be revealed to another that sitteth by, let the first hold his peace, [*or cease, before the other utter his Revelation.*]

31. For [*so*] ye [*that have the Gift*] may all prophesie one by one, that [*by your mutual discourses*] all may learn, and all may be comforted, [*or exhorted to good works.*]

p 32. And [*this is not difficult for you to do, since*] p the Spirits of the Prophets are subject to, [*and therefore may be restrained by,*] the Prophets.

33. [*And God doubtless in this case would have the first to be silent;*] for God is not

q the Author q of confusion, [*which yet would follow upon all the Prophets speaking together,*

so that one should confound the other,] but of Peace, as [*may be seen by the regular exercise of these Gifts,*] in all the Churches of the Saints.

34. r Let your women keep silence in the r Churches, for it is not permitted to them to speak [*by way of Teaching or Propheying, but only by joyning with the Church in Prayer and Psalmody,*] but they are commanded to be under Obedience, as also saith the Law, [*Gen. 3. 16.*]

35. And if they will learn any thing, let them ask their Husbards at home, for it is a shame, [*i. e. a thing indecent,*] for women s to speak in the Church. s

36. [*And whereas in this matter you think fit to practise contrary to all the Churches of the Saints, even those in Judea, I ask*] What? came the Word of God out from you [*to all other Churches?*] or came it to you only, [*and not to other Churches, that you thus differ in your practice from them?*]

37. If any man think himself to be a Prophet, or Spiritual, let him acknowledge that the things I [*now*] write unto you, are the Commandments of the Lord. [*See Note on Chap. 2. 15.*]

38. But if any man [*pretends to*] be ignorant [*whether they be so or not,*] let him be ignorant, [*at his peril be it, I shall not contend farther with him, or ἀγνοέτω let him not be acknowledged as a true Prophet, or spiritual Person.*]

39. Wherefore, Brethren, covet to prophesie, and forbid not to speak with Tongues, [*provided these directions be observed, but*]

40. Let all [*these*] things be done t decently, and in order. t

Annotations on Chap. XIV.

a Verse 2. **Ο** ΓΑΡ ΛΑΛΩΝ ΓΛΩΣΣΗ, for he that speaketh with an unknown Tongue.] That what is said in this Verse is spoken only by way of Concession, as Mr. Cl. imagines, cannot be true, because it is expressly said, that in the Spirit he speaketh Mysteries; for Mysteries, when the Apostle speaketh of Spiritual Gifts, hath still relation to some profound secret things, as 1 Cor. 2. 7, & 13. 2. And πνευματι λαλεῖ cannot here signifie, as Mr. Cl. conceives, he speaketh to his own understanding; since the Apostle, through this whole Chapter, is speaking of Spiritual Gifts, which also he expressly calleth Spirits, saying, seeing you are zealous πνευματιων of Spirits, i. e. of Spiritual Gifts; and the Afflatus or Inspiration here was to enable the Man to speak the Mystery, and not to use the unknown Tongue. For Explanation of this whole matter, let it be noted.

1st, That the Gift of Tongues and Prophecy, in their Original Donation, did still go together; and they who spake with Tongues spake τὰ μεγάλα τοῦ Θεοῦ, the great things of God, Acts 2. 11. & 10. 46. they spake with tongues and prophesied, Acts 19. 6. and the Reason seems plain, viz. because the Gift of Tongues was given as an help to Prophecy. Now these two things thus joyned by God, should not have been used separately by these gifted Men; yea, the Gift of Tongues was only to be used, when they were to speak to Gentiles in their own Language, which was one great design of the Gift of Tongues, v. 22. Nor should they have used the Gift of Tongues when an Afflatus came upon them, and some Mystery was imparted to them by which the Church was to be edified, unless they knew there was one present who had the Gift of

Interpretation of Tongues: This therefore was a great Abuse of this Gift, that, when they had a Mystery revealed to them, they did not utter it in a Language understood by the Assembly, but only by themselves, and so they did not edifie the Church by it, though it was given, as all the other Gifts were, for *Edification*, Chap. 12. 7. *Note*

2ly, That the Gift of Tongues being imparted *per modum habitus*, as a permanent Gift, like to a habit; they who had receiv'd this Gift could always use it at their Pleasure, and so could also use it when a *Prophetical Afflatus* came upon them; but the Gift of *Prophecy*, being an *Afflatus* in manner of a Revelation, could be only used when the *Afflatus* came upon them; so that the first Gift might at any time be used without any fresh Operation of the *Holy Ghost*, whereas the second Gift always required that *Afflatus*.

b Ver. 4. *ἑαυτὸν οἰκοδομεῖ, edifieth himself.*] He therefore understood himself as the Church did him that prophesied. And indeed, by speaking what he himself understood not, he would have been as much a *Barbarian*, and unprofitable to himself, as he was to others. To say with *Cajetan*, *The words were pious which he uttered, and he had pious Affections when he uttered them*, is unsatisfactory; for what if the matter of them was so, since if he understood them no more than a Parrot, his Piety in speaking of them could be no more than that of a Parrot; he neither could know they were pious, nor receive any Benefit by them, supposing they were so, whilst he understood nothing of them; nor could any pious Affections be raised in him by words not understood. To say with *Grotius*, *Sentit in se vim Christi*, he perceives the Gift of Christ operating in him, if he perceived not the meaning of his own words, is to talk as unintelligibly as he spake; for that can only signify, he knew he had the Gift of Tongues, which sure could not much edifie him who formerly had used that Gift, and so could not be ignorant he had the Gift. Moreover, doth not the *Apostle* bid him, who speaks with Tongues, not interpreted, *speaking only to himself, and to God*, v. 28. and can he speak to himself more than to others, who understandeth not himself? or is it fit that he should speak to God he knows not what? However, it is certain that the *Apostle* not only dislikes, but plainly forbids this way of speaking in the Church, v. 28. and so, by parity of Reason, forbids the like way of speaking to others in the Church of Rome.

c Ver. 5. *ἵνα ἡ Ἐκκλησία οἰκοδομηθῇ λαβὼν, that the Church may receive Edification.*] Hence I gather, that in this unknown Tongue he uttered something tending to, and by God

designed for the Edification of the Church, though by uttering his Mystery, v. 2. in an unknown Tongue, he frustrated that Design.

Ver 6. *Ἡ ἐν προφησίᾳ, or in prophesying.*] d Though Prophesying in this Verse, being distinguished from Revelation, Knowledge, Doctrine, seems only to import, the foretelling of something to come, yet doth the *Apostle* in this, and the foregoing Chapter, manifestly speak of it in the whole Latitude of the word, as comprehending all these other things; as v. 5. Revelation; so v. 24. *If all prophesie, and there come in an unbeliever, and one unlearned, he is convinced of all, he is judged by all, and so the secrets of his heart shall be made manifest:* According to that other sense we have given of this Gift, Chap. 12. that it was that which enabled them to manifest the secret things of Men. Hence to the Prophet is assigned his Revelation, v. 30. 2ly, *ἐν ὧς* here rendred *knowledge*, viz. of the Mind and Will of God. So Chap. 13. 2. *If I have prophesy, and know all Mysteries, & πᾶσαν γνώσιν and all knowledge.* Whence to the Prophet belongs the *λόγος γνώσεως* the word of knowledge, mentioned Chap. 12. 8. And this is the ordinary Notion of it, viz. that it imports a Gift by which the Mind of God, or his Will, is by the Divine *Afflatus* discovered, for the good of others. And 3ly, *Doctrinē*; whence the Prophet is said to speak to the Edifying of the Church, v. 3. so that all may learn of him, be exhorted and comforted by him, v. 3. 31. And *Prophecy* in the *Old Testament* doth often signify a Divine *Afflatus*, enabling him who had it to compose Hymns or Psalms of praise to God, 1 Sam. 10. 5. 1 Chron. 25. 1. Accordingly the Psalm here mentioned, v. 26. and the singing with the Spirit, v. 15, 16. are the Effects of the *Prophetical Afflatus* by which the Christians of those times taught and admonished one another in Psalms, and Hymns, and Spiritual Songs, Col. 3. 16. Eph. 5. 20. And the praying in the Spirit, v. 15. or in the *Holy Ghost*, Jude 20. seems to be praying by a like *Afflatus* of the *Holy Ghost*, helping their infirmities, and teaching them what was proper to be asked for the good of the Church; See Note on Rom. 8. 26, 27. And therefore though when they came together, every Man had a Psalm, a Doctrine, a Tongue, a Revelation, and Interpretation for the Correcting their Miscarriages in all these Things, the *Apostle* gives only Rules concerning Tongues and Prophesying.

Ver. 11. *ὡς ἄρ' ἐγώ, a Barbarian.*] It was not only the Greeks that called all other Nations Barbarians, according to that of the *Apostle*, *I am a Debtor to the Greek, and the Barbarian:* In which sense

(a) *Julius Pollux* reckons up γλῶτταν ἑλλαδα, ἡ βαρβαρον, the Tongue of the Greeks and of the Barbarians; but almost every other Nation called Strangers, who understood not their Language, by that Name, as the same (b) *Pollux* noteth in these words, τῆς ἡ βαρβαρος ἡ ἑβραϊκή ἐστίν. So the Jews (upon those words, when Israel came out of Egypt, and the house of Jacob יצא מִצְרָיִם ἐκ οἴκου βαρβαρος from a strange People) say, all Language that is not the Holy Language is barbarous. So the (c) *Chaldeans* stiled those who spake not Chaldee, and the Romans those who spake not Latin. Hence (d) *Verres* is in Cicero's stile, Lingua & Nazione barbarus, by Language and by Nation a Barbarian.

f Ver. 13. Προσδέχεσθαι ἵνα διερμυνῶν, let him pray that he may interpret.] Seeing it is evident from the 4th and 28th verses, that he who spake with Tongues, understood the meaning of his own Tongue; nor can he be said to have the Gift of Tongues, who only hath the Gift of Talking he knows not what; as the *Phanatici* did among the *Heathens*; nor can it be supposed the Spirit of God should assist Men in that useless manner; these words cannot be here understood as an Exhortation to this Linguist, that he should pray that he might understand, and so be able to interpret his own words, which he already could do, had he been as willing as he was able, and had not more regarded the vain Ostentation of his Gift, than the Edification of the Church. Some therefore give the sense of the words thus: Let him rather pray that he may have the Gift of Interpretation, than that of Tongues; for covet, saith the Apostle, the best Gifts, Chap. 12. 31. Seek to excel in those which tend to the Edification of the Church, v. 12. Now this doth the Gift of Interpretation more than that of Tongues. But I rather chuse to interpret them thus, 'Let him (so) pray (with his Gift, as) that he may (by the words used in his prayer, or by explaining it in a known language) interpret, and impart to others, what the Afflatus hath imparted to him, and not out of vain Ostentation utter it in a Tongue unknown. To strengthen this sense, let it be observed first, that the Apostle here plainly discourseth of speaking with an unknown Tongue in Prayer, and of praying also by the Afflatus of the Spirit, as is apparent from the illative words, For if I pray in an unknown Tongue, my Spirit prayeth, &c. (2ly,) Observe from *Budæus*, that the Particle ἵνα is sometimes elegantly deficient, of which he gives two Instances from *Aristotle*, to which add these from the New Testament, as in Heaven & (pro ἔτω, &) ἐπὶ τῇ γῆ, so also upon Earth, Matth. 6. 10.

Luke 11. 2. & εἰ ὁ Σατανᾶς, for ἔγω εἰ, and so if Satan, Mark 3. 26. As my Father sent me, καὶ γὰρ for ἔγω καὶ γὰρ, so send I you; and with this Ellipsis the word runs thus ἔτω προσδέχεσθαι ἵνα &, let him so pray, as that he also may interpret. Or observe from *Noldius* and *Pasor* that ἵνα signifies adeo ut, so as that: So the word was hidden from them, ἵνα μὴ αἰσθώμεν αὐτοῦ, so as that they perceived it not, Luke 9. 45. He will do greater works than these, ἵνα ὑμεῖς θαυμάζητε, so that you may marvel at the greatness of them, John 5. 20. Did I purpose according to the flesh ἵνα ἢ περ ἐμοὶ so as that there should be with me yea, yea, nay, nay, 2 Cor. 1. 17. I rejoiced that you sorrowed according to God, ἵνα so as that you might be damaged by us in nothing; So Rev. 8. 12. & 9. 20. & 13. 13. and then the words may be rendered thus, Let him pray, ἵνα διερμυνῶν, so as that he may interpret.

Ver. 14. Τὸ πνεῦμά μου προσδέχεται, my spirit g prayeth.] Here Mr. Cl. asks, What Mortal would have rendered τὸ πνεῦμά μου by my Gift? I answer, every one who knows the Apostle is here speaking of Spiritual Gifts: And (2ly,) he not only warrants, but constrains them to do so, by saying, v. 12. seeing you are ζηλωταὶ πνευματικῶν, zealous of spiritual Gifts, and v. 32. πνευματικὰ πορεύεσθαι, the Spiritual Afflatuses of the Prophets are subject to the Prophets; and v. 2. πνευματικῶς, he by the Spirit speaketh Mysteries. And (3ly,) the word πνεῦμα never signifies the Mind in all this Discourse, or the Understanding, that being in the very next Verse v. 15, the word opposed to πνεῦμα Spirit: He adds, What intolerable language is it to say, my Gift prays? I answer, Just such intolerable language as the Spirit intercedeth, Rom. 8. 26. for that is only the Gift of the Spirit intercedeth; and though that may pass for a *Catachresis*, yet to say my Gift is exercised in Prayer, or as v. 15. I pray with my Gift, is to give the true meaning of St. Paul's words; When he adds, that nothing is more ordinary than for the Spirit and the Body to be opposed to one another; This is (1.) impertinent; here being no opposition betwixt the Spirit and the Body, but only betwixt the Spirit and the Mind, i. e. according to Mr. Cl. betwixt my mind and my mind, and what Mortal would have so interpreted τὸ πνεῦμά μου? 2ly, The thing it self is not proved by him; See, saith he, Rom. 8. 23. where yet there is no such opposition at all, but only an assertion, that they who have the first fruits of the Spirit wait for the Redemption of the Body. Now what Mortal would have interpreted these words thus, We that have the first fruits of the Mind groan, waiting for the Body opposed to it? See, says he, Gal. 6. 15. where

(a) L. 2. c. 4. p. 96. (b) L. 1. c. 10. p. 43. (c) Buxtorf. Lex. Talm. p. 1151. (d) Orat. 6. in Ver. A. 12.

again is no opposition betwixt the Spirit and the Body, but only betwixt the Spirit and the Flesh, or rather betwixt walking in the Spirit, that is, according to the Conduct of the Holy Spirit and fulfilling the Lusts of the Flesh. See 1 Cor. 3. 1, 3. Rom. 8. 1, 4, 5, 13, 14, 15. He might more pertinently have cited 1 Cor. 7. 34. James 2. 26.

h Ver. 15. τῷ πνεύματι, with the Spirit.] I do not think that this Phrase, with the Spirit, relates here to the Gift of Tongues, but to an Afflatus enabling them to pray and sing by the Impulse of the Holy Ghost; the uttering what this Afflatus suggested in an unknown Tongue they had before received, was the great fault the Apostle in this Chapter endeavours to correct, the Person speaking with an unknown Tongue, is ὁ λαλῶν γλώσση; the Person speaking with an Afflatus, whether Mysteries, v. 2. Prayer or Psalmody, is, ὁ λαλῶν πνεύματι, He that speaketh by the Spirit.

i Ver. 16. Ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου, who fills up the place of the Idiot.] That is, ὁ λαϊκός, the Laick, say Chrysostom, Theodoret, Oecumenius, and Theophylact. (e) Buxtorf informs us this is a Phrase frequent among the Jews. And (f) Maimonides teacheth, that the word place is used to denote the dignity or estimation of any Man, it being frequent with their Rabbins to say, such a one fills up the Place of his Fathers in such a thing, that is, he resembles them. So (g) Epictetus in his Enchiridion saith, Ἡ φιλοσοφία τὰς ἐν ἑαυτῷ δὲ, ἢ ἰδιώτου Thou must either hold the Place of a Philosopher, or of one Unlearned. So that to fill up the place of an Idiot or unlearned Person, is to be one of them, or to be like them in want of understanding of strange Tongues. Ridiculous therefore are those Popish Commentators, who interpretet this of the Clerk of the Congregation, there being no such Office then, either among Jews or Christians: But when the (h) Minister of the Synagogue said Prayers, all the People of the Synagogue answered Amen after him. It was the Custom in the Jewish Church, saith (i) Buxtorf, to say Amen to the Blessings or Cursings of the Priest. To his Curses; so the Woman suspected of Adultery, was to confirm his Imprecations by saying, Amen, Numb. 5. 22. So all the People answered Amen to the Curses pronounced from Mount Ebal, Deut. 7. 15---26. And to the Oath and Imprecation imposed upon them by Nehemiah, Neh. 5. 12, 13. To his Blessings; So when Ezra blessed the Congregation, all the People answered Amen, Amen, Neh. 8. 6. And this Practice was from

them translated to the Primitive Church.

Ver. 21. Ἐν τῷ νόμῳ γέγραπται, in the Law k it is written.] All Interpreters I have met with refer this to the saying of the Prophet Isaiah, Chap. 28. 11. telling us, it is there mentioned as a Miracle shew'd to the People, that God would send Prophets to them in a language they understood not; but I find no mention of any Miracle there; wherefore it may be noted that in the Law, properly so call'd, among the Curses threatned to them (k) for a sign and a wonder, this is one, that the Lord shall bring against them a Nation whose Tongue they understood not; and then 'tis intimated that yet they would not hear; To both these Places the Apostle may here refer.

Ver. 23. Ἡ ἀπιστοί.] Here Grotius notes l that Heathens and Unbelievers then used to come to the Assemblies of the Christians; and so we read they did, Acts 13. 44, 48. and whilst they assembled in the Jewish Synagogue it could not be otherwise.

Ver. 25. τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερά γίνεσθαι, the secrets of his heart are made manifest.] m For as Theophylact notes, ἡ ἀποκάλυψις ἐστὶν ἐν προφητείᾳ, Revelation is one Species of Prophecy; and though it is taken in a restrained sense, and so distinguish'd from Prophecy, v. 6. yet v. 30. 'tis supposed that Revelation belongeth to a Prophet; and the Doctrine, the Revelation, the Psalm, v. 26. do all seem to belong to the Prophet; the Speaker with Tongues, the Interpreter of them, and the Prophet, being the only Persons mentioned in the ensuing words, and in this whole Chapter; so that what cannot be ascribed to the one, must belong to the other. See Note on Chap. 12. v. 10.

Ver. 28. Ἐάν τις μὴ ᾖ διερμηνεύτης σιγάτω, but n if there be not an Interpreter, let him be silent.] The Apostle permits him to use his Tongue in the Presence of one who had the Gift of Interpretation of Tongues, because then the Church was not only edified by the Interpretation, but the Faith of the Hearers was confirmed by the Exercise of two Miraculous Gifts; but the Apostle permits him not to be his own Interpreter, though he could do it; because his speaking that first in an unknown Tongue, which he himself must afterward interpret in a known Language, served only for Ostentation, not for Edification; nor could it be known whether his Tongue was supernatural, or acquired only.

Ver. 29. Καὶ οἱ ἄλλοι διακρινέτωσαν, and let o the rest discern.] Since 'tis impossible that the Afflatus of the Holy Spirit should sug-

(e) Lex. Talm. p. 2001.

(f) Lex. Talm. p. 114.

(k) Τεσσαρὰ καὶ σὺν αὐτῷ, LXX. Deut. 28. 46, 49, 58.

(l) More Nevoch. part 1. c. 8.

(g) c. 37.

(h) R. Eliez. c. 44. p. 118.

gest any falshood to him that had it, there can be no ground to judge him that had it, as (l) *Grotius* hath well observed upon this place. But, faith *Theodoret*, as the Devil raised up false *Apostles* to oppose the true *Apostles*, 1 Tim. 4. 1. so did he also false *Prophets*, 2 Pet. 2. 1. 1 John 4. 1. in opposition to those who truly were inspired, and of these, say the *Greek Interpreters*, the true *Prophets* were to judge. Or else διακρίνωσαν, let them discern the Agreement of what they utter, with the dictates of the same Spirit in the Old Testament, comparing spiritual things with spiritual, 1 Cor. 2. 13. So in the Conference, Acts 15. when *Peter* had given his Judgment in that matter, *St. James* adds, with this agree the words of the *Prophets*, as it is written, v. 15.

P Ver. 32. Πνεύματα Προφητῶν, the Spirits of the Prophets are subject to the Prophets.] The common interpretation of these words, that the Spirits of the true Prophets are subject to the Judgment, Examination and Regulation of other Prophets, seems not agreeable to the *Apostle's* Affirmation, that he that is spiritual is judged of none, 1 Cor. 2. 13, 15. nor is there any ground for judging his Doctrine, who speaks by the Impulse of the Holy Ghost; nor doth the *Apostle* say, the Spirits of the Prophets ought to be, but κατατάσσεται it actually is subject to the Prophets. I prefer therefore the Interpretation of (m) *Oecumenius* and *Theophylact*, that this is spoken in opposition to the Heathen Prophets; for the Prophets among the Greeks receiving an Afflatus from the Evil Spirit, could not be silent if they would; but it was not so with the Holy Prophets; they had it in their power to speak, or to be silent; and to this the *Apostle* refers, by saying the Spirits of the Prophets, that is, their spiritual Gifts are subject to the Prophets; that is, 'tis in their power to restrain them, and consequently they may Prophecy the one after the other. And upon this account the Church rejected the Extatic Prophets of the *Montanists*, that they had an ungovernable impetus; for, say they, (n) they can shew no truly inspired Prophet in the Old or New Testament who was moved after this manner. Moreover, it is the opinion of Persons eminently Learned and Judicious, that in *Corinth*, and some other Churches, there were then no settled Pastors to perform the publick Offices, but they were all performed by Prophets, and by

gifted Men, excited to that work in the Assembly, Christ being thus in the midst of them, Matth. 18. 20. according to his Promise. And this they judge more probable touching the Church of *Corinth*, because there seems no order to be observed among them, and no Subjection of their Prophets to any Ruler of the Church, no direction of the Sentence to them when the incestuous Person was to be delivered up to Satan, or when he was to be Absolved; but all seems to be done by the immediate Authority of *St. Paul*. They also from this Chapter do observe, that whereas all the Publick Offices then performed in the Church were Prayer and Psalmody, Expounding or Preaching the Word, and Thanksgiving, all these are here ascribed to Men endowed with these Spiritual Gifts; for that when they came together, some of them prayed, others composed Sacred Hymns by their Spiritual Gifts, we plainly read, v. 15. that their Prophets did then teach for Edification, Instruction, and Comfort, v. 3, 31. That they did also εὐλογεῖν bless, and εὐχαριστεῖν give thanks, we learn from v. 16, 17. that all, or any of these things, were done by stated Pastors, we never read in these Epistles: Now if this were so, the occasional Prophets might be subject to the standing Prophets mentioned Chap. 12. And thus these words may be interpreted by them, who like not the Exposition given in the *Paraphrase*.

Ver. 33. Ἀκαταστάσις, of Confusion.] This Q also confirms the Interpretation given of the preceding words; for the prophesying of many together would necessarily breed Confusion; whereas the neglect of judging of their Prophecies, could only be supposed to breed Error.

Ver. 34. Αἱ γυναῖκες ὑμῶν, Let your Women R be silent in the Church.] In that of *Corinth* the Women not only prophesied in the Church, but they did it with the Head uncovered, 1 Cor. 11. 5. The latter Indecency he corrects there, and the first here; See 1 Tim. 2. 12.

Ver. 35. Ἐν ἐκκλησίᾳ λαλεῖν, to speak in the S Church.] So the (o) *Hebrew Canon* faith, a Woman must not read in the Synagogue for the Honour due to that Assembly. And the Heathens declared it indecent for a Woman δημαγορεῖν to speak publicly, *Stob.* Sermon. 72. p. 443. fff.

(l) Multum aberrant qui putant dona prophetica aliis prophetis esse subiecta, non pugnant inter se Dei dona, nec sententia exquirenda sunt, ubi Deum loqui constat.

(m) Οἱ μὲν παρ' ἑλλήσι μάστις ἐπειδὴν ἀπὸ καλῆς ἐδίδσαν ὑπὸ τοῦ δαίμονος, καὶ ἐβόλῃς, καὶ ἡδυνάτῃσι, οἱ δὲ παρ' ἡμῖν ἅγιοι Προφῆται ὑπὸ τοῦ ἁγίου, ἀλλὰ παρ' αὐτοῖς φασὶν, ὅτι τοὶ σιγᾶν ἢ λαλεῖν, καὶ τὸ τοῦτο ὅσον ὅσον φασὶν ὅτι τὰ πνεύματα τῶν Προφητῶν, τῶν κατὰ τὸν παλαιόν, καὶ τῶν κατὰ τὸν καινόν (διαθήκην), ἀνδραπορεύονται αὐτοῖς.

(n) Τῶν δὲ τῶν τρόπων ἐπεὶ τινὲς τῶν κατὰ τὸν παλαιόν, ἐπεὶ τῶν κατὰ τὸν καινόν (διαθήκην), ἀνδραπορεύονται αὐτοῖς. Euseb. Hist. Eccl. l. 5. c. 17.

(o) Dr. Lightfoot in Locum.

[Ver. 40. *Eugeneios* ϵ *κατά τάς*, *decently and in order.*] This order, saith Theodoret, he had taught in the words foregoing, *Let all things be done decently*; not like Children, v. 20. not so as to give occasion to others, to say you are mad, v. 23. not so

as to breed Confusion, v. 33. not indecently by Women speaking in the Church, v. 34, 35. in order, that is, one after another; or by course, v. 27, 31. See Chrysostom, Oecumenius, and Theophylact descanting upon these words to this effect.

CHAPTER XV.

Verse 1. **M**oreover, Brethren, I declare to you the Gospel which I preached to you, which also ye have received, and wherein ye stand, [Gr. *have stood.*]

a 2. a By which also ye are [in the way to be] saved, if ye keep in memory what, [i. e. retain the Gospel as.] I preached [it] to you; [which you will do] unless ye have believed in vain.

3. [I declare, I say, the Gospel which I preached;] For I delivered to you first of all, [or among the principal Doctrines of Faith.] that which I also received, how that Christ died for our Sins according to the Scripture.

4. And that he was buried, and that he rose again the third day according to the Scriptures.

b 5. And that he was seen [after his Resurrection] of Cephas, [Luke 24. 34.] then b of the twelve, [v. 36. John 20. 19, 26.]

c 6. [And that you may not depend upon their Testimony only;] After that he was seen of above c five hundred Brethren at once, of whom the greater part remain unto this present [day to testify it,] but some are fallen asleep.

d 7. After that he was seen d of James, then of all the Apostles [at his Ascension.]

e 8. And last of all he was seen of me also [Acts 9. 17.] e as of one born out of due time [or shape.]

9. For I am the least of the Apostles, [and one] that am not meet to be called an Apostle, because I persecuted the Church of God.

10. But by the grace [and favour] of God [notwithstanding] I am what [now] I am, and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all; yet [is it] not I, but the grace of God that was with me, [to which the fruit of all my labour is to be ascribed.]

11. Therefore whether it were I, or they [who preach the Gospel,] so we preach, and so ye [also] believed.

12. Now if Christ be [so] preached, that [all, who do so, unanimously affirm] he rose from the dead, f how say some among you, that there is no Resurrection of the dead?

13. But [or for] if [it be so that] there be no Resurrection of the Dead, then is Christ not risen.

14. And if Christ be not risen, then is our preaching [in] vain, and your faith is also vain.

15. Yea, and we are [then] found false witnesses of God, because g we have testified of, [or by,] God, that he raised up Christ, whom he raised not up, if so be that the dead rise not [at all.]

16. For if the dead rise not, then is not Christ raised.

17. And if Christ be not raised, your faith is vain, you are yet in your sins, [not justified, not absolved from them, seeing he died for our sins, and rose again for our justification, Rom. 4. 21.]

18. Then they also who have fallen asleep in Christ, [and suffered for his Name,] are perished, [so as never to rise up out of that sleep, and so were truly miserable.]

19. [For] h if in this life only we have h hope in Christ, we [Christian Sufferers] are of all Men most miserable.

20. But now is Christ risen from the dead, and become the first fruits of them that slept, [who therefore shall follow after him thus risen, as the whole Harvest follows the first fruits, v. 23.]

Ver. 21. For since by man came death, by man came also the Resurrection of the dead, [the wisdom of God so ordering it, that the same Nature which had lost life and immortality, should regain it.]

22. For as in [the Man] Adam, [and for his sin in eating the forbidden fruit,] all [men proceeding naturally from him] die, even so in, [and by, the Man] Christ, shall all [partakers of his Nature and Spirit] be made alive.

23. But every man in his own order, Christ the first fruits, afterwards they that are Christ's k at his coming [to judgment.]

24. Then cometh the end, when he shall have delivered up, [Gr. *deliver up,*] the [Mediatory] Kingdom to God, even the Father, when he shall have put down all [other] Rule, and all Authority and Power, [both of Men and Devils which opposed his Church.]

25. [Which Kingdom till then he cannot deliver up,] For he must reign [according to the

the Promise, Psal. 110. 1.] till he [who made this Promise] hath put all Enemies under his feet.

26. The last Enemy which shall be destroyed [by him] is Death.

27. For he [namely the Father] hath, [saith the Psalmist,] put all things under his feet: but when he saith all things are put under him, it is manifest that he is excepted [from this subjection] who did put all things under him. [See Note on Heb. 2. 8.]

28. And when all things shall be subdued unto him, then shall the Son also himself [lay down his Kingly Office in governing his Church, and as Man] be subject to him that put all things under him, I that God, [the Father, Son, and Holy Ghost,] may be [immediately] all in all, [by a full Communication of himself to, and an intimate Union with all his Saints.]

29. [I say, in opposition to them among you who say, there is no Resurrection from the Dead, that Christ is risen, and become the first fruits of them that slept:] Else what shall [will] they do ^m who are baptized for the dead, [as they must be, if he in whose name they are baptized be still dead,] if the dead rise not at all? [and so Christ himself is not risen,] why are they then [who hold this Doctrine] baptized for the dead?

30. And why stand we in jeopardy every hour [for a dead Jesus?]

31. I protest by your rejoicing, [i. e. by that rejoicing,] which I have [common with you under all our Sufferings, Rom. 5. 3.] in Christ Jesus our Lord, I [run the hazard to] dye daily; [or by that rejoicing I have in you, as my Children, and the fruits of my labours in Christ,] 1 Cor. 9. 16. 2 Cor. 1. 14. & 7. 4. & 9. 2. Phil. 2. 16. 1 Thess. 2. 19.]

32. If ⁿ after the manner of men I have fought with beasts at Ephesus, what advantage it me if the dead rise not? [it will be then more reasonable to say,] [Let us eat and drink, for to-morrow we die,] [Isa. 22. 13.]

33. [But] be not deceived [with such Discourses, rather avoid them, for] evil Communications corrupt good Manners.

34. Awake to righteousness, and sin not, [which Advertisement is very needful,] for some [among you] have not the knowledge of [that Righteousness of] God, [which doth oblige him to render to men according to their works;] 2 Thess. 1. 6, 7. Heb. 6. 10.] I speak this to your shame.

35. But some men will [yet] say, How ^o are the dead raised up [again?] ^o and with what [kind of] Body do they come?

36. Thou fool, [who makest an enquiry about a matter of which thou hast an instance in the very seed thou sowest, for] that which thou sowest is not quickened except [first] it dye, [and lie buried in the Earth.]

37. And [again,] that which thou sowest, [when,] thou sowest [it, is] not that Body which shall be [again produced,] but ^p bare, ^p [or naked,] grain, it may chance of wheat, or of some other grain.

38. But God giveth it a body [cloathed] as it hath pleased him, and [yet] to every seed [he giveth with the cloathing,] his own [kind of] body.

39. [And as] all flesh is not the same [kind of] flesh, but there is one kind of flesh of men, another [kind of] flesh of beasts, another of fishes, and another of birds;

40. [And as there is like difference in the qualities of Bodies; for] there are also Celestial Bodies, and Bodies Terrestrial; but the glory of the Celestial is one, and the glory of the Terrestrial is another;

41. [And as in the Celestial Bodies] there is one glory of the Sun, and another glory of the Moon, and another glory of the Stars; for one Star differeth from another Star in glory;

42. So also is [it as to] the Resurrection of the dead, [the Body raised being in quality much different from the earthly Body, we at present have, for] it is sown in corruption, [frail, mortal, subject to death and putrefaction,] it is raised in incorruption, [not subject any more to death or dissolution.]

43. It is sown in dishonour, [with some dishonourable parts,] 1 Cor. 12. 23. a vile Body, Philip. 3. 21. subject to filth and deformity, it is raised in glory, [in clarity and splendor, shining like the Sun, Mat. 13. 43. and like Christ's glorious Body, Philip. 3. 21. free from all defect, or deformity of its Members, or from any dishonourable parts;] 1 Cor. 6. 13.] It is sown in weakness, [subject to weakness by labour, to decays by age, to impotency and wasting by diseases,] it is raised in power, [nimble, strong, active, and that without renitency, or molestation, grief, pain, or lassitude.]

44. It is sown a ^q natural, [Gr. an Animal,] body, [having multiplicity of Organs, Muscles, Tendons, Arteries, Veins, Nerves, by which, by the Assistance of the Animal and Vital Spirits, it perceives, moves, and conveys nourishment to all its parts, and so wanting continual Recruits of Meat and Drink;] it is raised a spiritual Body, [possession and acted by the Holy Spirit, and advanced so far to the perfection of Spirits, as to be free from grossness, ponderosity, from needing rest, sleep, or sustenance;] there is a natural [Gr. animal] body, and there is a spiritual body.

45. And so it is written, The first Man Adam, [from whom we all derive our Bodies, and our Animal Life,] was made a living Soul; [Gen. 2. 7. whereas] the last Adam, [i. e. Christ,] was made ^r a quickning spirit; [as having power to quicken, and confer eternal

nal life on all his Members; or, as being the Giver of that quickning Spirit, by which we shall be raised from the dead, and made spiritual as his Body is.]

46. [I say there is an Animal Body, and there is a spiritual Body,] Howbeit that [Body] was not first which is spiritual, but that which is natural, [Gr. animal,] and afterwards that which is spiritual.

47. [For] the first man [Adam] is, [was,] of the Earth, earthy, [having a Body formed of it; and so the Animal Body derived from him must be earthy,] the second Man is the Lord [descending] s from Heaven [to raise our Bodies, and advance them to that place.]

48. As is [was] the earthy, such are they also that are earthy, [and live in the Animal Body as he did,] and as is the heavenly, such are they [to be] also that are [to have] heavenly, [immortal and shining Bodies.]

49. And as we have born the image of the earthy [Adam, being begotten, after his fall, in his own likeness, with earthy mortal Bodies, Gen. 5. 3.] so we shall also t bear the image of the heavenly, [partaking in our Bodies of his heavenly glory, he changing our vile Bodies into the likeness of his glorious Body, Philip. 3. 21.]

u 50. Now this I say, Brethren, that u flesh and blood, [such as ours is,] cannot inherit the Kingdom of God, neither doth, [or can,] corruption inherit incorruption.

x 51. Behold, I shew you a mystery, [i. e. a thing not known to you before,] x we shall not all sleep, but we shall all be changed, [in our Bodies before they enter into this Kingdom.]

y 52. y In a moment, in the twinkling of

an eye, at the last trump; for the Trumpet shall sound, and the dead [in Christ] shall be raised incorruptible, and we [Christians that are then alive] shall be changed, [as to this mortal Body.]

53. For this corruptible [Body] must put on incorruption, and this mortal [Body] must put on immortality.

54. So when this corruptible shall have z put on incorruption, and this mortal shall z have put on immortality, then shall be brought to pass the saying that is written, aa Death is swallowed up in Victory; [i. e. aa is overcome for ever, so as never to have any strength or power over our Bodies any more.]

55. [So that Christians may sing triumphantly in the words of the Prophet Hosea, Chap. 13. 14.] O Death, bb where is thy sting? O Grave, where is [now] thy victory? [it is for ever swallowed up of Life, 2 Cor 5. 4.]

56. The sting of death, [or that which caused death,] is, [was,] sin, and the strength of sin [to subject us to it] is, [was] the Law [threatning death for it.]

57. But thanks be to God, who giveth us the victory [over it] through [the death, and resurrection of] our Lord Jesus Christ.

58. Wherefore, my beloved Brethren, be ye steadfast [and] unmoveable, [by any temptations from this Faith, and be ye] always abounding in the work of the Lord, forasmuch as ye know, that your labour is not in vain in the Lord, [but shall be plentifully recompensed by him at the Resurrection of the Just.]

Annotations on Chap. XV.

a Verfe 2. $\alpha\iota\omega\varsigma$ $\chi\epsilon\iota\rho\alpha\varsigma$, by which also ye are saved.] They who by imbracing the Christian Faith were brought into that way, which leadeth to Salvation, and in which, if they persevered, they would assuredly be saved, are stiled in Scripture, $\alpha\iota\omega\varsigma$ $\chi\epsilon\iota\rho\alpha\varsigma$, the saved, Acts 2. 47. 1 Cor. 1. 28. and are said $\sigma\acute{\alpha}\lambda\upsilon\epsilon\alpha\iota$, to be saved, Rom. 8. 24. 2 Tim. 1. 9. 1 Pet. 3. 21. See Note on Eph. 2. 5, 8. and on Tit. 3. 5. So here it signifies, you are at present in a state of Salvation, and will assuredly enjoy it, if you retain, and live suitably to the Faith delivered to you.

b Ver. 5. $\tau\omicron\iota\varsigma$ $\delta\acute{\omicron}\delta\epsilon\delta\epsilon\kappa\alpha$, of the twelve,] i. e. Of the Society of the Apostles, consisting formerly of twelve Persons, and therefore so called still, John 20. 24. though in strictness of speech they were but eleven when Thomas was with them, and ten in his absence, Matth 28. 16. Luke 24. 33.

c Ver. 6. $\pi\epsilon\pi\lambda\upsilon\sigma\tau\omicron\iota\varsigma$ $\alpha\delta\epsilon\lambda\phi\omicron\iota\varsigma$, to five hundred

Brethren.] Of whom he was seen in Galilee, where he had many Disciples; for before his Resurrection he told his Disciples, that being risen, he would go before them into Galilee, Matth. 26. 32. After his Resurrection the Angel sent this Message to them, Behold, he goes before you into Galilee, there you shall see him, as he said unto you, Mark 16. 7. Now it may reasonably be thought that the eleven, who went themselves into Galilee, to the Mountain which Jesus had appointed, even after they had seen him at Jerusalem, Luke 24. 33, 36. would acquaint the Seventy, and others who believed in Jesus, where it was he appointed to be seen of them; and then, no doubt, their Curiosity, as well as their Affection to him, would induce them to repair to the place. Now that they who had believed in Jesus were very many, will be evident, if we consider how often it is said in the Gospels, that many believed on his Name, John 2. 23. & 7. 31. & 8. 30.

8. 30. & 10. 42. and that *great multitudes believed on him*, John 12. 42. & 4. 1. That *many of the Rulers believed on him*, that *he baptized more Disciples than John*, and that the Pharisees complained that *the World was gone after him*. If you say we only read of the eleven going to Galilee, Matth. 28. 16. I answer, that others might go with them, though no mention be made of them; or that the rest might be Inhabitants of Galilee, where most of Christ's Disciples dwelt. If you still object, that *the number of the Names of Christ's Disciples after his Ascension*, are reckon'd only *one hundred and twenty*, Acts 1. 15. it is answered by Doctor Lightfoot, that the number of one hundred and twenty are not to be accounted the whole number of Believers at that time, but only the number of those who had followed Christ continually, v. 21. to be sure they were not all the Disciples in Judea, but only in Jerusalem.

That this Appearance of Christ to them was before his Ascension, is evident, because this was in Galilee, Luke 24. 50. and saith Tradition, on Mount Tabor; his Ascension was nigh to Jerusalem from the Mount of Olives, Acts 1. 12. And Christ and his Angel giving them such timely notice of his going before them to the place, it is probable it was some considerable time before his Ascension.

As for the Note of some, That Christ was seen of these *five hundred Brethren* in the Air, because the Greek word is ἐπάνω, upwards, it seems very light; for that word joined with Numbers still signifies *plusquam*, or *more than*, as doth our English word *upwards*, and the Hebrew מֵעַל so Mark 14. 5. ἐπάνω τριακοσίων δραχμῶν, is *more than three hundred pieces of silver*; ἀπὸ πέντε καὶ ἑκοσαστῆς καὶ ἐπάνω, *from five and twenty years and upwards*, Numb. 4. 3, 23, 30, 35, 39, 43, 47. Chap. 8. 25. ἀπὸ ἑκοσαστῆς καὶ ἐπάνω, *from twenty years and upwards*, Numb. 1. 3, 20, 22, 24, 26, 28. Chap. 14. 29. 1 Chron. 23. 24. 2 Chron. 31. 17. Ezra. 3. 8. ἀπὸ μηνιαίου καὶ ἐπάνω, *from a month and upwards*, Numb. 3. 15, 22, 28, 34, 39, 43. Chap. 26. 62.

d Ver. 7. Ἰακώβω, of James] the Just, the Brother of the Lord, saith the Tradition of the Church, and the Gospel of the Nazarens. See Dr. Hammond, and Jerom in Catal. Script. Eccles.

e Ver. 8. Ὡς ἐὰν τὸ ἐκ τῶν ὠμῶν, as of one born out of due time.] Ἐκ τῶν ὠμῶν, say Hesychius, Phrynicius and Phavorinus, is παῖδ' ὡν γενεὴν ὠγον, a dead Child born out of due time, ἐκβολὴ γυναικὸς, one whom the Woman casts forth. St. Paul therefore having not seen Christ, of

whom he was to testify, till after his Conversion, and our Lord's Ascension, as the rest of the Apostles had, John 15. 27. Acts 1. 21, 22. speaks of himself as a Witness born out of due time.

Ver. 12. Πῶς λέγεσι τινες ἐν ὑμῖν, how say some among you? That there were some in the Apostles time, who taught that the Resurrection was past already, we learn from 2 Tim. 2. 18. but that they were Jews, who of Sadducees had embraced the Christian Religion, as (a) Mr. le Clerc asserts, I find no reason to believe. The (b) Gnosticks taught not that the Resurrection was past already, but only that the *Flesh was not fit to rise*, and that it was incapable of Salvation, and Incorruption, and therefore they are generally said by the Ancients to deny the Resurrection, but none of them insinuate that it was past already. The (c) Marcionites are by Clemens Alexandr. said to have held this Doctrine, and to have renounced Matrimony, because in the Resurrection, saith Christ, they do not marry. But Marcion began his Herefy in the second Century, and therefore could not infect the Church of Corinth with it in St. Paul's time. Menander indeed taught that they who received his Baptism were made partakers of the Resurrection by it, and that they should not die; And he, according to many of the Ancients, was contemporary with St. Paul; See Note on 2 Tim. 2. 18. But haply St. Paul refers here to none of these, but only to the Philosophers among them, as St. Chrysostom thinks: For Corinth being an eminent City of Achaia, where the Philosophers and wise Men of the World abounded, who look'd upon the Resurrection of the Flesh as a thing both impossible and absurd, (See here Note on v. 35.) and placed their future Happiness in their Exemption from the Clog, and Prison of the Body, they might put a new Construction on the Doctrine of the Resurrection, saying, it only did import a Renovation of our Manners, or a Resurrection from the death of Sin unto a life of Righteousness, and so it was perform'd already in that Baptism in which we are rais'd with Christ from the dead, Colos. 2. 12.

Ver. 15. Ἐμαρτύρησαμεν κατὰ τὸ Θεῖ, we have testified of God.] It being very rare that κατὰ with a Genitive Case signifies *de*, i. e. *of*, these words may be rendred *per Deum*, by God; as, because he could swear κατ' ἑαυτοῦ, by none greater, he hath sworn κατ' ἑαυτοῦ by himself, Heb. 6. 13. & v. 16. Men swear κατὰ τὸ μέγιστον, by a greater. So Matth. 26. 63. I adjure thee κατὰ Θεοῦ, by God. So in the Old Testament, the Lord hath sworn

(a) Suppl. to Dr. Hammond, p. 353.

(b) See Note on 2 Tim. 2. 18.

(c) Τὴν ἀνάστασιν ἀπειλήσαντι, ὡς αὐτοὶ λέγουσι, καὶ διὰ τὸ τοῦ ἀδελφοῦ τὸ γάμον. Strom. 3. p. 446. B.

καθ' ἑαυτὸ by himself, or, *I have sworn καθ' ἑαυτὸς by my self*, Isa. 45. 23. Jer. 49. 13. Amos 6. 6. So 1 Kings 2. 23. Solomon swears κατὰ τὴν Κυρίαν by the Lord. And Chap. 3. 43. the Oath of the Lord κατὰ σὺ made by the Sept. them that swore κατὰ τὴν Κυρίαν by the Lord, κατὰ by Malcon. See Isa. 62. 8. Amos 4. 2. & 8. 7. 14. And then the sense runs thus; We have pretended to be μάρτυρες αὐτοῦ, God's Witnesses in this matter, Acts 5. 32. and by the power of Miracles, and of the Holy Ghost, derived from him, to bear witness to the Resurrection of Christ, and so must be false Witnesses of God, if he hath not raised him from the dead.

h Ver. 19. *Ἐν τῇ ζωῇ ταύτῃ, if in this life only we have hope.*] The Apostle seems not here to say, That if there should be no Resurrection of the Body, the Christian could have only hope in this Life; for if the Soul be immortal, and may be happy after its separation from the Body, this seems not to follow: But he argues thus, If Christ is not risen for our Justification, we are yet under the guilt of Sin, v. 17. and if so, both Soul and Body must perish after death, v. 18. and then the hope of Christians must terminate with this life, which being more especially to them a life of Misery, by reason of the Sufferings to which their Faith doth here expose them, they would of all Men be most miserable.

i Ver. 22. *Ἐν τῷ Χριστῷ, in Christ.*] The Opinion of the Jews was this, That the Messiah was the second Adam who should raise the dead: (d) His name, say they, is called *Finnon*, Psal. 72. 17. for he shall raise them that sleep in the dust. And the last Man, or Adam, is the (e) Messiah, who shall be above Moses, and above the ministering Angels: He shall take away the old Sin from whence Death came, and in his days shall be the Resurrection of the dead; and this God intended in the Creation of Adam, that he should be immortal, but Sin brought Death upon him, therefore the Divine Intention, which was not fulfilled in the first Adam, was fulfilled in the King Messiah. Thus is the Doctrine of the Church delivered by (f) *Irenæus*, That Christ took our Nature upon him, and suffered Death in it; That as by Man vanquished, Death fell upon all Mankind, so by Man conquering, we may ascend to Life: That whereas we were all dead in the Animal Adam, we may be quickened in the Spiritual.

k Ver. 23. *Ἐν τῇ παρούσῃ αὐτοῦ, at his coming.*] This Chapter contains many Arguments against the Doctrine of the Resurrection of some Saints before the rest, to reign with Christ on Earth a thousand Years: For, (1.) from these words, *Every man in his own*

order, it might have reasonably been expected that some mention should have been made, as of *Christ the first-fruits*, so of the first, and second Resurrection; but yet we see, that when the Apostle is professedly speaking of the Order in which we shall arise, he hath nothing to say of this first Resurrection, which it seems is to happen a thousand years before the General Resurrection; and nothing of a first or second Advent of our Lord; one to reign on Earth a thousand years, a second to judge all the World; and yet this double Advent is as necessary, as is Christ's reign on Earth.

Moreover the end, and the delivery up of his Kingdom, are here made contemporary with his Advent; and the Resurrection of all that are *Christ's*, is to be at this very Advent: But how can he deliver up his Kingdom, and yet reign on Earth a thousand years? In a word, if all that are his must be raised at his coming to the final Judgment, then none before that coming, and then they must be all raised together, not some a thousand years before the rest.

Ver. 28. *Ἦν ὁ Θεὸς πάντα ἐν πάντι, that God I may be all in all.*] He saith not that the Father, mentioned v. 24. but that God may be all in all, and so he seems to lead us to that Interpretation of the Godhead, which comprehends Father, Son, and Holy Ghost; and then the import of the Phrase, *That God may be all in all*, will be this; That the Godhead may govern all things immediately by himself, without the Intervention of a Mediator between him and us, to exact our Obedience in his Name, and convey to us his Favours and Rewards, we being then to tender all our Duty immediately to him, and derive all our Happiness immediately from him. So that as now Christ, *Theanthropos*, God-Man is all in all, Coloss. 3. 11. because the Father hath put all things into his hands, does all things, and governs all things by him, when this Oeconomy ceases, the Godhead alone will be all in all, as governing, and influencing all things by himself immediately.

Moreover, the Jews say that (g) the Kingdom of the Messiah shall return to its first Author, and so saith the Apostle here; for, though it shall have no such end as the preceding Monarchies had, Luke 1. 32, 33. by giving place to a succeeding Kingdom; for till the World lasts, ἡ παρελθούσα, it shall not pass away, or be dissolved by any other Kingdom, Dan. 7. 14. but shall be an eternal Kingdom in the sense in which he is a Priest for ever, and hath ἡ ἱερωσύνη ἀπαράλειπον, a

(d) Buxt. Lex. Talm. p. 961.

(e) Neve Shallom l. 9. c. 5, 8.

(f) Ut quemadmodum in animali omnes mortui sumus, sic in spirituali omnes vivificemur, L. 5. c. 1. Ut quemadmodum per hominem vitium descendit in mortem genus humanum, sic etiam per hominem virtutem ascendamus in vitam. Cap. 11.

(g) Pirke. Eliezer c. 12. p. 26.

Priesthood that doth not pass away, Heb. 7. 17, 24, 25. and so he is able to intercede for ever for us; Yet as that *Priesthood* must needs cease, when the subject of it ceaseth, and he hath none to intercede for, so must his *Kingly Office* cease, when all his Friends have that *Eternal Life* conferr'd upon them, for which this Power was committed to him, John 17. 2. and all his Enemies are become his footstool, Psal. 110. 1. when there is no more an *House of Jacob* to reign over, or a *Throne of David* to sit on, Luke 1. 32, 33. Rev. 11. 15. And the whole Office of a *Mediator* must then cease, when God and Man are made completely and indissolubly one.

For farther Explication of this matter, let it be observed,

1st, That this *Mediatory Kingdom* was given to our Lord by the Father; for he hath put all things in subjection to him, v. 27. and that after his Resurrection; for it was given as the Reward of his Sufferings, and so could not be given till they were accomplished; He humbled himself, and became obedient to the death, even the death of the Cross; Wherefore God hath highly exalted him, and given him a Name, which is above every Name, that at the Name of Jesus every knee should bow of things in Heaven, and on Earth, and under the Earth; And that every Tongue should confess that Jesus Christ is Lord, to the glory of God the Father, Philip. 2. 8, 10, 11. Accordingly after his Resurrection, he speaks to his Disciples thus, *All power is given me in Heaven and in Earth*, Matth. 28. 18. But why this Reward should not cease when the work is done; Why, v.g. his Dominion over Death should not cease, when Death is destroyed; his power of giving *Eternal Life*, or Judging, when all are judged, and none are left to be crown'd; I confess I do not understand.

2. Seeing the Human Nature only suffered, and seeing the Divine Nature is capable of no such Exaltation, or new Dominion, 'tis certain that this Kingdom could be given to Christ only according to his Human Nature; for though the Godhead could alone enable him to execute his *Kingly Office*, yet was he thus exalted, this Power and Judgment was conferred upon him, *be as if he was the Son of Man*, John 5. 27. He intercedeth still in Heaven by virtue of his Blood, all Favours are granted to the Church through him, and God will judge the World by the Man Christ Jesus.

3. During this Reign of Christ, God the Father immediately judgeth no Man, but hath committed all judgment to the Son, that all men might honour the Son, (by owning his Authority,) even as they honoured the Father, John 5. 22, 23. (by owning his Authority over them.) He made him Lord of

all things, to Punish and Reward according to his Wisdom, Will, and Pleasure; And so his Human Nature, or Christ as Man, though subject to the Father, as his Vice-Roy, acting by the Authority of him who put all things into his hands, and set him over the works of his hands, Heb. 2. 7, 8. and doing all to the glory of God the Father, yet seems not now to be in the same order of Subjection to the Father, as are other Creatures; i. e. so as to act by his immediate Command in all particular Transactions, as the holy Angels do, obeying his Commands, and hearkning to the voice of his Word, Psal. 103. 20. They are all ministering Spirits, Heb. 1. 13, 14. but he is set down at the right hand of God in full possession of his mediatory Kingdom. Whilst he continued on Earth, and acted only as a Prophet sent from God, he always owned, that he could do nothing of himself, but as the Father gave him commandment, so he did, and so he spake, John 5. 30. & 8. 38. & 12. 49. But being once exalted to be Lord of all things, he acteth as a Lord in all things, which relate to his *Kingly Office*, over his Church, giving Laws to all, as being Lord of all, and rewarding and punishing according to his Will.

4. The Exercise of this Authority he shall then lay down when all things are subdued to him, no other Kingdom or Dominion being to be exercised in the Celestial state, but what is essential to the whole Godhead. And though he shall ever so far reign, as to be still at the right hand of God, highly exalted in Honour, Dignity, and Beatitude, and to have still religious Respect, and Veneration from all Saints, who then are to reign with him, 2 Tim. 2. 12. and be owned by them as their King; and though the effects of this *Kingly Power* shall continue for ever, his Enemies being destroyed, and his Saints reigning in bliss for ever, yet the Exercise of that *Kingly Power* shall then cease, and he as Man shall be then subject to the Father, as other Saints and Angels will be, that so as Christ before was all in all, Col. 3. 13. with reference to his Church, and from his fulness did they all receive, so now the Godhead may be all in all, and fill all things immediately by himself. This is only my Conjecture of the Sense of this obscure place, from which, upon better Information, I shall willingly recede.

Ver. 29. *Οἱ βαπτίζοντες ὑπὲρ τῶν νεκρῶν*, who are baptized for the dead. i. e. For that Jesus, who, according to their Doctrine, must be still dead. To strengthen this Exposition, let it be noted,

1st, That it is absolutely certain, that all who received Christian Baptism were baptized in the Name of Jesus; but it is very uncertain whether any in the Apostle's time were

were baptized for them who died without Baptism, or to fill up the place of those Christians who died after Baptism? There is no intimation of any such thing in Scripture, or in Primitive Antiquity.

2ly, That the Apostle doth not say, *What do they that baptize for the dead?* but τί ποιήσασιν οἱ βαπτίζοντες, *what will they do who are baptized already*, if the dead rise not again? τί καὶ βαπτίζονται, *why are they also baptized for the dead?* we who believe otherwise of him, and preach ἐν τῷ ὀνόματι by this raised Jesus the Resurrection from the dead, Acts 4. 2. may well be baptized in the Name of Christ; but why are they so, who believe him dead? what will they do? what motive can they have to stand to their Baptismal Covenant, and own a dead Man as their Lord and Saviour? what inducement can they have to continue faithful to him to the end, but this, That if they suffer, they shall also reign together with him? What will they do for comfort against the fear of death, if when they fall asleep they perish, and shall not rise again? Must they not be as well the worst of Fools, as the most miserable of Men, to suffer thus for a dead Man, who could not help himself, and therefore is not likely to give them any help in Life, or hope in Death. Note

3ly, That ὑπὲρ often signifies *in gratiam*, on the account, or for the sake: So Rom. 1. 5. *We have received Grace and Apostleship, &c. ὑπὲρ τοῦ ὀνόματος αὐτοῦ, for his Name's sake*, Eph. 3. 13. *I desire that you faint not at my Tribulations, ὑπὲρ ὑμῶν, which I suffer for your sake*, Col. 3. 24. ὑπὲρ τοῦ σώματος αὐτοῦ, *for the sake of his Body*, 2 Thess. 1. 5. *That you may be accounted worthy of the Kingdom of God, ὑπὲρ ᾧς καὶ πάσχετε, for the sake of which ye also suffer*. See more Examples, both Sacred and Prophane, in Scmidius on the place, and Dr. Edwards in his Preface to the Authority, &c. of the Holy Scripture.

4ly, Observe that οἱ νεκροὶ is used in Scripture, when speaking of one single Person. Thus when Christ had raised the Widow's Son, he bids John's Disciples tell him, that νεκροὶ the dead are raised, Luke 7. 15, 22. And so here v. 12. 13. *If there be no ἀνάστασις νεκρῶν resurrection of one single Person from the dead*, then is not Christ risen; yea, the Resurrection νεκρῶν of the dead in general, is thrice mentioned by this Apostle, when speaking of the Resurrection of Christ alone; thus, when he saith, *God will judge the world by Christ, of which he hath given us a demonstration, having raised him ἐκ νεκρῶν from the dead*, Acts 17. 30, 31. It follows, that when they heard him asserting the

Resurrection of the dead ἀνάστασις νεκρῶν, they mocked; whereas he only had asserted the Resurrection of Christ from the dead. Thus St. Paul saith twice, καὶ ἐλπιδῶ ἀναστάσεως νεκρῶν, *for the hope and resurrection of the dead*, I am called in question Acts 23. 7. & 24. 21. and yet he was not called in question about the Resurrection of the Dead in general, for that the Pharisees believed as well as he, but only concerning one Jesus who was dead, whom Paul affirmed to be alive, Acts 25. 19. or risen from the dead. And so the Apostle saith Christ was declared to be the Son of God with power, καὶ ἀναστάσεως νεκρῶν, *by his rising from the dead*, Rom. 1. 4. And here if Christ be risen, how say some among you, that ἀνάστασις νεκρῶν οὐκ ἔστιν, *there is no Resurrection of the dead?* And this import of the Phrase seems to be confirmed by the word ὅλος, viz. if it be wholly, and entirely true of all that are dead, that they rise not, and so Christ is not risen, what avails it any, that they are baptized for the dead?

Ver. 32. Καὶ ἀνθρώπων *after the manner of men.*] i. e. After the usual manner of *Heathens*; that St. Paul thus fought with Beasts indeed, and they would not touch him; they, saith (h) Nicephorus, who writ the Life of this Apostle, do affirm. Theodoret seems plainly to hint the same thing in these words, (i) *In human opinion I was made the food of Beasts, but I was wonderfully preserved from them*: And this sense will appear the more probable,

1. From the Phrase καὶ ἀνθρώπων, which signifies, *as Men use to do*, but never, according to Men's purposes; or, to speak after the manner of Men. See the Note on 1 Cor. 9. 8.

2. From the place here particularly mentioned, Ephesus, which cannot refer to the Tumult there caused by *Demetrius*, for the Apostle suffered nothing in it: Had he intended a Combat with Metaphorical Beasts, or Savage Men, that at *Lysstra*, where he was stoned, and left for dead, Acts 14. 19. had been more properly mentioned; See the Note on 2 Cor. 1. 8, 9, 10. where he speaks of such Troubles that befel him in Asia, as made him to despair even of Life; though as we read nothing in the Acts of this fight with Beasts, so we read nothing of that trouble. 'Tis therefore no Objection against this Interpretation, that this fight with Beasts is not recorded by St. Luke, or that St. Paul speaks not expressly of it in the Catalogue of his Afflictions, 2 Cor. 11. it is sufficient that there he tells us, he was in Deaths often, v. 23.

(h) Hist. Eccles. l. 2. c. 25.

(i) Καὶ ἀνθρώπων λογισμῶν θανάτου ἐργασίας ἐσώθη. In locum.

O Ver. 35. Ποῖον σῶμα, with what kind of Body? This was the Question of the (k) Philosophers, whose chief Objection against the Resurrection of the Flesh, and of the Body, was this; That the Body was (l) the Prison and Sepulcher of the Soul; and that it was her Punishment to be tyed to it; that the Body was the great hindrance to the knowledge of the Truth, and that we could not be truly happy, till by death we were delivered from it: It was therefore judged by them not only an impossible thing, but even an unjust, unworthy thing, for God to raise these Bodies, to be united to those Souls, whose happiness consisted in being delivered from the Body, and whose punishment it was to be confined to it; that being according to their (m) Philosophy, not to make them live, but dye again. And therefore Celsus saith, *The Hope of the Resurrection of the Flesh, is the Hope of Worms, a filthy, an abominable and impossible thing, which God neither will, nor can do.* Hence probably it was that the Valentiniens, Marcionites, Basilidians, the Followers of Saturninus, and other Primitive Hereticks, denied so stiffly τὸ σαρκὸς ἀνάστασιν, the Resurrection of the Flesh, Just. Mart. Dial. p. 307 = 253. and said, non esse capacem carnem vite, that the Flesh was not capable of Life, l. i. c. 29. and Iren. l. 5. c. 41. because they held with the Philosophers, Corpus esse carcerem, the Body was the Prison of the Soul; Idem l. i. c. 24. Now to this Objection the Apostle here returns a full and satisfactory Answer, by shewing the happy Change which shall then pass upon the raised Body; and this he seems to do with some resemblance to the Ancient Philosophy of the Pythagorians and Platonists, and to the Sentiments of the Jews.

P Ver. 37. Γυμνὸν κόκκον, naked grain.] Note here, that the (n) Jewish Rabbins use the same similitude of Grain in the Affair of the Resurrection, and speak also of a Cloathing of the Body raised, from the Example of Grain raised with a Covering. See the Note on 2 Cor. 5. 2, 3, 4. Note also that St. Paul is not discoursing of the Identity of the raised

Body, but only of the Qualities with which it is raised.

Ver. 44. Σῶμα ψυχικόν, an animal Body.] q It seems hence probable that the word sown doth not relate to the Bodies being laid in the Earth, but rather to its Production into the World; for when it is interred, it is no more an animal Body, but a Body void of life; it is not only weak, but wholly destitute of power: And this appears yet further, from the following proof of these words, *It is sown an animal body, for so it is written, The first man Adam was made a living Soul.* The Apostle doth indeed, v. 36, 37. speak of Seed sown in the Earth, but then he speaks of it as still alive, and having its Seminal virtue, or animal Spirit in it, and after dying there; whereas our Bodies first dye, and then are cast into the Earth.

2ly, Hence it is also probable, that the Apostle discourseth not here of the different degrees of Glory which the Saints hereafter shall enjoy; for he speaks only of what is raised, that is, the Body, and of the Qualities belonging to all Bodies that are raised.

3ly, Certain it is that the Apostle in this Chapter discourseth only of the Resurrection of the Just, since 'tis alone their Bodies that shall undergo this happy Change.

4ly, Observe that there is another Sense of the 44th Verse, as good as that which I have given in the Paraphrase, viz. *There is an Animal Body, i. e. a Body fitted for this lower sensible state in which we live at present; and there is a spiritual Body, that is, a Body fitted for our Spiritual and Celestial State; in this state we are forced to serve our Bodies, and to attend their leisure, and mightily depend upon them in the Operations of the Mind; in the other, our Bodies shall wholly serve our Spirits, and minister to them, and depend upon them, and therefore may be stiled spiritual.* But

5ly, That our Bodies shall be then spiritual, thin and aerial, is neither a new Doctrine, nor proper to the followers of Origen, for so both St. Chrysostom and Theophy-

(k) Utrum sine corpore, an cum corporibus, & corporibus quibus, ipsi sine, an immovatis resurgatur? Cecil. apud Minut. p. 11.

(l) Καὶ ἡμεῖς πάντες τεθνῆσθαι, καὶ τὸ μὲν σῶμα ἔσθαι τῶν ἡμῶν σῆμα. Jambl. Protept. adh. c. 17.

Καὶ ὃ σῆμα τίνες φασὶν αὐτὸ εἶναι τὴν ψυχὴν ὡς τεθαμνῶν ἐν τῷ νύμφῳ παρόντι. Plato in Cratyl. p. 275. E. Corpus hoc animi pondus & pena est, permanente illo urgetur, in vinculis est. Sen. Ep. 65.

* Ἀλλοις ἐθῶς — ὡς ἐν τῷ σῶμα τὸ σῶμα τὸ ἀπαλλὰτῆσαι. Jambl. de vita Pythag. p. 220.

Ἔως ἂν τὸ σῶμα ἔχωμεν, καὶ συμπεφυμένῃ ἡ ἡμῶν ἡ ψυχὴ μετὰ τῷ σώματι κακῷ, ὃ μὴ ποτε κλησώμεθα ἰκανῶς ἐπιδομεῖν. Jambl. Protept. c. 13. p. 73. Plat. Phaed. p. 49, 50.

(m) Ut semel defuncti denuo existerent ei δικαίον ἔσθαι, ὡς ἂν καὶ διωκτοῖν. M. Anton. l. 12. § 5. Τρεῖς πάλαι ποτὲ ἀποθανόντες αὐταῖς σαρκὶν ἐκέναι ἀπὸ τῆ γῆς ἀποδύναμι — σκευήτων ἢ ἐλπίς, καὶ σφοδρὰ μίσην, καὶ ἀπόψυτον ἄμα, καὶ ἀδυνατίαν — ἔτι γὰρ αἰσχεῖ ὁ Θεὸς διωκτοῖν, καὶ τὰ πάλαι φῶσιν ἐλέειν — σάρκα δὲ μετὰ ἂν ἂν ἐκείνῳ κακῶν, αἰώνιον ἀπαρῆναι — ἐπὶ τὸν ὅτι βουλήσασθαι ὁ Θεός, ὡς διωκτοῖν. Apud. Origen. l. 5. p. 240.

(n) Pirk, Eliezer. c. 33. p. 80.

last upon the place allow it to be. What incredible thing assert we, saith Isidore (o) Pelusiot, if we say the Body is small and aerial? for by this we do not deny it to be the same body. And again, the Apostle calls our Bodies spiritual, *σῶμα πνευματικόν* *σῶμα πνευματικόν*, (p) because they shall hereafter be light and ethereal. And this which the Apostle here says, is suitable to the Philosophy of the Pythagoreans and Platonists, who taught that good and pure Souls were by death delivered from those gross and earthy Bodies which press down the Soul, *Wisd. 9. 15.* and were after the dissolution of the Body, said they, will be at the Resurrection of the Body, saith he (q) invested with thin and aerial, with active and spiritual, with bright and shining, and lastly, with celestial and eternal Bodies. Now to this plainly answers the Description of our raised Bodies here given by St. Paul, in answer to the second Question of the Philosophers at Corinth, With what Bodies do they come forth out of the Grave? declaring in their very terms, that this Body will be *σῶμα πνευματικόν* *σῶμα πνευματικόν*, a spiritual and celestial Body, *v. 44, 46, 48, 49.* 2 Cor. 5. 1. that it will be *οἶκος αἰώνιος*, an eternal House, *σῶμα ἀσθαρὸν καὶ ἀθάνατον*, an incorruptible and immortal Body, *v. 53, 54.* that it will be raised *ἐν δόξῃ* in glory, and so be *αὐροειδὲς*, a shining Body. The just, saith Christ, shall then shine as the Sun, and as the brightness of the Firmament, *Matth. 13. 43.* and as the Stars, saith Daniel, *Dan. 12. 3.* And this answers to the *σῶμα αἰσθητὸν*, which these Philosophers mention as the same with their *αὐροειδὲς*, shining Body. Lastly, it is raised in power, and this is in sense the same with their *σῶμα ἐκινητὸν*, agile Body, and of quick motion. Indeed the parallel is so exact, that seeing I find nothing of this Nature in the Life of Pythagoras, writ by Diogenes Laertius, or in Plato, but only in those Writers who lived since Christ's time, and were professed Enemies of Christianity, Hierocles, Porphyry, Proctas and Jamblicus, I am apt to suspect, that as in other things they apparently dressed up their Philosophy and Morality anew, to accommodate it the better to the Christian Philosophy, that so there might seem less

need of Christianity; and particularly made the Felicity of Souls hereafter much like the Christian Doctrine, that so they might destroy, or render needless the Doctrine of the Resurrection; so they gave to the dying Souls of good Men this *ἔχημα ψυχῆς*, or vehicle of a spiritual, immortal, shining, heavenly Body also, from the Christian Notion of the Change our raised Bodies should then undergo.

Ver. 45. *πνεῦμα ζωοποιόν*, a quickning Spirit.] All the Ancients, till St. Austin, by a Spiritual Body, seem to understand a Body possessed and acted by the Holy Spirit, as the Natural Body is by the Animal and Vital Spirits, and say that Christ was made a quickning Spirit, by the Seed of the Holy Spirit, which unites him to all his Members, and confers on them a new Life and Immortality. (r) Irenæus is very express and copious in this matter, saying, That, as from the beginning of our frame in Adam, that inspiration of Life, which proceeded from God, united to the Body, animated Man, and made him a reasonable Creature; so in the end, the Word of the Father, and the Spirit of God united to the old substance of the frame of Adam, make a living and a perfect Man, receiving the perfect Father; that as we all died in the Animal, we may be all quickened in the Spiritual Adam; and that by the Spirit the Bodies rising are made spiritual, as by the Spirit they have life eternal: It is called Spiritual, as putting on the Spirit, saith (s) Tertullian. As receiving the whole Energy and Communion of the Spirit, saith (t) Methodius. And that the Resurrection of the Just shall be effected by the Spirit of God, seems to be plainly taught by the Apostle in these words, If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal Bodies by his Spirit that dwelleth in you, *Rom. 8. 10.* And this agrees with the Opinion of the Jews, who ascribe the Resurrection to the Spirit, from *Ezek. 37. 10.* and in particular to the Spirit of the Messiah. And from this differs not much the Opinion of Theodoret, and others, That Christ is made a quickning Spirit, because he himself being quickened by the Spirit,

(o) L. 2. Ep. 42.

(p) L. 3. Ep. 77.

(q) Καὶ ὅτι πᾶσαν ψυχὴν ἀνάγκη ποιεῖται εὐνοεῖν ἀπὸ τοῦ ἀνθρώπου ἀπὸ τοῦ ἀνθρώπου, καὶ ἐκ τῆς ψυχῆς τοῦ ἀνθρώπου. Procl. in Tim. l. 5. p. 250. Σῶμα αὐροειδὲς καὶ αἰθέριον. Hier. in Carm. Pyth. p. 306, 313. Σῶμα ἑσθιον ἀπὸ τοῦ αὐροειδὲς. Philoponus. Τὸ πνευματικὸν σῶμα. Idem. vide Testimonia Galeni. Pelli, Suidæ, &c. apud D. Cudw. Syst. Intellect. l. 1. c. 5. p. 782. — 806.

(r) Sic in fine verbum Patris & Spiritus Dei eduntur: antiqua substantia p[er]f[ec]tionis Adæ, viventem & p[er]f[ec]tum efficit hominem sapientem p[er]f[ec]tum Patrem, ut quomodo modum in animalis omnes maris sumus, sic in spirituali omnes vivificemur. Lib. 5. cap. 1. Per Spiritum sanctum corpora spiritualia sicut per Spiritum sanctum movemur habent vitam. Ibid. cap. 7. & cap. 12.

(s) Sicut ergo ante animale corpus caro recipiens animam, ita & postea spirituale induens Spiritum.

(t) Πνευματικὸν λέγεται τὸ χωρὶς πᾶσαν τὴν ἀρχὴν πνευματικὴν ἐνέργειαν καὶ κοινωσίαν. Methodius apud Oecum. vid. Chrysost. Hilarium Diacon. Oecumenium & Theophyl. in locum.

1 Pet. 3. 18. hath in himself the Power to quicken, and raise the Bodies of his Servants to eternal Life ; For as the Father raiseth up the dead, and quickneth them, so the Son quickneth whom he will, John 5. 21. and as the Father hath life in himself, so hath he given to the Son to have life in himself, v. 26.

S 47. *Ἐξ ἑαυτοῦ, from Heaven.*] Not as some phancy, because Christ's Body was from Heaven, and not from the Virgin Mary; for the Scripture expressly teacheth, that he was begotten *ἐκ οὐτοῦ* from her Body, Matth. 1. 16. Luke 1. 35. and was the fruit of her Womb, Luke 1. 42. that he was made *ἐκ γυναικὸς*, out of a Woman, and came from the Fathers *τὸ κατὰ σάρκα*, according to the flesh, Rom. 9. 5. And had his Body been derived from Heaven, it must have been immortal, as our Bodies will be when we bear the Image of the Heavenly Adam; both which things make it necessary to interpret the Lord from Heaven, as I have done in the Paraphrase.

t Verse 49. *φορέσωμεν, we shall bear.*] Irenæus l. 5. c. 9. Tertullian de Resur. carnis cap. 49. & adversus Marcion l. 5. c. 10. Cyprian adv. Jud. l. 2. § 10. & l. 3. § 11. De Habitu Virg. Ed. Ox. p. 103. de Zelo & Livore, p. 226. Hilar. Dial. in locum. Hieron. in Isa. 52. F. 84. 1. read *Portemus*, which answers to the Greek *φορέσωμεν*, as reads St. Chrysostom, and as the Alexandrian and other Copies read. The other reading is owned by Origen against Celsus twice, l. 5. p. 243. and also by Methodius; and Theodoret and Theophylact well note that the words are not to be read by way of Exhortation, *φορέσωμεν*, let us bear, but *φορέσωμεν*, as a Prediction of what we shall be; for the Apostle, from v. 42. to this verse, still passeth on from what we were, to what we shall be; and having said, *as is the heavenly*, such are (i. e. shall be) they that are heavenly; he proves this, because as we have born the image of the earthly Adam, so shall we bear the image of the heavenly.

Note also that Philo speaks much like the Apostle; for he saith (u) there are two kinds of Men, one made after the Image of God, and another made out of the Earth. The last he proves from the very words the Apostle useth to prove there is a Natural or Animal Body; the first from this, That God made Man after his own Image, which Image he

files the Divine Word; and says he is the *ἐπαισιν* & *ἀσὴρ*, the Heavenly Star, the Fountain of all sensible Stars. The last he calls the earthy and corruptible Adam; the first, the Adam made after the Image which is not, saith he, (x) earthy, but heavenly. The one is heavenly, as being made after the Image of God; and so incapable of any corruptible, or earthy substance; the other out of Seminal Matter, which the Scripture calleth Earth. But then he saith, That the heavenly Man was formed first, and after him the earthy; and perhaps for the Correction of that Error, the Apostle might here say, That was not first which is spiritual, but that which was natural.

Ver. 50. *Σὰρξ καὶ αἷμα, flesh and blood, &c.*] u Most of the Fathers interpret these words of Flesh and Blood, not naturally, but morally taken for the corrupt Affections of the Flesh. But,

1. Though Flesh it self in Scripture sometimes bears this sense, yet Flesh and Blood jointly, never seems to have this import in the Scripture.

2. It is plain, and confessed by (y) St. Austin, that the Apostle is not here speaking of the Requisites to make our Souls meet to inherit this Kingdom, but of the manner of the Resurrection of the Body.

3. The Apostle speaks of Flesh and Blood as subject to Corruption here, v. 52. or of such Flesh and Blood, as must be changed, and put on Incorruption, and so of Flesh and Blood naturally taken.

4. 'Tis evident to Sense, that Flesh may be cut, and divided, and Blood let out, and so must, whilst they continue such, be subject to Corruption; and also that an heavenly and a spiritual Body, an House from Heaven, cannot consist of such Flesh and Blood as we have at present.

It therefore must be said, that though the same Flesh and Blood may rise from the Grave, it will then, or afterwards, receive such a Change as will render it spiritual or incorruptible, and so perhaps, when it comes to Heaven, will not be Flesh and Blood; or that it will be cloathed with such an heavenly Body, as will keep it from a possibility of Corruption; and so the import of these words may be this; That Flesh and Blood unchanged, and uncloathed with its heavenly Body, cannot inherit the Kingdom of God.

(u) Δύο γὰρ ἀνθρώπων γένη, τὸ ὃ κατὰ εἰκόνα γεγονὸς, καὶ τὸ πεπλασμένον ἐκ γῆς. Lib. 3. Alleg. ab initio. Θεὸν λόγον καὶ Θεὸν, λόγον εἰκόνα λέγει Θεὸν. De Mundi Opif. p. 5.

(x) Ὡς ἐν αἰσέσις Ἀδάμι τι γήινον, καὶ φθαρτὸν ἐν νόμῳ· ὁ δὲ κατὰ εἰκόνα, ὁ γῆινος, ἀλλ' ἐξ οὐτοῦ. Luc. Alleg. l. 1. p. 43. Διτὴ ἀνθρώπων γένη. ὁ μὲν γὰρ ἐστὶν ἐξ οὐτοῦ ἀνθρώπος, ὁ δὲ γῆινος· ὁ μὲν ἐν ἐξ οὐτοῦ, ἀπὸ κατὰ εἰκόνα Θεὸν γεγονὸς φθαρτῆς, καὶ σωλὸς γεώδους ἐστὶς ἀμέτοχος· ὁ δὲ γῆινος ἐν ποσειδῶνι ὕλης ἐκ γῆς ἐκλήκεν ἐπάγει. Ibid. p. 35. Διαφορὰ σαμμεγέδης ἐστὶ τὸ τὴν νῦν πλασθέντι ἀνθρώπῳ, καὶ τὸ κατὰ εἰκόνα Θεὸν γεγονότι· περτερον. De Opif. Mundi, p. 23.

(y) Non de Operibus, sed de modo resurrectionis. Ep. 146. ad Consent.

x Ver. 51. Πάντες οὐδὲ κοιμησόμεθα, πάντες δὲ ἀλλοτρώμεθα, *we shall not all sleep, &c.*] This reading is much to be preferred before either of the other two, viz. *we shall all rise, or, we shall all sleep, but shall not all be changed.* As being

1. Not only the reading of Chrysostom, Theodoret, and Theophylact on the place, but also of (z) Origen, Theodorus, Apollinaris, St. Jerom, and of Pseudo Justin, qu. 61. and 109.

2. As being enforced from the next words repeated thus, *and we shall be changed*, from the like words, 1 Thess. 4. 17. and from the observation of almost all the Commentators on the place, that the Apostle in this Chapter speaks only of the Resurrection of the Just; and from the Fallhood of the other words, *we shall not all be changed*, seeing the Bodies of the Wicked will certainly be changed by the Fire they go into; and lastly from the Sense; for what Sense is it to say, *we shall not be changed in a moment*, and to add this reason of that saying, viz. *for the dead shall be raised incorruptible, and we shall be changed?*

Note also that it cannot be hence concluded, that he, and the rest of the Apostles should live to the General Resurrection; No, he elsewhere discovers his Expectation, That the same God who raised up Jesus, should raise them also from the dead, 2 Cor. 4. 14. He speaks this therefore, not in his own, but in the Person of all pious Christians that should then live; See the Note on 1 Thess. 4. 15, 17.

y Ver. 52. Ἐν ἀντοῦ, *in a moment.*] It is the Observation of (a) St. Jerom, that by these words the Apostle, *Cunctam primæ, & secundæ resurrectionis, excludit fabulam*, destroys the Fable of the first and second Resurrection. He doth it sufficiently in the description of the State of all the raised Bodies of the Just. For though the Patrons of this Opinion would avoid it, 'tis certain that the old Assertors of it held, that they should be raised to enjoy the Pleasures of Meat and Drink, as (b) *Irenæus* speaks. Now can thin, spiritual, glorious, heavenly Bodies, and such as are made like to Christ's glorious Body, eat and drink; and enjoy these sensual Pleasures? Moreover, who shall be changed? those that already have been raised a thousand years? If not, they must not be alive; for Christians then alive shall be changed; but if they must be changed, then must their Bodies be raised corruptible, and they must twice bear the image of the earthy, or the animal *Adam*.

Ver. 54. Ἐνδύσεσθαι ἀθανάσιον, *shall put on incorruption.*] The Scripture, and all the Ancients, speak of a cloathing which our raised Bodies shall put on. Thus (c) *Pfellus* in his Commentary on the Chaldaick Oracles, saith, the Chaldees give the Soul two Cloathings; one of the spiritual Body, weaved out of that which is subject to sense; the other a shining, thin body, not subject to the Touch, which they call the Superficies; and the Conjecture of the Jews is this, that it shall be a Cloathing of Light, or of a pure flame. So the ancient Book (d) *Zoar* saith, that the Bodies of the just shall be cloathed with the light of glory. R. Phineas saith, the blessed God will give to the Bodies of the Just יְפִיּוֹת an Ornament, according to that of Isaiah, ch. 58. 11. he shall satisfy the Soul נַחֲצִחוֹת with white or splendid things; and R. Levi, that the Soul, in the state of its glory, sustains itself by the superiour light, and when it returns to the Body, it shall come with this light, and then the Body shall shine as with the brightness of the Heavens. And this agrees with the Transfiguration of our Lord's Body, Matt. 17. 2. and with his appearance to St. Paul, Acts 9. 3. and to St. John, Rev. 1. 14, 15. and to the Descriptions made in the Old Testament, of the Just rising from their Graves, that they shall shine as the brightness of the Firmament, and as the Stars for ever, Dan. 12. 3. Wisd. 3. 7. And in the New, that they shall shine as the Sun in the Kingdom of the Father; Matt. 13. 43. and thus may they be saved, and preserved from Corruption by Fire, Matt. 9. 49.

Ibid. Καταβήσθαι ὁ θάνατος ἐς νίκην, *Death is as a swallowed up in victory.*] Or, for ever, as ἐς νίκην often signifies; So, shall the Sword devour ἐς νίκην for ever? 2 Sam. 2. 26. Job 36. 7. He will set them upon the Throne ἐς νίκην for ever, Jer. 3. 5. Will he keep his anger ἐς νίκην for ever? Lam. 3. 20. Why dost thou forget us ἐς νίκην for ever? Amos 1. 11. His anger did tear for ever, ἐς νίκην. And Chap. 8. 7. He will not forget their works ἐς νίκην for ever: Nor is the Phrase ἐς νίκην used in any other sense in the Septuagint. Though therefore Death is represented as the last Enemy to be vanquished, v. 26. and the Apostle asks, O Grave where is thy Victory! and gives Thanks to God, who giveth us the victory, v. 55, 57. yet seeing he hath given us this Victory by swallowing Death up for ever, by swallowing up Death of Life Eternal, 2 Cor. 5. 4. I see no reason why we should think the Apostle had not here respect to the constant use of this

(z) Contra Marcion. 5. 5. p. 143.

(a) Ep. 20. To. 3. F. 66. A.

(b) Et adjacentem habebunt paratam mensam a Deo pascentem eos Epulis. L. 5. c. 33.

(c) Δύο χιτῶνας ἐπένδυσις ἡ ψυχῆς οἱ χάλδαοι, ἡ ἡ πρὸ πνευματικῶν ὡρομένη, ἡ δὲ ἀνὰ τὸν ἔξωτον ἔξωτον.

(d) Voisin in pug. fid. part. 3. c. 8. p. 491.

Phraſe in the Septuagint; it being taken from *Iſa.* 25. 8.
bb Ver. 55. *Where is thy ſting?* What is by the *Apoſtle* rendred *τὴν, where,* is in the Hebrew *אֲנִי* *I will be;* but that word is thought by a Metathetiſ to ſignify the ſame as *אֲנִי*

where; accordingly it is ſo rendred *Hoſea* 13. 10. by the *Septuagint,* the *Chaldee,* the *Syriack,* the *Arabick,* and in this 14th Verſe by the *Seventy,* the *Syriack,* *Arabick,* and by many *Jews,* which is ſufficient to juſtify the *Apoſtle* here. See Dr. *Pocock* on *Hof.* 13. 10, 14.

CHAP. XVI.

Verſe 1. **N**OW concerning the Collection for the Saints; [*i. e. the ſuffering Chriſtians in Judea,*] as I have given order to the Churches of Galatia, even ſo do ye.

a 2. a Upon the firſt day of the week, [*the day of your Chriſtian Aſſemblies,*] let every one of you lay by him in ſtore [*on this account, according*] as God hath prospered him, that there be no [*farther need of*] gatherings when I come.

3. And when I come, whoſoever you ſhall approve by Letters, them will I ſend, [*or them will I with my Letters ſend,*] to bring your liberality to Jeruſalem.

4. And if it be [*thought*] meet that I go alſo, they ſhall go with me, [*to be witneſſes of the diſtribution of your Charity.*]

b 5. Now I will come unto you when **B** I ſhall paſs, [*or, ſhall have paſſed,*] through Macedonia; for I do [*intend ſhortly to remove hence, and to*] paſs through Macedonia.

6. And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

7. For I will not ſee you now by the way, but I truſt [*hereafter*] to tarry a while with you, if the Lord permit.

c 8. But I will tarry [*ſtill*] at Epheſus **c** till Pentecoſt.

9. For a great door, and effectual, is opened to me, [*for propagation of the Goſpel there,*] and there are many Adverſaries [*of the Truth, eſpecially thoſe of the Circumciſion, which makes my ſtay there neceſſary.*]

d 10. Now **d** if Timotheus come [*to you,*] ſee that he may be with you without fear [*of diſturbance from the Factions;*] for he worketh the work of the Lord, as I alſo do.

e 11. Let no man therefore deſpiſe him [*becauſe of his youth,* 1 Tim. 4. 12.] but **e** conſider [*ye*] him forth in peace; that he may come to me, for I look for him with the Brethren, [*or, I, and the Brethren, look for him.*]

12. As touching our brother Apollos, I

greatly deſired him to come to you with the Brethren, but **f** his will was not at all to come at this time: but he will come when he ſhall have a convenient time.

13. Watch ye, ſtand faſt in the Faith, quit ye [*your ſelves*] like men, be ſtrong.

14. Let all your things be done with Charity, [*or a ſincere deſire of your Brother's meal.*]

15. I beſeech you Brethren, [*ſeeing*] ye know the houſe of Stephanas, that it is the firſt-fruits of [*the Goſpel in*] Achaia, and that they have [*ever ſince*] addiſted themſelves to the miniſtry of the Saints;

16. That you ſubmit your ſelves to ſuch, [*giving reverence and honour to them,*] and to every one that helpeth with us, and laboureth.

17. I am glad of the coming of Stephanas, and Fortunatus, and Achaicus, [*whom you ſent with your Letters of Enquiry to me,*] for that [*account of your Affairs,*] which was lacking on your part [*in your Letter,*] they have ſupplied.

18. [*I am glad, I ſay,*] For they have reſreſhed my ſpirit [*with their preſence and diſcourſe,*] and [*will, at their return, reſreſh*] yours; therefore acknowledge ye them that are ſuch.

19. The Churches of Aſia ſalute you: Aquila and Priscilla ſalute you much in the Lord, **g** with the Church that is in their **g** houſe, [*i. e. their Chriſtian Family.*]

20. All the Brethren greet you; greet ye one another with an holy kiſs. [*See Note on Rom. 16. 16.*]

21. The Salutation of me **h** Paul with my **h** own hand.

22. If any man love not the Lord Jeſus Chriſt, let him be **i** Anathema Maranatha; [*i. e. accuſed when the Lord comes to judgment.*]

23. The Grace of our Lord Jeſus Chriſt be with you.

24. My love be with you all in Chriſt Jeſus. Amen.

Annotations on Chap. XVI.

^a Verse 2. **K** *Ἀλλὰ μίαν Σαββάτων, upon the first day of the week.]* So we read in St. Matthew, that our Lord rose from the dead τῇ μιᾷ τῶν Σαββάτων upon the first day of the week, Matth. 28. 1. in St. Mark, that the Sabbath being over, Mary Magdalen and others came early τῇ μιᾷ τῶν Σαββάτων, the first day of the week, Mark 16. 9. and found Christ risen from the dead; and in St. Luke, that they rested on the Sabbath day, according to the Commandment, and that they came to the Sepulchre τῇ μιᾷ τῶν Σαββάτων, on the first day of the week, Luke 23. 56. & 24. 1. and so accordingly faith St. John, John 20. 1. So that this Phrase doth certainly import the first day of the week, the day of our Lord's Resurrection from the dead; and this the word *μία* usually signifies in the Septuagint, when it is joined with days, weeks, and months; as the evening and the morning were *ἡμέρα μία* the first day; So *ἡμέρα μία τῷ μηνὶ*, is the first day of the month, Exod. 40. 2. Ezra. 3. 6. & 10. 17. and *μία τῷ μηνὶ* is the first day of the month, Lev. 23. 24. Numb. 1. 1. 18. & 19. 1. & 33. 38. Deut. 1. 3. Ezek. 26. 1. & 32. 1. & 45. 18. Hag. 1. 1. & 2. 2.

Moreover *κατὰ μίαν* may be rendred, every first day, as (a) *κατὰ πόλιν*, in every City; *κατ' οἶκον* in every Family; *κατ' ἀνδρα* viritum, man by man; *κατὰ μῆνα* every month; and *κατὰ μίαν σιγίλλαν*.

2ly, Observe that the Jews in every City where they dwelt had their (b) Collectors of Alms, who in the week days went about the City collecting Alms, according to the quality and wealth of every Jew; and in the evening of the Sabbath distributed to the Poor among the Jews, as much as was needful for the following week: And after this Example the Apostle seems to have ordained, that the Christians should lay up for the Poor, or make Provisions for them on the Lord's day.

3ly, Observe, That from the beginning the Christians did assemble on the first day of the week, called by them the Lord's day, to perform their Religious Worship, (c) to read the Scriptures, to preach and celebrate the Lord's Supper. This day being the Lord's day,

we keep it holy, saith (d) Dionysius Bishop of Corinth. On Sunday, saith (e) Justin, all Christians in the City or Country meet together, because that is the day of our Lord's Resurrection, and then we read the Writings of the Prophets and Apostles; this being done, the President makes an Oration to the Assembly, to exhort them to imitate; and do the things they heard; then we all join in prayer, and after that we celebrate the Sacrament.

4ly, Observe, That the Apostle gave order that here, and in the Churches of Galatia, Collections should be made for the Poor on that day; and that all Christians, in compliance with that Precept, still offered their Alms upon that day. So (f) Justin Martyr; Then they that are able and willing give what they think fit, and what is thus collected is laid up in the Hands of the President, who distributes it to Orphans and Widows, and other Christians, as their wants require.

5ly, Observe, That no good reason can be given why the Apostle should limit the Collections of the Churches of Corinth and Galatia to the first day of the week, but this, that this day was appointed for the worship of our Lord, and so more fit for the Performance of those Duties which concerned his distressed Members in those times; for as the Works of Charity and Mercy are proper Duties of this day, so doth the day contain a special Motive in it to enlarge their Charity, as being the day in which they were begotten to a lively hope, through the Resurrection of Christ Jesus from the dead, of an Inheritance incorruptible, 1 Pet. 1. 3. and in which they constantly participated of his precious Body and Blood, and therefore having received spiritual Things so plentifully from Christ, must be more ready to impart somewhat of their Temporals to his needy Servants.

Ver. 5. *Μακεδονίαν διέρχομαι, I do pass through Macedonia.]* Not presently, but after I have finished my stay at Ephesus, v. 8. For that St. Paul writ this Epistle from Ephesus, and not from Philippi, may be gathered from the Salutation in the close of it, not from the Churches of Macedonia, but of Ephesus. And

(a) Lex. Constant.

(b) Buxt. Lex. Talmud. voce *מבטל* p. 375. voce *קופר* p. 2096.

(c) *Τὴν σήμερον ἂν κυριακῇ ἁγίαν ἡμέραν διηγαγομεν.* Apud Euseb. Hist. Eccles. l. 4. c. 23.

(d) *Τὴν δὲ πᾶν ἡμέραν κοινῇ πάντες τὸ συνέλδον ποιεῖμεθα.* ἐπειδὴ δὲ ὁ Ἰησοῦς Χριστός, ὁ ἡμέτερος Σωτὴρ τῇ αὐτῇ τῇ ἡμέρᾳ, ἐκ νεκρῶν ἀνέστη.

(e) Justin. Mart. Apol. 2. p. 96, 99. Vide Ignat. Epist. ad Magnes. § 9. Clem. Alex. Strom. 7. p. 744. Orig. cont. Celsus l. 8. p. 392. Melito Sard. apud Euseb. l. 4. c. 26. Iren. apud Ausbor. qu. 5 Resp. qu. 115.

(f) *Οἱ εὐποροῦντες, οἱ οὐ βυλόμενοι, κατὰ περὶ αὐτοῦ ἕκαστος τὸ ἑαυτοῦ, ὁ βέλεια δίδωσι.* Ibid.

in this second Epistle he saith, *He passed from Troas to Macedonia, and that there Titus came to him,* 2 Cor. 2. 13. & 7. 5, 6. who was not come to him when he writ his first Epistle.

^c Ver. 8. Ἐως τὴν Πεντηκοστήν, till Pentecost.] It therefore was the following Pentecost that he hastned to be at Jerusalem, Acts 20. 16.

^d Ver. 10. Ἐάν τις ἔλθῃ Τιμόθεον, if Timothy come to you.] Hence it appears that this Epistle was not sent by Timothy, for then he must have come to them.

^e Ver. 11. Προπέμψετε αὐτὸν, conduct him forth.] It is the observation of the Reverend and Learned Dr. Hammond, that the word προπέμψεν, signifies not only to accompany one, and bring him on his way, as v. 6. but also to provide for the Necessaries of his Journey. But this seems not suitable to the Enquiry of the Apostle, Did I make a gain of you by any of them whom I sent to you? Did Titus make a gain of you? 2 Cor. 12. 17.

^f Ver. 12. Οὐκ οὖν θέλωμα ἵνα νῦν ἔλθῃ, he was not willing to come now.] Perhaps because he would not countenance a Faction that was begun under his name, by his presence with them; which, saith Aquinas, shews he was not their Bishop, as some of the Ancients have represented him; for then he ought not to have left his Flock under so great disorders.

^g Ver. 19. Σὺν τῇ κλῆτὶ οἴκῳ αὐτῶν Ἐκκλησία, with the Church in their House.] This Phrase doth not import that the whole Church of Corinth, &c. met in such a Family; for then this Salutation would be the Salutation of all the Christians in that place; but that this is not so, is evident from so many Salutations directed to other Persons and Families in the same place. So Rom. 16. 5. Salute Aquila and Priscilla, and the Church in their House. See the Note there. And then follow Salutations to many other Persons, and Brethren

of the Church. So Coloss. 4. 15. Salute the Brethren in Laodicea, and Nymphas, with the Church in his house. See the Note there. So Philemon 2. we read thus, Paul a prisoner to Philemon—to Apphia, to Archippus our fellow Souldier, and to the Church in thy house: And here, after this Salutation, follow the words, All the Brethren greet you.

It rather seems to signifie, as all the Greek Scholiasts, and Grotius say, a Family consisting wholly of Christian Converts, as was the Taylor's house, Acts 16. 31, 32. and that of Crispus the chief Ruler of the Synagogue at Corinth, Acts 18. 8. For when it was otherwise, and the Family was not entirely converted, the Apostle alters his stile, and saith only, Salute them which are of Aristobulus's household, and of the household of Narcissus in the Lord, Rom. 16. 10, 11. Salute Asyncretus, Phlegon, &c. and the Brethren that are with them, v. 14, 15. The Saints that are with them; They of the house of Caesar salute you, Coloss. 4. 22.

Ver. 21. Τῇ ἐμῇ χεὶρ, with my own hand.] ^h He writing by an Amanuensis, Rom. 16. 22. still closed his Epistle with his own hand, as a Token that it came from him, 2 Thess. 3. 17.

Ver. 22. Ἀνάθεμα Μαέων ἀδά.] That Maranatha is a Syriack word, and signifies (g) the Lord comes, most of the Ancient Interpreters inform us. Buxtorf gives us the full sense of it, saying, It is a Syrian word, by which they signified the utmost Anathema, by which a Man, being excluded from all Human Society, and obnoxious to greater Punishments than Man could inflict, was committed to the severest Judgment of the Divine Anathema, and to Eternal Destruction. As if those pious Men of old would have said, Let the Lord come, and smite him with Eternal Perdition, Let him be Reserved to the Coming of the Judge of the whole World, that he may perish by his Everlasting Curse.

(g) Maran Atha magis Syrum est quam Hebraum, & interpretatur, Dominus venit. Hieron. Epist. 137. ad Marcel. Pseud. Amb. in loc. Μαριναδα τὸ τοῦ ἁγίου Ἐσραίας, ὡς τινες ἀπέλαβον, ἀλλὰ τὸ Σύρον ἐστὶ φωνὴ, ἐρμηνεύει, ὁ Κύριος ἦλθε. Theod. in locum. Ita Philo, Carabas quidam insanus ab Alexandrinis in ludibrium Agrippæ Μαέων vocabatur, ὅπως ὁ φάσιν ὁ Κύριος ὀνομάζεσθαι παρὰ Σύρους. Contra Flaccum. p. 751. F. Vox ista Syra in Novo Testamento מָרַן מָתַן Dominus venis, occurrit 1 Cor. 16. 22. qua extremum Anathema indicabant, quo ex omni societate homo exclusus, & omnibus pœnis humanis major, committebatur judicio severissimo Anathematis Divini, & exitio eterno, quasi dicere voluissent prisci illi pii, veniat Dominus, & cum exitio eterno feriat; commissus sit Christi totius mundi Judicis adventui, & aeterna ipse maledictione pereat. In voce Maran p. 1248.

THE PREFACE

TO THE

Second Epistle to the *Corinthians*.

THAT this Epistle was writ a year after the first, is probably collected from these words, Chap. 9. 2. Achaia was ready a year ago; for he having given Instructions for that Collection, he in these words refers to, only at the Close of his first Epistle, they could not have the forwardness there mentioned before that time. Now that the first Epistle was written early in the Year 55, or 57. appears from these words in it, I will stay at Ephesus till Pentecost, Chap. 16. 8. For he staid some considerable time in Asia, after his purpose to leave Ephesus, and go to Macedonia, Acts 19. 21, 22. and yet making here his Apology for not wintring at Corinth, as he thought to do, 1 Cor. 16. 6. this Epistle must be writ after Winter, and so when a new Year was begun. It therefore seems to be written after his second coming to Macedonia, mentioned Acts 20. 3. For (1.) it was written after he had been at Troas, and had left that place to return to Macedonia; now that was at his second going thither; See Note on Chap. 2. 12. (2.) 'Twas written when Timothy was with him; now when he left Ephesus to

go into Macedonia, Timothy went not with him, but was sent before him, Acts 19. 22. but at his second going through Macedonia, Timothy was with him, Acts 20. 4. (3.) He speaks of some Macedonians that were like to come with him, Chap. 9. 4. Now at his second going from Macedonia, there accompanied him Aristarchus, Secundus, and Gaius of Thessalonica, the Metropolis of Macedonia, Acts 20. 4. And (4.) the Postscript saith this Epistle was written from Philippi, as we find it in Theodoret and Oecumenius, where St. Paul was till the days of Unleavened Bread, Acts 20. 6. It therefore seems to be sent from thence to them by Titus, and some other Person, not long before Paul's coming to them, which he speaks of as instant, Chap. 13. 1. and that which he was now ready to do, Chap. 12. 14. and did, saith Dr. Lightfoot, in his Journey from Philippi to Troas; he sailing about from Philippi to Corinth, to make good his promise; whilst the rest that were with him, Acts 20. 4. went directly the next Cut to Troas, and there waited for him.

A
P A R A P H R A S E
W I T H
A N N O T A T I O N S
O N T H E
S E C O N D E P I S T L E
T O T H E
C O R I N T H I A N S.

C H A P. I.

Verse 1. **P**AUL an Apostle of Jesus Christ, by the will of God, and Timothy our Brother, to the Church of God which is at Corinth, with all the Saints which are in all Achaia. [See Note on 1 Cor. 1. 1.]

a 2. a Grace be [*given*] to you, and peace from God our Father, and from our Lord Jesus Christ.

b 3. Blessed be God, even [*our God, and*] the Father of our Lord Jesus Christ, the Father of Mercies, and the God of all Comfort;

4. Who comforteth us in all our Tribulations, [*by that inward peace, and earnest of the Spirit, he gives under them;*] that we may be able to comfort them which are in any trouble, by the comfort wherewith we our selves are comforted of God; [*God's Servants never wanting his Comforts under all their Sufferings.*]

c 5. For as c the Sufferings of Christ d bound in us, so d our Consolation also a-boundeth by Christ.

6. And whether we be afflicted, It is for your consolation and salvation, which is effectual, [*Gr. wrought,*] in, [*or by,*] the enduring the same Sufferings which we also suffer, [*and which by our Example you are encouraged to endure;*] or whether we be comforted, it is for your consolation and salvation, [*which is accomplished by your pa-*

tient perseverance under all your Sufferings, to which patience you are animated by the experience of that Consolation God affords his Servants under all their Sufferings, Matth. 5. 12. & 24. 13. 2 Cor. 4. 17. 2 Tim. 2. 11, 12. James 1. 12.]

7. And our hope of you is steadfast, knowing, that as you are partakers of the Sufferings [*we endure, 1 Cor. 10. 13.*] so shall ye be also of the Consolation [*we enjoy, in all our Sufferings.*]

8. [*Our Sufferings, I say,*] For we would not, Brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life.

9. But we [*therefore*] had the Sentence of Death in our selves, that we should not trust in our selves, but in God that raiseth the dead.

10. Who [*then*] delivered us e from so great a death, and [*daily*] doth deliver [*us,*] in whom we trust that he will yet deliver us.

11. f You also helping together by Prayer for us; that for g the gift bestowed upon us, [*or the favour conferr'd on us,*] by the means of many persons, thanks may be given by many on our behalf.

12. For [*in all our afflictions*] our rejoicing is this, the testimony of our Conscience, that in simplicity and godly sincerity,

D d

not

h not with fleshly wisdom, but h by the grace of God, we have had our conversation in the world, and more abundantly to you wards.

13. [And of the truth of this you may rest assured;] For we write no other things unto you [of it] than what you read. [Gr. *μὴν, remember,*] or i acknowledge; and I trust you shall acknowledge, even to the end.

14. As also you have acknowledged us in part; [i. e. as to the sounder part of the Church; See Note on Chap. 2. 5. Though some have represented *us* as talking according to the Flesh, Chap. 2. 2.] that we are [just matter of] your-rejoicing, even as ye also are [at present, and much more will be] ours, in the day of the Lord Jesus.

15. And in this confidence [of you] I was minded to come to you before [this time,] k that you might have k a second benefit; [or grace.]

16. l And to pass by you, [though not so as to see you in that passage, 1 Cor. 16. 7.] into Macedonia, and to come again, [Gr. and again to come,] out of Macedonia to you, and of you to be brought on my way toward Judea.

17. When I therefore was thus minded, [or resolved thus,] did I [afterwards] use lightness [in changing this Resolution?] or things that I purpose, do I purpose [them] m according to the Flesh, [or carnal Interests,] that with me there should be yea, yea, and [again] nay, nay? [i. e. inconstancy and mutability to serve my Carnal Interests, so

that you should hence gather, that in preaching the Gospel of Christ, I walk according to the Flesh, Chap. 10. 2.]

18. [No surely,] But n as [sure as] God n is true, our word towards you o was not o yea, and nay, [i. e. our preaching was not variable, we now saying one thing, anon another.]

19. For the Son of God, Jesus Christ, who was preached among you by us, [even] by me, and Silvanus and Timotheus, was not yea and nay, but in him was yea.

20. p For all the promises of God in him P are yea, and in him amen, [i. e. are true and certain through him,] to the glory of God [demonstrated in the confirmation of them] by us.

21. Now he that stablisheth us with you in [the Doctrine of] Christ, and [who] hath anointed us [with the Holy Ghost] is God.

22. q Who hath also [thus] sealed us [up q to the day of Redemption, Eph. 4. 30.] and given the earnest of the Spirit [to be the pledge and assurance of it, 2 Cor. 5. 5. Eph. 1. 13, 14.] in our hearts. [See Note on 1 Cor. 1. 5, 6, 7, 8.]

13. Moreover [it was not therefore out of lightness, but,] r I call God for a record upon r my soul, that [it was merely] to spare you, [that] I came not as yet unto Corinth.

24. [Yet this I say,] not for that we have dominion over your faith, but are helpers of your joy, s for by Faith you stand, [τῇ s πίστει ἐσθίετε, for ye have stood in the faith.]

Annotations on Chap. I.

a Verse 2. **X** *Ἄεις ὁ ἐφ' ἡμῶν, Grace and Peace.*] May that Grace and Favour of God, on which your Salvation and Happiness depends, Tit. 2. 11. and that Peace which passeth understanding, Philip. 4. 7. and is the Effect of the Divine Favour, be continually with you, and derived from God the Father the Fountain of all Blessings, and from Jesus Christ the Procurer, and Dispenser of them, 1 Cor. 1. 4. Eph. 1. 3. on you. And from our Lord Jesus Christ.] See Note on 1 Cor. 1. 3.

b Ver. 3. *Καὶ Πατήρ, the Father of our Lord Jesus Christ.*] Why, saith Schlichtingius, should God be stiled thus, the Father of our Lord Jesus Christ, if Christ be God equally with the Father, seeing by being thus distinguished from, he seems to be denied to be God?

I answer, He is by these words denied to be God the Father, since that would render him Father to himself; but this being thus distinguished from God the Father, hinders not his being God of God the Father, who by way of Eminency is sometimes absolutely stiled God, because he is the Fountain of

the Deity. For as the words, our Lord, ascribed here to Christ, do not exclude the Father from being our Lord, so the word God ascribed to God the Father, excludes not Christ from being what St. Thomas stiles him our Lord, and our God, John 20. 28. And, as God was under the Old Testament stiled the God of Abraham, Isaac, and Jacob, to confirm the Faith of the Jews in the Promises made to them, and their Seed; so is he usually in the New Testament stiled the Father of our Lord Jesus Christ, to confirm to us his love in Christ Jesus, his beloved Son. in whom he is well pleased; and to assure us that he is, as here it follows, the Father of Mercies in the Plural, to signify according to the Hebrew way of speaking, the greatness, and multitude of his Mercies; and the God of all Consolation, as being the giver of that Paraclete, or Holy Spirit, whence all our Comforts are derived.

Ver. 5. *Τὰ παθήματα τοῦ Χριστοῦ, the Sufferings of Christ.*] The Sufferings of Christ's Members for his sake are stiled his Sufferings, because they are Evils inflicted on his Members out of Enmity to him, and by reason of their

which you your selves know, Chryf. *Τῆς αὐτῆς, ἧς ὑμεῖς οἴσθε, ἧς ὑμεῖς ἀνέμνηται, which you remember, Oecum. Theophylact.*

k Ver. 15. *Ἐλθέτω ὑμεῖς, a second benefit or grace.] I coming to establish you, Rom. 1. 11. and to promote your joy, v. 24. Hence it appears that the Apostle had been only once with them when he writ this.*

l Ver. 16. *Καὶ δι' ὑμῶν διελεύσων εἰς Μακεδονίαν, and to pass by you into Macedonia.] Interpreters Ancient and Modern, are much troubled how to reconcile these words with what the Apostle had said in his former Epistle, I will come unto you when I have passed through Macedonia, 1 Cor. 16. 5. For there he expressly declares, his purpose was to go first into Macedonia, and then to come to Corinth from thence. Here, say they, he declares he purposed first to come to Corinth, and then to Macedonia, and return again from Macedonia to Corinth; but the Apostle seems to say no more here, than he did there. There he declares that he would first go to Macedonia; but he adds also, that he would go from Ephesus, passing by them into Macedonia; saying also, that he would not then see them *ἐν πέρασι, in his passage by them, v. 7. and here he only saith, he purposed διελεύσων to pass by them into Macedonia; but saith not, that he would call upon them in that Passage, but only when he came again from Macedonia, and intended to go to Syria; which he did not, partly by reason of Titus his absence, who was not yet returned to him to give an account of their Affairs, but went again from Tarsus to Macedonia, 2 Cor. 2. 12. where he met Titus, Chap. 7. 5, 6. and partly by reason of the Jews, who waylaid him in his Passage to Syria, Acts 20. 3. And for this delay and non-performance of his purpose, that he came not from Macedonia the first time he went thither, to winter with them, he makes this Apology. See the Preface to this Epistle.**

m Ver. 17. *Κατὰ σὰρκα, according to the flesh.] Perhaps the Judaizers might object this; because being in Greece, Acts 20. 2. and so near to Corinth, and having passed through Macedonia, he came not to go by them into Syria, because the Jews laid wait for him by the way, but returned back to Macedonia without seeing them, v. 3. This, I say, they might interpret a Consulting of his Carnal Interests.*

Ver. 18. *Πιστὸς ὁ Θεός, but as God is true.] The Phrase πιστὸς ὁ Θεός, God is faithful, is used where there is no Oath intended; as 1 Cor. 1. 9. God is faithful by whom we are called; and Chap. 10. 13. πιστὸς ὁ Θεός, but God is faithful, who will not suffer you to be*

tempted above what you are able. But here the Phrase being used absolutely, seems rather to be a form of Swearing.

Ibid. *Οὐκ ἐγγίξομαι υἱὸς τοῦ Θεοῦ, was not yea, and nay.] i. e. It was not with any variance, but by his assistance we all said still the same thing, and promised the same Advantages to those that should believe in Christ; or it was not the preaching of what was uncertain, but fully confirmed to you by the power received from him. That this is the true import of this Phrase, yea, yea, nay, nay, we learn from the Jews from whom it is taken; for they say (c), There is a yea which is as nay, and a nay which is as yea; viz. when a Man asserts or denies a thing ironically; but (d) the just man's yea is yea, and his nay is nay; that is, whatever he affirms or denies is true and certain: When a Man gives a Bill of Divorce to his Wife, we try him, say they, three times (e) whether his nay be nay, and his yea, yea; that is, whether he continue firm in his Resolution to divorce her. And whereas the Hebrew saith, when Elijah said to the Jews, How long will you halt betwixt two Opinions? If God be God, follow him; if Baal, follow him; the People answered him not a word, 1 Kings 18. 21. the Jewish Gloss runs thus, They would not say unto him, yea or nay, because they were doubtful. And whereas Exod. 20. 1. we read thus, And God spake all the words saying, R. Solomon notes that the word לאמר teacheth that they answer to every yea, yea, and to every no, no; i. e. they engaged to do the Affirmative, and not to do the Negative Precepts.*

Ver. 20. Or, all the Promises of God made to you are true and certain, through Christ the Author of the New Covenant, established upon better Promises, to the Glory of that God who made them by us.

Ver. 22. *Ὁ ὅς σφραγισάμενος ὑμᾶς, who hath sealed us.] Sealing was used not only as a Mark of Distinction of what belongs to us, from what is others, but also for Confirmation; as when we set our Seal to a Bond, Indenture, Will, Covenant, or Ordinance, to a Covenant, Neh. 9. 38. to an Evidence, Jer. 32. 10. to an Ordinance, that it may not be reversed, 1 Kings 21. 8. Esth. 8. 8. Isa. 8. 16. In which sense the Circumcision of Abraham is stiled, a Seal of the Righteousness of Faith, Rom. 4. 11. and the Corinthians, the Seal of St. Paul's Apostleship. For Preservation and Security, as when we Seal up our Treasures, Dent. 32. 34. So the Servants of God were sealed in their Foreheads, Rev. 7. 3. & 9. 4. so the Foundation of God standeth sure, having*

(c) Buxt. Lex. Talm. in voce 17 p. 642. & hunc locum. (d) in hunc locum.

(d) Hieron. p. 349.

(e) Cartwright's Malis.

this Seal; the Lord knoweth who are his, 2 Tim. 2. 19. and so the Jews made the Sepulchre secure, sealing the Stone, Mat. 27. 66. In all which Senses was the Holy Spirit given to Believers, as a Mark that they belonged to Christ, Rom. 8. 9. and were the Sons of God, Gal. 4. 6. as a Confirmation of the Covenant God had made with them, and of the Blessings promised, he being the Earnest and Pledge of them, and so a Security to them against doubting of them; and also a Preserver of them in the Faith against all Temptations, 2 Tim. 1. 7. 1 Pet. 4. 14.

r Ver. 23. *Μαρτυρῶ Θεὸν ἐπικαλούμαι ἐπὶ τῇ ψυχῇ, I call God to record upon my Soul.*] The Apostle useth this form of Speech so oft in this Epistle, that I think it not amiss to give an account of the reason of his doing so; which may be best done from the Consideration of the Occasion, the Reason, and the End of Assertory Oaths, which are the only Oaths he useth.

1st, Then, there must be some ἀντιλογία, i. e. some doubting of, or contradiction to the thing asserted, which must give an occasion to an Assertory Oath, Heb. 6. 16. there being no need to confirm, in this solemn manner, what no body doubts of. Now in the Church of Corinth, the Authority and the Sincerity of the Apostle was much doubted of, he being acknowledged of them but in part, v. 14. some seeking still a proof of Christ speaking by him, Chap. 13. 3. and others looking on him, as one that walked after the flesh, Chap. 10. 2. this therefore gave Occasion to the Assertory Oaths so frequent in this Epistle.

2ly, The end of an Oath is εἰς βεβαιώσιν for confirmation of the thing asserted, Heb. 6. 16. and if Oaths were allowed, and thought necessary in Civil Matters for this End, they

must be more allowable in Sacred and Spiritual Matters, which concerned the Truth of the Gospel, and the Salvation of Souls for the same end, which manifestly was here the Case.

3ly, The Matter thus confirmed by an Oath must be such, as could not be sufficiently confirmed by other Witnesses of the Fact, he being only privy to them who doth thus confirm them; for where sufficient Testimonies of the Matter of Fact can be produced, an Oath seems the less needful in the Case. And that this was so, in all the Instances in which the Apostle thus confirms his sayings, will be easily discerned from the perusal of the places in which the Apostle thus asserts the Truth of what he had affirmed, viz. Chap. 1. 18, 23. & 11. 10, 11, 31. & 12. 19.

Ver. 24. *Τῇ γὰρ πίσει ἐσθλάς, for you have stood in the Faith.*] Τῆς γὰρ πίσεως ἐνεκεν ἰδαμὸς ὑμῶν ἐμπέμπομαι, ἢ γὰρ ταύτης ὑγίαν σέκειναι, Theodoret; that is, *I do not by this Threat challenge to my self a power to exercise any Dominion over you on the account of your Faith, as I did upon Hymeneus and Alexander,* 1 Tim. 1. 10. and intend to do upon some of your false Teachers, when your Obedience is fulfilled, Chap. 10. 6. for I acknowledge you have generally stood firm in the Profession of the Christian Faith, (though some among you once questioned the Great Article of the Resurrection of the Body, 1 Cor. 15. 12.) but I desire by it to excite you to Cure your Divisions and Contentions, and reform your gross Miscarriages, Chap. 12, 20, 21. that so I might not be found towards you such as you would not, nor create to you any further trouble, but may be a promoter of that Joy, which you will find in such a Reformation of your selves.

CHAPTER II.

Verse 1. **[A**ND indeed a helper of your joy I would gladly be,] but I determined this with my self, that I would not come again to you in heaviness; [i. e. so as to make you sad, if possible I could avoid it.].

a 2. For if I [be constrained by your Disorders to] make you sorry, who is he then that maketh me glad, but the same that is made sorry by me? [i. e. what can make me glad but the Reformation, and so the Joy of the same Persons, the Apostle's chiefest joy being in the welfare of his Converts? Chap. 1. 14. Phil. 2. 2, 16. & 4. 1. 1 Thess. 2. 19, 20.]

3. And I wrote the same to you, [or this

very thing have I written to you before my coming, to excite you to this Reformation,] lest when I came I should have Sorrow from them, of whom I ought to rejoice, having confidence in you all, that [you stand so affected to me, that] my joy is the joy of you all.

4. [I say, lest I should have sorrow:] For out of much affliction and anguish of heart, b I wrote unto you [my former Epistle] with many tears, [which yet I say,] not that you should be grieved, [or made sorry] but that you might know the love which I have more abundantly to you.

5. But if any hath caused grief, [as the incestuous Person hath already done,] he hath not

c not grieved me (*only*) e but in part, that I may not over-charge, [or be too heavy upon him,] you all.

d 6. Sufficient to such a man is d this punishment which was inflicted by many.

e 7. e So that contrariwise, you ought rather [now] to forgive him, and comfort him, [by receiving him again into the Church, which is the proper Consolation of one cast out, than continue your Aversation to him,] lest perhaps such a one should be swallowed up with overmuch sorrow, [and so fall into despair.]

8. Wherefore I [who commanded the inflicting this censure on him, do now] beseech you that you would confirm your love towards him, [by re-admitting him thus penitent, to your Society, for the Church ought, after the Example of God, to do so.]

9. For to this end also did I write, [even as, have I written this,] that I might know the proof of you, whether ye be obedient [to me] in all things.

10. [And be assured of this, that] To whom you forgive any thing, I forgive also [it,] for if I forgive any thing [Gr. have forgiven heretofore,] to whom I forgive it, for your sakes I forgave it, [though I did it] f in the Person [i. e. by the Authority] of Christ.

g 11. g [And this forgiveness of the incestuous person I therefore press] lest Satan should get an advantage of us, [by hurrying him into despair, or representing the Church Discipline as that which tendeth to mens ruine,

and so tempting him to Apostacy,] for we are not ignorant of his Devices.

12. Furthermore, [that ye may know my great concernment for you] h when I came to Troas to preach Christ's Gospel, and a door was opened to me of the Lord [for the propagation of it there.]

13. I had [notwithstanding] no rest in my Spirit, because I found not Titus my brother, [whom I had sent to know the state of your Affairs, returned] but taking my leave of them, I went from thence into Macedonia [hoping to find him there, where he arrived, and gave me a very comfortable account of you.]

14. Now thanks [therefore] be to God who always causeth us to triumph in, [and through,] Christ, and maketh manifest the favour of his knowledge by us in every place [where we come.]

15. For we are unto God a sweet favour [in our preaching] of Christ, [both] in them that are saved, and in them that perish.

16. To the one [viz. to them that perish for rejecting Christ preached to them] we are i the favour of death unto death, and to the other [who believe in him] the favour of life unto life; and who is sufficient for these [great and weighty] things?

17. We are, I say, very acceptable to God in this work; For we are not as many, k who corrupt the Word of God, but [all] k as [men] of sincerity, but, as [commissioned] of God [and as] in the sight of God speak we [in preaching] Christ [unto you.]

Annotations on Chap. II.

a Verse 2. **K** *Αἰ τις ἐστίν, ὅς ἐστιν ἡ* who is it then.] The Hebrew *Vau*, rendered by *is*, is very often in our Translation then. See Gen. 13. 16. & 24. 41. & 28. 21. & 31. 8. & 42. 34. 38. Exod. 6. 1. & 7. 9, 11. Lev. 4. 3, 14, 23, 28. & 5. 5. & 6. 4. Numb. 5. 15, 21. Deut. 6. 21. & 8. 10. Josh. 1. 15. & 24. 12. 1 Sam. 1. 11. & 6. 9. And thus also is *is* translated by us in the New Testament, Matth. 23. 32. Mark 7. 1. Matth. 25. 27. John 4. 35. & 7. 33. & 14. 9. Acts 26. 20. Rom. 8. 17. & 11. 5. 1 Cor. 15. 29. James 2. 4. Rev. 22. 9.

b Ver. 4. *Ἐν πολλοῖς δαίμονας* with much affliction, &c.] As the Apostle's Zeal for the Good of Souls made him rejoyce at their welfare, v. 2. so also did it cause him to weep for their Miscarriages, Acts 20. 19, 31. 2 Cor. 12. 21. Philip. 3. 18.

c Ver. 5. *Ἀνδ μένεις, ἡν ἡμεῖς* in part.] This Phrase is commonly used by St. Paul for the distinction of one sort of Persons from another. So Rom. 11. 25. *Blindness hath hapned to Israel* *ἀνδ μένεις* in part, as to the unbelieving part of them, Rom. 15. 15. *I have written*

the more boldly to you in part *ἀνδ μένεις*, i. e. as to that part of you who are Gentiles, declaring that I was called by Jesus Christ to be the Apostle of the Gentiles, 2 Cor. 1. 14. You have acknowledged me *ἀνδ μένεις* in part, i. e. as to the sound part of you, and according to this use of the Phrase, the words may be paraphrased thus, *He hath not only grieved me, but as to the sound part, you all* for there were some among them who grieved not for this Crime, but were puffed up, 1 Cor. 5. 2. *I therefore say in part, that I may not too much load that miserable Person.*

Ver. 6. *Ἡ τιμωρία αὐτῆς ἡ ἐν ᾧ πλείονας* this punishment, &c.] Some learned Persons, who exclude the Laity from having any share in the Excommunication, or Abolution of Publick Offenders, tell us this Punishment was inflicted only by the Clergy, or the Presbytery of Corinth in the Presence of the Laity. But it seems clear in both these Epistles that the Apostle writes to the Church of Corinth in the general; For when he commands

mands that the Incestuous Person should be excluded from their Society, and be delivered up to Satan, he speaks to all that were to assemble together, 1 Cor. 5. 4. to all that ought to have mourned for that fact, v. 2. to all that were obliged to abstain from eating with him, v. 11. and asserts the Power they had of judging those that were within the Church, v. 12. And here, speaking of the Execution of that Sentence, he saith it was ἐπιτίμια a punishment inflicted, not πῶς before, only, but πῶς τῶν πλειόνων by the Community: Hence he exhorts them all to forgive and comfort him, v. 8. adding v. 10. to whomsoever you forgive any thing, I forgive also, but there is not in this whole affair the least mention of any of the Clergy separately from the Church either executing, or relaxing this Censure. Indeed St. Paul here carries the matter so high, that he alone, by his Apostolical Authority, passeth the Sentence, saying ἡμεῖς ἡμεῖς αὐτοὶ I have already judged him, 1 Cor. 5. 3. and also that of Abolution, saying here, v. 10. ἐγὼ κεχαρισμαι, I have forgiven him, committing only the Execution of each Sentence to them; So that this Instance gives no colour to the Pretences of the Independants and other Sectaries, especially if we add, what is highly probable, that the Corinthian Church had then no ordinary or settled Governours or Pastors, but all their Offices were performed by Prophets, or Men enabled to perform them by the Gift of Prophecy; See Note on 1 Cor. 14. 29. And if so, it cannot be expected that the same practice should continue when these extraordinary Prophets ceased, and Bishops and Pastors were every where appointed to Rule over their respective Flocks. In the Primitive Church, when any Person was to be Excommunicated, the Laity were first consulted about the Fact, the guilty Person pleaded in their Presence; they judged of the Matter of Fact, as do our Juries in Criminal Causes, and by their Suffrage they consented to his Condemnation, as (a) St. Cyprian doth often inform us; but then he still asserts, that neither they, nor the inferiour Clergy, could pass the Sentence of Excommunication without the (b) Bishop, who as the President of the Assembly, still pronounced the Sentence. They also consented to the Re-admission of them into Favour, and to the Communion of the Church, but then their actual admission was performed by the

(c) Imposition of the Hands of the Bishop and Clergy, the Power of the Keys, saith he, being given to them by Christ, saying, Thou art Peter; &c.

Ver. 7. Note: Hence it appears that in notorious Crimes, which give great cause of Scandal to the Church, and to Christianity, the Consolation of the Offender depends not only on his inward Grief, and Repentance towards God, but also on the Relaxation of his Censures by the Church; for it is certain that the Apostle is here speaking, not as Grotius thinks, of the taking off the Disease which Satan had inflicted on the incestuous Person, but of restoring him to Communion by Relaxation of the Churches Censures: For (1.) the word ἐπιτίμια punishment, v. 6. refers to the Canonical Censures of the Church. (2.) He commands them not only χαρίζεσθαι to forgive, v. 7, 10. but also to confirm their love to him; both which Expressions plainly seem to intimate that he would have him restored to Communion, and this he would have performed according to the Discipline, now mentioned from St. Cyprian, with the consent of the Pious Laity.

Ver. 10. Ἐν ὀνόματι τοῦ Κυρίου, in the Person of Christ.] That is, saith Theodoret, Christ beholding, and approving what was done; for as he delivered the incestuous Person to Satan in the Name of the Lord Christ, 1 Cor. 5. 4. so in his Person and by his Authority he relaxes the Sentence. This place teaches us, saith Schlichtingius, That the Providence of Christ reacheth to, and inspecteth not only our Actions, but even our Minds and Thoughts. Hence then I argue for his Godhead, God alone being the Searcher of the Heart, and of the Secrets of it, 1 Kings 8. 39.

Ver. 11. Note. Vain here is all the Discourse of Esthiers concerning Indulgences, or the Remission of the Satisfaction required by the Church; for the Apostle here speaks only of the Remission of his Excommunication, and hath not one word of any Satisfaction the incestuous Person had voluntarily undertaken on the account of his Offence, or any thing imposed on him to do on that account, but only of a delivery of him to Satan, and an Exclusion of him from the Church, in both which he was Passive.

Ver. 12. Ἐλθὼν ὃς ἐς τὴν Τροάδα, but coming to Troas.] That this was not the first time of St. Paul's coming to Troas is plain, seeing we find him there long before, Acts 16. 8.

(a) Praesentibus & judicantibus Laicis, Ed. Ox. Ep. 14. p. 33. Ep. 16. p. 34. Ep. 17. p. 39. Ep. 30. p. 59. Ep. 31. p. 63. Ep. 43. p. 82. Ep. 52. p. 97. Ep. 55. p. 102. Vide Albaspini observ. l. 2. c. 22. Du Pin. de Antiq. Eccles. Discipl. p. 247. Dodwell de Jure Laicorum Sacerd. p. 130.

(b) Inde per temporum, & successionum vires Episcoporum Ordinatio & Ecclesiae ratio decurrit, ut Ecclesia per eosdem praepositos gubernetur. Ep. 33.

(c) Per manus impositionem Episcopi & Clerici communicatio accipiunt, Ep. 16. p. 37. Nec ad communicationem qui venire possit nisi prius illi ab Episcopo & Clero manus fuerit imposita. Ep. 17. p. 39.

though then he seems to have staid there but a night; it was not the time mentioned Acts 20. 6: for then he came from Macedonia to Troas, here he goes from Troas to Macedonia. It remains then that it was some intermediate time which all Interpreters I meet with, think was in his way from Ephesus to Macedonia, Acts 20. 1. but at his first journey from Ephesus to Macedonia he failed not by Troas; but by Corinth, though not touching there; See Note on Chap. 1. 16. It was then after passing through those Parts he came by Troas into Greece, and if so, this Epistle could not be written till after St. Paul's coming the second time to Macedonia; See the Preface.

i Ver. 16. Ὁσμὴ ζωῆς, καὶ θανάτου, a savour of life and death.] Here is a continual Allusion to the Phraseology of the Jews, who speak from the Prophets of the חַיִּים (d) a mortal savour; or as the Chaldaes faith רמחא חיים Esth. 1. 21. Jer. 11. 19. and of החיים סם a savour of life, or a vital unguent, and saying of the Law, that it is to Israel a savour of life, but to the Nations of the World a savour of death, of which the Apostle seemeth here to give the Reverse, saying the Gospel was to them, as being the Rejecters of it, the savour of Death, but to the Gentiles, who embraced it, the savour of Life.

k Ver. 17. Καπιλαδόντες ἢ λόγον, who corrupt the word.] Here is an Allusion to those Hucksters of whom the Prophet Isaiah speaks, saying, οἱ καπιλαδοὶ σα μέσγωσι ἢ οἶνον ὕδατι, thy Vintners mix wine with water, Isa. 1. 22. and so the meaning of the words is this, We do not adulterate the sincerity of the Word as your false Apostles do.

Who these Corrupters of the Word of God were, we learn from Chap. 11. 22. where it is evident that they were not Samaritans, but Jews, not pretenders to be the Christ, or Ministers of Simon Magus, but Ministers of Christ, or such as owned our Jesus, not Simon Magus or Dositheus, to be Christ; notwithstanding a Reverend Person asserts that they were Gnosticks; and to this Opinion he is inclined by two Passages in the Epistles of Ignatius: The first is in the Epistle to the Magnesians, where, saith he, speaking of the Gnostick Judaizers, as Enemies of the Cross of Christ, whose God is their Belly, who mind earthly things, Philip. 3. 18, 19. who were lovers of pleasure, and not lovers of God, having a form of Godliness, but

denying the power of it, he adds, that they were οἱ χριστιμποροὶ, ἢ λόγον καπιλαδόντες, καὶ ἢ Ἰησοῦν πωλῶντες, Merchants of Christ, huckstering the Word, selling Jesus. But

1. The Gnosticks were so far from being Judaizers, that they denied the God of the Jews, declared that he was not of the Supreme God; and taught Men to despise the Law and the Prophets; See Note on Coloss. 2. 12.

2. All these Epithets or Characteristicks agree perfectly to the Jewish false Teachers, they were the Men of whom the Apostle saith, their God is their belly; &c. as both (c) St. Chrysostom and Theodoret inform us. They were the Men who were lovers of Pleasure, more than lovers of God, and who had a form of Godliness, which the impure Gnosticks had not; See Note on 2 Tim. 3. 5. The Jews also were the Persons who bought Christ for thirty pieces of Silver; they corrupted the Word here, by mixing the Law and their Traditions with the Gospel, and they made a Gain of Christ; See Note on 1 Tim. 6. 3. So that what is here cited from the Ninth Section of this Epistle, agrees exactly to them.

3. It chiefly is to be observed, That these words are not in the true Ignatius, but are the Additions of his Interpolator. And (2.) there is not a word in this place to shew that they belonged to the Gnosticks, or to any other Persons, who owning the Profession of the Christian Faith, corrupted it; but are expressly said to belong (f) to such Enemies of Christ as denied him. Whereas the true Ignatius is plainly in this place speaking of the (g) Jews, of whom we interpret this, and the same is also evident from the Interpolator.

The second Passage is cited from the Epistle ad Trallianos, where he saith, there are some vain Speakers and Impostors, not Christians, but Merchants of Christ, Ἀπάτη πειρῶντες τὸ ὄνομα τοῦ Χριστοῦ, καὶ καπιλαδόντες ἢ λόγον τοῦ εὐαγγελίου, carrying the Name of Christ for deceit, and huckstering the Word of the Gospel. And who these were, he specifies in the Process of the Epistle, viz. Simon the first-born of Satan, Menander, Basilides, the unclean Nicolaitans, τὰς Ἰαδονύμους, those that are falsely named, that is, the Gnosticks. But here again

1. We have not the true Ignatius, but his Interpolator imposed upon us.

(d) Buxtorf in voce סם p. 1494:

(e) Γυττεύδεν δὴλον ὡς περὶ Ἰουδαίων ταῦτα εἶπεν, αἱ γὰρ αὐτῶν γαστρεμαργίας καὶ κηνοροί, καὶ ἀλλαχῇ οἰσὶν ὡν Θεὸς ἡ κυρία. Theod. & Chrysoft. in Rom. 16. 17. Ex quibus quidam zelum habentes traditionis Judaicae, nec de Christo bene docebant. Pseud. Ambr. hic.

(f) Ὅν τὰ τέκνα τῆ ἀπωλείας ἀρνῶνται—οἱ ἐχθροὶ τοῦ Σωτῆρος. Ibid. § 9.

(g) Μὴ πλανᾶσθε ταῖς ἐτεροδόξαις, μηδὲ μυθώμασι τοῖς παλαιοῖς ἀνοφελῶσι ὄσιν: αἱ γὰρ μέχρι νῦν κατὰ νόμον Ἰουδαϊκὸν ζῶντες, ὁμολογῶμεν χάριν μὴ εἰληφέναι. § 8. Ep. ad Magnes. § 8, 9.

2. This *Interpolator* doth not say those Persons falsely named were the *Gnosticks*; No, that is the *Doctor's* Interpretation, against the true sense of the *Greek*; and the manifest words of the old *Interpreter*, who says they were the (h) *Nicolaitans*, so called because they falsely bore his Name, he being no such Person as they represented him: And indeed this is the common Epithet of

the (i) *Nicolaitans*; he himself, by (k) *Clemens Alexandrinus* and others, being declared free from the Doctrines these *Hereticks* vented in his Name. And,

3ly, This *Interpolator* plainly insinuates, that in the Section cited by the *Doctor*, he meant the (l) *Judaizers*, as using the same words which he had used in the Epistle to the *Magnesians* concerning them.

(h) *Fugit quoque illos immundissimos falsi nominis Nicolaitas, amatores libidinis, malos calumniatores, nec enim talis fuit Apostolorum minister Nivolum.* § 11.

(i) *Οἱ τῶν Ἰακώβου Νικολαῖται.* Const. Apost. l. 6 c. 8. Vide Ep. interp. ad Philadelph. § 6. Theodoret. Hær. Fab. l. 3. c. 1. Euseb. Hist. Eccles. l. 3. c. 29.

(k) Clem. Strom. 3. p. 436. Steph. Gobar. apud Phot. p. 902, 903.

(l) *Ἰτα ὁ Ἰουδαῖζαντες χρεῖται πτόρες,* idem *Interpolator* in Epistola ad Magnesianos nominaverat ὁ ἁ λῶν κατηλδοῖσας. Ulther. ib. n. 26.

CHAPTER III.

Verse 1. **D**O we [by speaking thus of our Sincerity, Chap. 2. 17.] begin again to commend our selves, or need we, as some others [have,] b Epistles of Commendation to you, or Letters of Commendation from you [to others?]

c 2. Ye are our Epistle c written in our hearts, [you being always in our minds, and evidently appearing to us so to be, and] known and read of all men, [who have heard the fame of your Conversion.]

d 3. Forasmuch as ye are [by this Conversion] manifestly declared to be d the Epistle of Christ, ministred, [or penn'd] by us, written not with Ink, but with the Spirit of the living God; not in Tables of Stone, [as were the Ten Commandments,] but in the fleshy Tables of the Heart.

4. And such [confidence, or] trust have we through [the grace and favour of] Christ to God-ward, [viz. that he will still thus efficaciously assist our Ministry.]

e 5. Not [having any confidence in our selves] e that we are sufficient of our selves e to think any thing as of our selves, [to bring men to the faith of Christ by our own reasonings, without the power and assistance of the Spirit of God,] but our sufficiency [as to this matter] is of God [alone.]

f 6. Who also hath made us able Ministers of the New Testament, [promised in opposition to the Old, Jer. 31. 33. and so] not of the Letter [only as was that of Moses] but of the Spirit [promised Ezek. 36. 27.] for f the Letter [of the Law condemns the disobedient, and so] killeth, but the Spirit [ministred by the Gospel] giveth Life: [for if the Spirit of him that raised Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal Bodies by his Spirit that dwelleth in you, Rom. 8. 11.]

g 7. & But [then] if [that Law which is] the

ministration of death, [and was] written, and engraven in stones was glorious, [in the minister of it,] so that the Children of Israel could not stedfastly behold the face of Moses, for the glory of his Countenance, which glory [yet was only such as] was to be done away, [or vanish, as the Law was to do,]

8. How shall not [that Gospel which is] the ministration of the Spirit, be rather glorious [both in its self, and its Ambassadors?]

9. For if [that Law which was] the ministration of Condemnation, [by pronouncing the Sentence of Death upon all that did not perfectly obey it,] be, [or was attended with] glory, much more doth [the Gospel, which is] the ministration of Righteousness, [or of Justification to Life, Rom. 5. 18.] exceed in glory.

10. For even that [Law] which was made glorious [at the first administration of it, may be said to have] had no glory in this respect, by reason of the glory [of the Gospel] which excelleth, [and so eclipseth it.]

11. For if that which is [now] done away, [and abolished,] were glorious, much more that which remaineth [for ever] is [to be] glorious.

12. Seeing then that we have such hope [of the glorious efficacy of our Ministry, and of the power of God so illustriously shining forth in it,] we use great h plainness [or boldness] h of speech.

13. And [all] not as Moses [the Minister of the Law,] who put a vail over his face, [even that of Types and Shadows, so] that the Children of Israel could not stedfastly look i to the end, [or the accomplishment,] of that which is [now] abolished.

14. But their minds were [then, and still are] blinded; for until this day remaineth the same Vail untaken away in the reading

E e of

of the Old Testament, which veil is [only] done away [by faith] in Christ.

Ver. 15. But [or whereas they not believing in him] even to this day, when Moses is read, the veil is [still] upon their heart.

16. Nevertheless [as when Moses turned to the Lord, the veil was taken from his face, k Exod. 34. 34. so] when k it, [the Jewish Nation,] shall turn to the Lord [Jesus,] the veil shall be taken away [from them.]

l 17. I Now the Lord is [the giver of] that Spirit, and where the Spirit of the Lord is, there is Liberty, [and so the Law, which is as a yoke of bondage, Acts 15. 10. Gal. 3. 1:

is taken away, and we obtain our Christian liberty.]

18. m [And it is not with us as it was with m the Jews, for they only saw the face of Moses shining through the veil, but received no impression from, or derivation of his glory upon themselves;] But we all [under the Gospel] with open [and unveiled] face, beholding as in a Glass the glory of the Lord [Jesus,] are changed into the same Image [with him] from [his] glory to glory [derived on us,] as by the Spirit of the Lord, [or, as receiving it from the Lord and giver of the Spirit.]

Annotations on Chap. III.

a Verse 1. **E**ἰ μὴ χρὴ ζῶμεν, do we need?] These Particles εἰ μὴ often signify *num* in the Old Testament; εἰ μὴ ἔφαγες, *hast thou eaten of the Tree?* Gen. 3. 11. See Gen. 4. 9. & 18. 4, 17, 23, 27, 38. & 30. 15. & 31. 14. & 41. 38. & 43. 7. So μὴ also signifies, 1 Cor. 9. 4. μὴ ἐκ θεοῦ ἐχομεν, *have we no power?* and v. 8.

b Ibid. Συναδικῶν ἐπιστολῶν, *Letters of Commendation.*] That Commendatory Epistles were ancient in the Church we learn from (a) *Tertullian*, and (b) *St. Cyprian*. And that they had their rise from the *Tessera hospitalitatis* among the *Heathens*, is the Opinion of the Reverend Dr. *Hammond* on the place.

c Ver. 2. Ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν, *written in our hearts.*] This is a frequent Phrase in the Old Testament, and among the *Jewish Doctors*, importing (1.) the clearness and perspicuity of what is said to be thus in our hearts, *Deut.* 30. 11, 14, 15. *Rom.* 10. 8, 9. And (2.) our care to have it continually in our Minds, and upon our Spirits, *Deut.* 6. 6. *Prov.* 3. 3. & 7. 2. See this proved Note on *Heb.* 8. 10.

And thus the Phrase is commonly used in *Prophane Authors*, both *Greek* and *Latin*. Thus *Antisthenes* saith to one who had lost his Register, or Note-Book, Thou shouldst (c) ἐν τῇ ψυχῇ αὐτὰ καὶ μὴ ἐν ταῖς χάρσιν γράφειν, *write these things in thy Soul, and not in thy Papers.* So (d) *Seneca* saith of *Portius Latro*, who made use of no Books or Notes, *Aiebat se scribere animo*, he said he wrote all things in his Mind. So (e) *Terence*, *Scripta illa dicta sunt in animo Chrysidis*; which in (f) *Pindar* is πῶς φρενὸς ἡμῶν γέγραπται, *it is written in my Mind.*

So that these words may be thus paraphrased, We need no Letters of Commendation to you, for we well know, and have continually in remembrance, how powerfully God wrought with us for your Conversion, so that the Seal of our Apostleship are you in the Lord, 1 Cor. 9. 2. The Signs of an Apostle being wrought among you in all Patience, in Signs, Wonders, and in mighty Deeds, 2 Cor. 12. 12. So that you are our best Letters Commendatory to your selves. Nor need we Letters of Commendation from you to others, the Fame of your Conversion by us, and of the Gifts we, with the Gospel, have imparted to you, being spread throughout the World.

Ver. 3. Ἐπιστολὴ Χριστοῦ, the Epistle of Christ.] d His Commendatory Epistle declaring and commending his Power in your Conversion by such Signs and Gifts of the Holy Ghost imparted to you, and exercised by us among you, as he enabled us to do. And this Epistle is written in the fleshly Tables of your Hearts, i. e. in your Hearts made soft, pliable, and ready to obey the Word by the Operation of the Holy Spirit, according to the Promise, *I will take away the stony heart from you, and give you an heart of Flesh*, *Ezek.* 11. 19. & 36. 26.

Ver. 5. Δοκίμασαι τι, to reason any thing as of our selves.] The Apostle in the second Chapter of his first Epistle, contends that there was a Necessity of a divine Revelation to enable them to make known to us the Truths contained in the Gospel, because Humane Reason without it, was not able to know, or to discern them, and therefore here also he disclaims this Sufficiency as of themselves without Divine Assistance for this Work; that is, without those Illuminations and powerful Operations of the Holy Spirit, which made them able Ministers of the

(a) *Hæretici nullum jus capiunt Christianarum literarum.* Præscript. c. 37. Vide c. 20.

(b) *Cyprian.* Ep. 4. § 1. Vide *Dodw.* Diff. *Cypr.* 2.

(c) *Apud* *Leert.* 1. 6. p. 139. (d) *Præfat. libri prim. Controvers.* (e) *Andr. Alb.* 1. Sc. 5. (f) 10 *Olym.* V. 2.

New Testament. This Text therefore is impertinently cited, to shew that no Man is sufficient of himself to think a good thought, and might as well have been produced to prove him not sufficient of himself to think at all.

f Ver. 6. *Ἐπιτομή ἀποκρίσεις, the Letter killeth.*] From the Exposition of these words given in the Paraphrase, it appears how vain are the Imaginations of those Men who by the *killing Letter* understand, not the Law condemning to death, but the Literal and Historical Sense of the Scriptures in general; and by the Life-giving Spirit, the Mystical and Spiritual Sense of them. Vain also are they who by the *Letter* understand the Law, as it was understood by the *Jewish Doctors* in a Literal or Grammatical Sense; by the *Spirit*, the Mind of the Law-giver; it being evident from the whole Chapter, that by the *Letter* the *Apostle* understands the Law engraved in Stones, v. 3, 7. the Law as delivered by *Moses*, and as at first administered with an appearance of the Glory of the Lord; and by the *Spirit*, the Spirit of Christ, v. 17. or the Holy Spirit given to the *Apostles* to enable them to preach the Gospel, and conferr'd on those that believed it.

g Ver. 7=11. That the Allusion here from v. 7. to the 11th, may be the better understood, let it be noted,

1st, That the Glory of God, or of the Lord, in the *Old Testament*, imports a bright Light, or Flame included in a Cloud, stiled the *Cloud of Glory*; and because this, whenever it appeared, was a Symbol of God's glorious Presence, it is stiled by the *Jews* (g) *Schechinah*, the *Habitation*; So *Exod.* 16. 7. *In the morning ye shall see the Glory of God*; and v. 10. *The Glory of God abode upon Mount Sinai, and the Cloud covered it six days, and the light of the Glory of the Lord was like devouring fire*, *Exod.* 40. 34. *A Cloud covered the Tent of the Congregation, and the Glory of the Lord filled the Tabernacle*, *הַמִּשְׁכָּן* the *Habitation of God*. This Glory, saith the Author of (h) *Cofri*, is the *Divine Light which God vouchsafeth to his People*. By the *Schechinah*, saith *Elias*, we understand the *Holy Spirit*, as it is evident they do in these sayings, *The Schechinah will not dwell with sorrowful or melancholy Men. The Schechinah will only dwell with a strong, rich, wise, and humble Man: The Schechinah dwells with the meek. When ten, sit, and study the Law, the Schechinah dwells among them*. See many other Instances in *Buxtorf's Lexicon*, p. 2396, &c.

2^{ly}, Observe, That after the Covenant made with God at Mount Sinai, *Exod.* 24. 7, 8. was broken, and the Law given from

Mount Sinai violated by the Idolatry of the *Jews*, in making and worshipping the *Golden Calf*, *Exod.* 32. *Moses* is again called up into Mount Sinai to renew it, *Exod.* 34. 27. and God there descends to him again in the Cloud of Glory, v. 5. and then was it that the skin of his face shone, to the terror of those that saw him, so that he was forc'd to put a vail over his face, v. 29, 30. And the Allusion here is chiefly to this Glory, or shining Brightness of the Face of *Moses*, when he received the Law the second time, as is evident from v. 7. and from the words here used by *St. Paul*, *ὅτι δεδόξαται τὸ δέδοξασθαι*, that which was made glorious was not glorious; for they are the very words used by the *Septuagint*, concerning the shining of the face of *Moses*, *Δεδόξαται ἡ ὤψις τοῦ χροῦματός*, *μεγαλῶν αὐτοῦ*, *Exod.* 34. 29. καὶ ὡς δέδοξεν ἡ ὤψις, v. 30.

3^{ly}, Observe, That as the Glory of the Lord descended on the Mount at the delivery of the Law, so to enable the *Apostles* to be able *Ministers of the New Testament*, the Spirit of God descended on the *Apostles* at the Day of *Pentecost*, in the likeness of Cloven Tongues, or Tongues of Fire, sitting upon them, *Acts* 2. 3. and as the *Tabernacle* and *Temple* were filled with the Glory of God, so were they all filled with the *Holy Ghost*, v. 4. And as the shining of the Face of *Moses* signified the Glory of that Law which he delivered to the *Jews*, so the Gifts of the *Holy Ghost* shining forth in these *Ambassadors of Christ*, signified the Glory of the Gospel. Now, saith the *Apostle*, this Glory is more excellent than that which attended the Law given by *Moses*.

1. Because the Glory appearing on Mount Sinai made the People afraid of Death, saying, *Let not God speak to us any more lest we die*, *Exod.* 20. 19. *Neither let us see this great fire any more, that we die not*, *Deut.* 18. 15. And when the face of *Moses* shone, the People were afraid to come nigh him, *Exod.* 34. 30. for the Law being the Ministration of Death and Condemnation, even the Glory of it struck a terror into their hearts, and left a fear of Death upon their Spirits, and thus received they the spirit of bondage unto fear, *Rom.* 8. 15. whilst we have given to us the spirit of power and love, *2 Tim.* 1. 7. and the Spirit of Adoption whereby we cry *Abba, Father*; And to this difference the Author to the *Hebrews* alludes, Chap. 12. 18.—24.

2. *Moses* with all his glory was only the Minister of the Law, written in Tables of Stone; the *Apostles* of the Gospel, written in the Hearts of *Believers*: He only gave to the *Jews* the killing Letter of the Law,

they with the Gospel gave the quickning the Spirit.

3. The Glory which *Moses* received at the giving of the Law, did more and more diminish, because his Law was to vanish away; but the Glory which they received from Christ did increase from *Glory to Glory*, v. 18. the Doctrine they delivered by it being to remain for ever.

h Ver. 12. Παρρησία.] This word seems to import openness and plainness of Speech. So, *he spake this saying παρρησία openly*, Mark 8. 32. *If thou art the Christ tell us παρρησία plainly*, John 10. 24. *Having spoiled principalities and powers, he triumphed over them ἐκ παρρησία openly*, Coloss. 2. 15. See John 7. 4. 13. & 11. 14. & 16. 25, 29. & 18. 20. And to this sense the opposition in these words, *We use great plainness of speech, and do not put a vail before our face, as Moses did*, seems to lead.

i Ver. 13. Εἰς τὸ τέλος τῆς καταργουμένης, to the end of that which was to be abolished.] i. e. Either to Christ and his Gospel, as the Body vail'd under these Types and Shadows, Col. 2. 16, 17. or they could not look unto that Christ, who is the end of the Law for Justification, Rom. 10. 4. that being only our Schoolmaster to bring us to Christ, Gal. 3. 24, 25. And here is the

Fourth Excellency of the Gospel above the Law, that whereas that was veiled under Types and Shadows, the Gospel was delivered with great perspicuity and plainness of Speech; which is a great confirmation of the perspicuity of the New Testament in all things necessary.

k Ver. 16. Ἡμεῖς δ' ἐν ἑσπερίᾳ πρὸς Κύριον, when it shall turn to the Lord.] The Apostle discoursing, v. 13. of the Sons of Israel, of those to whom belonged the Old Covenant, and to whom the Law of *Moses* was read, v. 14, 15. must be supposed to speak here of the same Persons; and then the Apostle here plainly taketh it for granted, that there will come a time when the Jewish Nation shall turn unto the Lord, or be converted to the Christian Faith, and so looking on Christ as the End of the Law, and being enlightened by his Spirit, shall clearly discern the Spiritual Sense of the Law, and the true meaning of their own Prophecies concerning the Messiah. Nor is it any Objection against this Exposition that the word is ἑσπερία in the singular, for as that answers well to Israel, or the Jewish Nation, so is it a known (i) Rule, that in the Hebrew Tongue a Verb of the singular Number is joynd to a Noun or a Participle plural.

l Ver. 17. Ὁ ὅς Κύριος τὸ πνεῦμα ἔστιν, now the Lord is that Spirit,] The Ethiopian Version

reads not ὁ ὅς, but ὅς Κύριος, where the Lord is, there is the Spirit, which makes the sense of these words clear; but this Reading hath no Authority from any Ancient Copy, or Christian Writer. (k) Origen cites the words according to the common Reading, thrice; nor is it suitable to the Greek, which should have been, according to that Reading, ὅς Κύριος ἐκεῖ τὸ πνεῦμα. I therefore prefer the other Interpretation, which saith, *The Lord is the Spirit*, as he is the Way, the Life, John 14. 6. the Resurrection and the Life, John 11. 15. as being the Author and the Giver of them. He it is who baptizeth with the Spirit and Fire, Matth. 3. 11. who giveth this good Spirit to all Believers, and sends him to them from the Father, John 7. 38, 39. & 15. 26. & 16. 7. He is ὁ Κύριος, the Lord who ministers to his Church all the Gifts and Operations of the Spirit, 1 Cor. 12. 5. Eph. 4. 8. And this Interpretation is favoured by the last words of the Chapter, ἀπὸ Κυρίου πνεύματος, from the Lord of the Spirit, for through the New Testament wherever the Spirit of the Lord is mentioned, τὸ πνεῦμα is put before, but never follows the word Κύριος, as according to the common Interpretation here it doth.

Ver. 18. Here are two farther Excellencies of the Glory of the Gospel above that of the Law, viz.

5. That the Jews only saw the shining of the Face of *Moses* through a vail; but we beheld the Glory of the Gospel of Christ in the Person of Christ our Law-giver with open face.

6. They saw it through a Vail, which hindered the reflexion or shining of it upon them, and so this Glory shone only on the Face of *Moses*, but not at all upon them; whereas the Glory of God, in the Face of *Jesus Christ*, shines as in a Glass, which reflects the Image upon us Christians, so that we all are transformed into the same Image, deriving the glorious Gifts and Graces of the Spirit, with the Gospel, from Christ the Lord, and great Distributer of them, 1 Cor. 12. 5. and so the Glory which the Father gave to him, he hath given us, John 17. 22. It is therefore rather with us, as it was with *Moses* himself, concerning whom God speaketh thus; *To whom will I speak mouth to mouth, even apparently, and not in dark Speeches, and the Similitude ἥ δὲ εἶδον Κυρίου the Glory of the Lord shall he behold*, Num. 12. 8. For as he saw the Glory of God apparently, so we with open face behold the Glory of the Lord; as he by seeing of this Glory was changed into the likeness of it, and his Face shone, or was δεδοξασμένον made glorious, so we beholding the Glory of God

in the Face of Jesus Christ, Chap. 4. 6. are changed into the same Glory. But then, tho' this may in some measure be enlarged to the Church in general, in which these

Gifts were exercised, I think it chiefly, and more eminently refers to the Apostles mentioned v. 12.

CHAPTER IV.

Verse 1. **T**herefore seeing we have this [glorious] Ministry, as we have received mercy [from God in committing it to us, 1 Tim. 11. 12. so] we ^a faint not [under the pressures to which it doth expose us.]

^b 2. But have renounced ^b the hidden things of dishonesty [or shame,] not walking in craftiness [and guile,] nor handling the Word of God deceitfully, [as do your false Apostles and deceitful Workers, 2 Cor. 11. 13.] but by manifestation of the Truth commending our selves to every man's Conscience, [as persons acting] in the sight of God.

^c 3. ^c But if, [notwithstanding this manifestation of the Truth,] our Gospel be hid from any to whom it is preached, [it is hid [only] to them that are lost.

^d 4. In, [or among] whom ^d the God of this World hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the ^e Image of God, should shine into them.

^e 5. [I say the Gospel of Christ;] For we preach not our selves, [as aiming at our own glory, or profit in this work,] but Christ Jesus the Lord, and our selves your servants for Jesus sake.

6. [And this Gospel I stile the Gospel of the Glory of Christ;] For God, who [by saying, Let there be light, and there was light,] commanded the light to shine out of darkness, hath [also] shined in our hearts, to give [us] ^f the light of the knowledge of the glory of God in the face [or person] of Jesus Christ; [or into the hearts of us Apostles, to give us, and enable us to give to others, the light of the knowledge of God through Christ, whose Ambassadors we are. See v. 7.]

7. But we have this [glorious] Treasure in earthen Vessels, [i. e. in Bodies subject to be broken with continual pressures,] that the excellency of the power [which preserves such frail Creatures under them, and enables them to do such great things in them,] may [appear to] be of God, and not of us.

8. [For though] we are troubled, [and grieved,] on every side, yet [are we] not [so] distressed. [as to be brought unto Extremities;] we are perplexed, but not [brought] in [to] despair [of help from God.]

9. [We are] persecuted, [or persued,] but not forsaken, [or cast behind so as to lose the

Crown we run for;] cast down, but not destroyed [or killed by the fall. See these Agonistical Terms explained by Dr. Hammond.]

10. Always bearing about in the Body [a resemblance to] the dying of the Lord Jesus, that ^g the life also of Jesus might be made ^g manifest in our Body.

11. For we who [yet] live, are always delivered up to death for Jesus sake, [dying daily, or standing in jeopardy of it every hour, whilst we are ministring the Gospel to you, 1 Cor. 15. 30, 31.] That the Life also of Jesus might be made manifest in our mortal flesh, [still exposed to death by our Enemies, but still preserved in life by the power of Christ.]

12. So then [the] death [of Christ] worketh, [Gr. is wrought,] in us, [who fill up that which is behind of the Sufferings of Christ in our flesh, 1 Coloss. 1. 24.] but [the] life [of Christ only] ^h in you.

13. [Yet] we having the same Spirit of Faith, [i. e. the same Faith wrought by the Spirit,] according as it is written [in the Psalms, viz.] ⁱ believed and therefore have ⁱ I spoken; we also believe, and therefore [continue still under all these Sufferings, to] speak [and preach the Gospel of Christ.]

14. Knowing that he who ^k raised up the ^k Lord Jesus, shall raise up us also by Jesus, and shall present us with you, [to enjoy his heavenly Kingdom together.]

15. For, [or, and] all [these] things [we preach, and suffer] are for your sakes, that the abundant grace [conferr'd upon you by our Ministry,] might through the thanksgiving of many, redound to the glory of God.

16. For which cause we faint not [under the Tribulations we thus suffer,] but though our outward man perish, yet the ^l inward ^l man is renewed [with vigour and alacrity, in the performance of our duty,] day by day.

17. For [we know that] our light affliction which is but for a moment, worketh for us a far more exceeding and eternal ^m weight of glory.

18. ⁿ [We faint not, I say,] while we ⁿ look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.

Annotations on Chap. IV.

a Verse 1. **M**^{Η' ἐκκαλέν}] Is not to slacken in, or cease from the performance of an Enterprize, Luke 18. 1. Gal. 6. 9. 2 Thess. 3. 13. particularly ^{μὴ ἐκκαλέν} ἐν θλίψεσι, not to faint under Tribulations, Eph. 3. 13. and here v. 16. And this sense is confirmed by the words following from v. 7. to the 16th.

b Ver. 2. ^{τὰ κρυπτὰ τῶν αἰσχύνων}, the hidden things of shame.] The Apostle often speaks of some Deceivers crept into the Church, whose glory was in their shame, Philip. 3. 19. whose Exhortation was attended with Uncleaness, Deceit and Guile, 1 Thess. 2. 3. and here, who did the hidden things of shame. Now these, say all the Greek Scholiasts, were the false Apostles, ^{τῇ τῶ νόμῳ ἐκμιξία τὸ θεῖον κήρυγμα διαφθείραντες}, who corrupted the Gospel, by mixing it with the Law, as is apparent from the Apostle's words; for speaking of these false Apostles, and deceitful Workers, Chap. 11. 13. he saith v. 20. Are they Hebrews? So am I; Are they Israelites? So am I; Are they the Seed of Abraham? So am I. And that the Jewish Doctors were prone to Fornication, Uncleaness and Adultery, we learn from the Apostle's question, Thou that sayest a man should not commit Adultery, dost thou commit Adultery? Rom. 2. 22. and from the Testimony of their Josephus concerning their Zealots, who professed great Sanctity, but were indeed guilty (a) of Theft, Treachery, Adultery, the hidden things of Sin. From the Exhortation of St. Paul to them to look diligently, lest there be among them any Fornicator, or Profane Person, Heb. 12. 16. And again, Let Marriage be honourable among all, and the Bed undefiled; for Whoremongers and Adulterers God will judge, Heb. 13. 4. See the Note there. But this is still more evident from these Epistles to the Corinthians, among whom these Deceivers had taught that Fornication was a thing lawful, 1 Cor. 6. 12. and so had taught them to corrupt the Temple of God, 1 Cor. 3. 16, 17. whence he says to them, Let no man deceive you, v. 18. and demonstrates to them by many Arguments, that Fornication was a Sin inconsistent with the Profession of Christianity, 1 Cor. 6. 13. = 20. that it excluded Persons from the Kingdom of God, v. 9, 10. and should exclude them from the Society of Christians, Chap. 5. 11. Upon all which ac-

counts he saith, Neither let us commit Fornication as some of the Jews did, 1 Cor. 10. 8. And in his second Epistle, and twelfth Chapter, he expresses his Fears, lest when he came among them, he should find many, who through the Seduction of those Men, had sinned, and had not repented of the Uncleaness, Fornication, and Lasciviousness, which they had committed. That these Men might be followers of Cerinthus, or of the Ebionites; See Note on Chap. 11. 22. But these things do more plainly agree to the Sect of Nicholas, one of the seven Deacons resident at Jerusalem, Acts 6. 5. they being, saith St. Peter, Men walking after the flesh, in the lusts of the flesh, 2. Pet. 2. 10. and alluring others through the lusts of the flesh, v. 18. and saith St. Jude, Men walking after their own lusts; and foaming out their own shame, v. 13. That these Men were at Pergamus, teaching men to commit Fornication, we learn from Rev. 2. 14. 15. that they were also at Ephesus, and so near to Corinth, from Rev. 2. 6. and so might probably be the Persons noted by St. Paul, saying, Eph. 5. 11, 12. It is a shame to speak of τὰ κρυπτὰ γινώσκοντες αὐτῶν, the things done by them in secret, and that they were at Corinth; See Note on 1 Cor. 6. 13, 14, 15.

Ver. 3. ^{Εἰ ὁ λόγος κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν}, if our Gospel be hid.] Hence we learn that the Apostles delivered the Gospel, in all things necessary to be believed, or done, with sufficient plainness and perspicuity, for otherwise they could not truly be said to have manifested the truth to every man's Conscience. The Apostle also, by declaring that if this Gospel was hid from any to whom it was preached, it was only hid to them whose minds the God of this World had blinded, lest the light of the glorious Gospel should shine in upon them, doth plainly teach that the Gospel was not hid from them for want of clearness on the part of them who preached it, but only by reason of that blindness which Satan had wrought in them that heard it: So that if it were not manifest to all, (b) the fault is not in us, or in the obscurity of the Gospel, but in their own blindness, for we hide nothing from them: So the Fathers.

But here, saith Esthins, the Apostle speaks not of the Scriptures to be read, or understood by us, but of the Gospel preached by him.

(a) τὰ κρυπτὰ μὲν τῶν ἀμαρτημάτων ἡδοξήκασι, κλοπὰς λέγω, καὶ ἐνέδρας καὶ μοιχεύας. De Bell. Jud. l. 6. c. 26. p. 930. C.

(b) Οὐδὲν κρυπτόν παρ' ἡμῶν. Occum. Οὐκ ἡμῶν τὸ ἔκρημα, ἢ τὸ ἀσφαές τὸ εὐαγγέλιον, ἀλλὰ τὸ ἐκείνων τυφλότης. Theoph. in locum.

Answ. To this I answer, that the *Scriptures* writ and read to them, contain the same Gospel of Christ which they preached; and as the reading of the Law of *Moses*, is stiled the *Preaching Moses every Sabbath-day*, Acts 15. 21. so is the publick Reading the *Scriptures* of the *New Testament*, the preaching Christ, and his Gospel; what reason then can be assigned why they, who confessedly preached the Gospel plainly, should write the same things to the same Persons obscurely; especially if we consider that they did τα αὐτὰ γράφειν write the same things to them for their safety, Philip. 3. 1. to put them in remembrance of those things which they knew, and in which they were established, by their preaching, 2 Pet. 1. 13, 14. and to stir up their pure minds by way of remembrance, that they might be mindful of the *Commandments* of the *Apostles* of our Lord, Chap. 3. 1, 2. that by reading them they might understand their knowledge in the *Mystery* of Christ, Eph. 3. 4. And were these ends best prosecuted, or to be obtained by writing that obscurely which they had plainly preached to them? Moreover whatsoever things were written aforetime, saith the *Apostle*, were written for our learning, Rom. 15. 4. And surely they who writ after by the same Spirit, writ to the same end, that they to whom they wrote might be wise to that which is good, Rom. 16. 19. that they might understand what the will of the Lord is, Eph. 5. 17. or might prove what is the good and acceptable, and perfect will of God, Rom. 12. 2. And if they writ for our Learning and Instruction in these things, to be sure they writ plainly and clearly as to them, since otherwise they writ not so as to instruct and teach, but to confound the Reader. Seeing therefore the great end of writing the *Scripture* was to instruct the World in the Will and Mind of God, and the great things of *Christian Faith*, either we must say that both the *Writers* of the *Scripture*, and the *Holy Ghost* that inspired them, were defective in Skill, or in Care, so to write as to obtain this End, or that their Writings are an effectual Means to obtain it, which yet they cannot be unless they are plain and clear, as to the great things of Religion.

In short, every wise Agent pursues his End by the most proper and effectual Means: Now surely to write plainly and not obscurely, is the most proper means to instruct Men by Writing, and so the *Apostles* must have used this Means of Instructing in their

Writings, or else they cannot be esteemed wise Agents.

Ver. 4. Ὁ Θεὸς τοῦ αἰῶνος τούτου, the God of this World, &c.] Here observè, (1.) an *Hyperbaton*, the true sense, and position of the words being thus, *Among whom are the Unbelievers, whose Eyes the God of this World hath blinded, &c.* Note (2.) that *Satan* here is called by St. Paul the God of this World, and Ephes. 6. 12. *The Ruler of the Darkness of this World*, agreeably both to the *Jewish* and *Christian* Notion; the first ascribing to him the Dominion over all that were not of the Religion of the *Jews*, and introducing God speaking to the Angel of Death or *Satan*, thus, (c) *Though I have made thee κοσμοκράτορα a Ruler among the Creatures of the Nations, thou shalt have nothing to do with this People, because they are my Sons*; where also it presently follows, *This is the Angel of Death, which is called Darkness.* And the *Christians* allowing him to be Ruler over all that were not converted to *Christianity*, and speaking of that, as of the Dispensation which delivered them from the Power of *Darkness* into the Kingdom of Christ, Col. 1. 13. 1 Pet. 2. 9. and turned them from *Satan* unto God, Acts 26. 18. And of the *Gentile World*, as walking before according to the Prince of the Power of the Air, the Spirit that worketh in the Children of *Disobedience*, Eph. 2. 2. which had the *Fathers* considered, they would not have contended so stiffly against the *Marcionites* and *Manichees*, that the God of the World here mentioned was the true God, as both (d) *Irenæus*, and (e) *Tertullian*, and as (f) St. *Austin* testifies, almost all the *Ancients* did; whereas indeed the true God is never represented in *Scripture* as the God of this World, but as the God of them who are called out of the World; nor is it the design of God, but of the Devil, to hide the glorious Light of the Gospel from the World.

Ibid. Ὁς ἐστὶν εἰκὼν τοῦ Θεοῦ, who is the Image of God.] Christ seems here to be stiled the Image of God, not in the sense of *Theodoret*, as being God of God, but rather, as the Text insinuates, with relation to the Gospel, and his Mediatory Office, in which he hath given us many glorious Demonstrations of the Power, Wisdom, the Holiness, Purity and Justice, the Mercy, Goodness and Philanthropy of God, Tit. 3. 4.

Ver. 6. Περὶ φωτισμὸν καὶ γνώσεως τῆς δόξης τοῦ Θεοῦ, the light of the knowledge of the glory of God.] Here seems to be an Allusion to the

(c) Buxtorf's Lexicon, p. 2067.

(d) Dem excacavit mentes infidelium hujus seculi, Iren. l. 3. c. 7.

(e) Tertull. contr. Marcion. l. 5. c. 11.

(f) Quam quidem sententiam plerique nostrum ita distinguunt, ut Deum verum dicant excacasse infidelium mentes. Contra Faust. Manich. l. 21. c. 2.

shining of the Face of *Moses* after he had obtained his desire of seeing the Glory of God, *Exod. 33. 16, 19.* upon which *δεδοξασαι* ἡ ὤψις, his face was made glorious, *Exod. 34. 29, 30.* by reason of the Glory of God that he had seen. This now, saith *St. Paul*, belongs to us *Apostles*, the Glory of God shining more gloriously in the Face or Person of *Jesus Christ*, than ever it did in *Moses*, and we beholding with open face the glory of the Lord, *Chap. 3. 10.* whereas the Children of *Israel* could not stedfastly behold the glory of the face of *Moses*. Note also, that *ὁ πρῶτος* is the constant reading of the Greek Scholiasts.

g Ver. 10. *ἵνα ὃ ἢ ζωὴ τοῦ Ἰησοῦ, that the life of Jesus might be made manifest.*] It being a certain Demonstration that *Christ* is risen and still lives, that we, who perswade others to believe this, are enabled to do such mighty Wonders in his Name, and patiently and constantly to suffer such fiery Trials by his Grace.

h Ver. 12. *Ἐν ὑμῖν, in you.*] As being made partakers of the vital Efficacy of *Christ* in his Spiritual Gifts, and of an Assimilation to his Resurrection by a Life of Holiness, but not of the like Sufferings with us, *1 Cor. 4. 8, 10.*

i Ver. 13. *Ἐπίστωσα, διὸ ἐλάλησα, I believed, therefore have I spoken.*] These words of *David* were spoken when the sorrows of death compassed him round about, and the pangs of *Sheol* caught hold upon him, and yet he believed he should walk before God in the land of the Living, *Psal. 116. 3, 9, 10.* and therefore are applied by the *Apostle* in the Spiritual sense of them to the Resurrection, thus, That as *David*, notwithstanding all the Persecutions which he suffered from the Hands of *Saul*, firmly believed he should be preserved, and raised to a Temporal Kingdom, so we *Apostles* believe that, after all our Sufferings for the Gospel, we shall be raised and advanced to an Heavenly Kingdom.

k Ver. 14. *Ὁ ἐγείρας τὸ Κύριον Ἰησοῦν, he that raised up the Lord Jesus.*] Here *Schlichtingius* observes two things, (1.) That our Lord *Jesus* did not raise up himself, but was raised from the Dead by the Father. (2.) That though *Christ Jesus* shall raise us up, yet shall he do this not by his own Power, but by the Power received from the Father. Now here

1st, I acknowledge that the Resurrection of our Lord is frequently ascribed in Scripture to God the Father, *Acts 3. 26. & 13. 32. & 17. 31. Rom. 4. 24. & 10. 9. 1 Cor. 6. 14. & 15. 15. Gal. 1. 1. Eph. 1. 20. Col. 2. 12. 1 Thess. 1. 9, 10. Heb. 13. 20. 1 Pet. 1. 3, 21.* And the reason of the *Christian* Dispensation requires it should be so, this being a Demonstration that God the Father was satisfied with his Performances and Sufferings for us, and that

he owned him as a true *Prophet*, and his beloved Son, in that he raised him from the Dead; but then this is not so to be understood, as to exclude *Christ* wholly from the same Action, for he himself promised to do this, when he said of the Temple of his Body, *Destroy this Temple, and in three days I will raise it up, John 2. 19, 22.* And that he did so, we learn from this, that after his Resurrection the Disciples believed the word which *Jesus* spake, whereas, had he not raised up himself, they could not have believed his word.

Let it then be noted, That our Lord was quickned by the Spirit, *1 Pet. 3. 18.* even by the Spirit by which he offered up himself, *Heb. 9. 15.* Since then this Spirit of God dwelt in *Christ*, and is by him communicated to all Believers, it is easie to be understood how *Christ* raised up himself, and yet was raised up by the power of God, as the Holy Ghost is stiled; *Luke 1. 35.* Thus also the Resurrection of the Just is ascribed to God the Father, *Acts 26. 8. 1 Cor. 6. 14. Heb. 11. 19. 2 Pet. 1. 3.* and yet the same Resurrection is frequently ascribed to *Christ*, *John 5. 28. & 6. 39, 40. & 11. 27. 1 Cor. 15. 21, 22, 25, 26. Rom. 14. 19. Rev. 3. 18.* and this he will effect by the power he hath in himself, *John 5. 26. by himself, John 6. 47, 54. I will raise him up at the last day;* by his word, *The dead shall hear the voice of the Son of God and live, John 5. 28.* by the power by which he is able to subdue all things to himself, *Phil. 3. 21.* Now to raise the Dead being a thing proper to God himself, *Rom. 4. 7. Acts 26. 8.* an instance of the Power of God, *Matt. 22. 29.* and the belief of it being faith in God, *Heb. 11. 19. 1 Pet. 1. 3.* who-soever hath the Power of raising all Men from the Dead, must have the Power of God; The Godhead, the energy of the power of the might of God, *Eph. 1. 19.* and the whole fulness of the Godhead dwelling in him; and if *Christ* did receive this Power from the Father, he must receive it from him by the Communication of the Godhead to him.

Ver. 16. *Ὁ ἑσωθεν ἀνδρῶν, the inward man.*] Hence we learn, That the distinction betwixt the outward and inward Man, is not of the same import with that of the Old and the New Man, *Rom. 6. 6.* which is renewed after the Image of God in Righteousness and Holiness, *Eph. 4. 22. Col. 3. 9, 10.* but the outward Man that perisheth signifies only the Body, the inward is only the Mind or Spirit which is in Man; so that when the *Apostle* saith in the Person of a Man under the Law, *I delight in the Law of God after the inward Man, Rom. 7. 22.* he saith nothing which intimates that the Person speaking was renewed in the Spirit of his Mind, but only that his Mind was inclined to obey the Law

Law of God, though through the Law in his Members warring against it; he was led captive to the Law of Sin.

m Ver. 27. *Βάρος δόξης, weight of glory.* The Hebrew word כָּבֵד which answers to *βάρος, weight*, signifies not only Multitude, but Greatness, and in the Rabbins, as well as Scripture, *honourable*. So Gen. 18. 20. *Their Sin was כְּבֵדָה מְאֹד very great*. See Gen. 50. 11. Exod. 9. 3. *Honourable*, so Exod. 20. 12. כָּבֵד Honour thy Father and thy Mother. See Deut. 28. 58. So that this

word may signify the Magnificence, the Abundance, and the Honour of the future Glory which is prepared for the Christian Sufferer.

Ver. 18. Note hence, That it is not only ⁿ lawful, but even laudable, after the Example of the Apostles, in our Actions and Sufferings, to have respect to the Recompence of Reward, that being by the Wisdom of the Holy Ghost propounded as our Encouragement to do and suffer these things.

CHAP. V.

Verse 1. **F**OR we know, that if our earthly house of this Tabernacle were dissolved, we have *[provided for us, at the restoring of it,]* a building of God, an House not made with hands, eternal in the Heavens.

2. For in this *[Tabernacle]* we groan earnestly, desiring ^b to be clothed upon with our house, which is from Heaven.

3. *[We are, I say, desirous of this,]* ^c if so be that, *[or seeing that, at the Resurrection]* ^d being clothed, we should not be found naked, *[or with a Body unclothed, as we have here.]*

4. For we that are in this Tabernacle do groan, being burthened, not for that *[thro' impatience under our Sufferings,]* we would be unclothed, *[by putting off the Body,]* but *[as desiring, v. 2. to be]* clothed upon *[with our Celestial Body,]* that mortality might be swallowed up of life.

5. ^e Now he that hath wrought us for the self same thing, *[i. e. hath wrought in us this earnest desire,]* is God, who hath also given to us the earnest of the Spirit, *[whereby we are sealed up to the day of Redemption, Eph. 4. 30. and wait for the Redemption of the Body, Rom. 8. 23.]*

6. Therefore *[having this earnest of the Spirit,]* we are always confident, knowing, *[Gr. being therefore always confident and knowing]* that whilst we are at home in the body, we are absent from the Lord.

7. *[For whilst it is thus with us]* we walk by Faith *[only,]* not by sight.

f 8. ^f We are confident, I say, and willing, *[we in this confidence are willing,]* rather to be absent from, *[or travel out of,]* the Body, and to be present with the Lord, *[or at home with him.]*

9. Wherefore we labour that whether *[we be]* present *[in,]* or absent *[from the body,]* we may be accepted of him *[at his Appearance.]*

10. For we must all appear before the Judgment Seat of Christ, that every one ^g may *[then]* receive the things done ^g in his

body, *[or by the body,]* according to what he hath done, whether it be good, or bad.

11. Knowing therefore the terror of the Lord, we persuade men *[to believe we act in all sincerity and truth, when we propound these things to them,]* but *[in this]* we are made manifest to God, and I trust also *[we]* are made manifest in your Consciences, *[and have given you good assurance that we act sincerely.]*

12. For we commend not our selves again unto you, *[as if we doubted of your good opinion of us,]* but *[we say these things to]* give you occasion to glory on our behalf, that you may have somewhat to answer them which glory in appearance, and not in heart, *[or truth and sincerity, but either of other men's labours, 2 Cor. 10. 15. or of things not really done by them, 2 Cor. 11. 12—21.]*

13. For whether we be besides our selves, *[transported in speaking of our Raptures, Ecstasies, and Visions,]* it is to *[do service to]* God; or whether we be sober *[in our Discourses, not desiring that others should think of us above what they see in us, 2 Cor. 12. 6.]* it is for your sakes.

14. For the love of Christ constraineth us, *[thus to promote his glory, and to seek your good,]* because we thus judge, that if one died for all, then were all dead; *[i. e. obnoxious to death, and condemned to it for sin.]*

15. And that ^h he died for all, that they ^h who live *[by his death]* should not henceforth live unto themselves, but unto him that died for them, *[i. e. for their sins,]* and rose again *[for their justification, Rom. 4. 24, 25.]*

16. Wherefore henceforth know we no man after the flesh, *[i. e. according to carnal interests, the Riches, Honours, Pleasures, and Advantages of this World, 2 Cor. 1. 17. & 10. 2.]* yea, though we have known Christ after the flesh, *[expecting him as a Temporal King, and hoping for great Advancements in his Kingdom, as being his Disciples,]* yet now henceforth ⁱ know we him *[so]* no more. ⁱ

diately.] *a building of God*, i. e. an heavenly Body to put on. God could not *work them up* to this desire, that they might not be unclothed, i. e. not die, but live to the Resurrection to be then clothed upon; nor could the *Apostle*, consistently with his Persuasion, introduce the same Christians willing to be *absent from the Body*, that they might be *present with the Lord*. Moreover, in the preceding Chapter, v. 14. he plainly says that they expected to be raised up by Jesus from the dead, and therefore must expect to die. See the Note on 1 Thess.

4. 15. f Ver. 8. *Θαρίπτες εἰ, we are confident.*] i. e. We have not only confidence at his appearance, John 2. 28. but always even in death itself, that though it renders us absent from the Body, it will bring us home to Christ, and to a nearer fruition of him. Only here note, That according to the Doctrine of all the *Ancients*, the Souls of pious Men are not assumed into the highest Heavens, or the immediate Presence of God and Christ instantly upon their departure hence, for thus only we shall be *ever present with the Lord*, 1 Thess. 4. 16, 17. when by the power of God, at the last Trump, we shall be raised up to meet him in the Air; this Promise being made at his second Coming to receive his Disciples to himself, that *where he is, they may be also*, John 14. 3. But yet, according to all Antiquity, the Souls of pious Men, in the mean time, are in the place appointed for them *ἐν τῷ Κυρίῳ with the Lord*, that is, with him in Paradise, where they enjoy the sight and conversation of their Saviour by way of Vision: For Paul; and the rest of the *Apostles*, saith (c) Polycarp, are in the place appointed for them with the Lord. Not only in Heaven, saith (d) Irenæus, but in Paradise also our Saviour shall be seen, as Men are worthy to behold him: And this doth (e) Pseudo-Justin gather from this very place, That the Souls of the Just go to Paradise, and converse there with Christ by vision.

g Ver. 10. *Τὰ διὰ τὸ σῶμαί, the things done by the Body.*] Some Manuscripts read *τὰ ἰδια τῷ σῶμαί*, *propria corporis*, the things proper to the Body; so the Vulgar Latin: both readings do sufficiently confute the Doctrine of the Roman Purgatory, and their Prayers for the Dead, as teaching Men shall receive

hereafter, not according to the Prayers of others for them, when they are out of the Body, but according to what they themselves have done in the Body. Now it is sure, that what the Living do of this kind for them after death, they themselves do not in the Body, and so no account will be had of it in the great Day. And why should they suffer before such dreadful Pains in Purgatory, who afterwards must receive Rewards or Punishments, according, not to what they have suffered there, but according to what they had done in the Flesh? The *Fathers* here do farther note,

1st, That the same Body which was dissolved, shall be raised again, and not another; it being absurd to think that one Body should sin, and yet another should be punished for it; one Body suffer, another should be crowned for it: So *Methodius*, *Chrysostom*, and *Theophylact*.

2ly, That the Soul is to receive its Retributions with the Body, and not without it, according to (f) *Methodius*, (g) *Theodoret*, and (h) *Hilary the Deacon*, who passeth under the Name of St. *Ambrose*.

Ver. 15. *Καὶ ὑπὲρ πάντων ἀπέθανεν, and he died for all.*] Here observe,

1st, That Christ died for all, all that were dead, all who are by his Death engaged to live to him; as all to whom the knowledge of the Gospel is vouchsafed, are.

2ly, That they do certainly mistake the meaning of these words, *then were all dead*, who thus interpret them, (i) *then were all obliged to be dead to sin*: For (1.) in these two Verses, the word *ἀπέθανον*, *dead*, is four times used, once before, and twice after these words, *then were all dead*, and both before, and after, it undeniably signifies Death in the proper acceptation of the word: who then can think that the second time in the same Sentence, it should import only an obligation to die to sin, or to our selves? Whensoever in the Scripture it bears a Metaphorical sense, some other word is joyned to it, which doth enforce that sense; as when we are said to *die to sin*, Rom. 6. 2. *to die with Christ*, Rom. 6. 8. Col. 2. 20. *to die to the Law*, Gal. 2. 19. *to die to the World*, Gal. 6. 14. Col. 3. 3. Here therefore nothing being added to it to enforce

(c) Εἰς τὸ ἀνεκλόητον αὐτοῖς τόπον ἐστὶ ἐν τῷ Κυρίῳ. Ep. § 9.

(d) Πανταχῶς καὶ ὁ Σωτὴρ ἀθανάτος καὶ ἀείσις ἐστὶν: οἱ ὁρῶντες. Iren. l. 5. c. 36.

(e) Ἐνθά σωματικὰ τε καὶ θεα ἀγγέλων τε Ἀρχαγγέλων καὶ ἁγίων ὧν καὶ τῷ Σωτῆρι καὶ τοῖς ἀγγέλοις ἐκδημαίνονται ἐν τῷ σώματι, καὶ ἐνδημῶντες πρὸς τὸν Θεόν. Pseud. Justin: Qu. & Resp. 75.

(f) Οὐδὲ γὰρ γυμνὴ ἡ ψυχὴ, ἀλλὰ διὰ τὸ σῶμα καὶ κατὰ τὰ σώματα. Method. apud Oecumen. in loc.

(g) Ἐφ' ἧς καὶ τὰς τιμωρίας, καὶ κατὰ καλοσύνας φυχῶν καὶ τῶν σωμάτων διαχωρῶντας τὰς ἀντιθέσεις. Theodoret.

(h) Si judicante Christo unusquisque nostrum facta corporis fecipiet, non utique sine corpore adjuvabitur homo dum vivit. Hilary.

(i) Esthius, Schlickting.

that sense, it must be deemed alien from the Text.

i Ver. 16. Οὐκ ἐτι γινώσκοντες, *we know him no more.*] It is manifest that the Disciples, whilst Christ was with them, were much addicted to those Temporal Interests, still striving, and contending who among them should be the greatest in Christ's Kingdom, Luke 9. 46. & 22. 24. asking to sit one at his right hand, the other on his left hand in his Kingdom, Mark 10. 37. and saying, *We have left all, and followed thee, what shall we have therefore?* Matth. 19. 27. and presently after his Resurrection enquiring, *Wilt thou now Lord restore the Kingdom to Israel,* Acts 1. 6. These Expectations, saith the Apostle, we have now laid aside, and serve Christ only for Spiritual and Eternal Advantages. Or we may interpret these words thus: We know, (i. e. respect) no Man according to the Flesh, (i. e. according to his Circumcision, or his Nation,) as being an Israelite, or of the stock of Abraham, as knowing that in Christ Jesus neither Circumcision availeth any thing—but a new Creature, Gal. 6. 15. and though we Jews at first knew Christ according to the Flesh, adhering to Circumcision and the Law, even after Faith in Christ, yet now we do not so; but all these old things are now passed away, we being dead to the Law, that we might live to God, Gal. 2. 20. and serving him now in newness of Spirit, not in the oldness of the Letter, Rom. 7. 5.

k Ver. 20. Δεόμεθα ὡς Χριστῷ, καὶ ἀλλὰ γνήσι πρὸς Θεῷ, *be ye reconciled to God.*] Here is observable against the Socinians, a double Reconciliation; 1st, a Reconciliation of God to us; for God was in Christ reconciling the World to himself through him; and that not by renewing our Natures, but by not imputing our Trespases to us. This Reconciliation was effected, saith the next Verse, by making Christ a Sin-offering for us, that we might be made the Righteousness of God in him, and this Reconciliation is followed with an Exhortation on our parts to be reconciled to God.

Object. But Crellius objects, That the Reconciliation here mentioned is ascribed to God, and so it cannot be the appeasing of his Anger by making any Satisfaction to him; for can it be supposed, saith he, that God, being angry, should appease himself, and that by making Satisfaction by another to himself?

—*Ans.* I answer, That the Text doth not barely say, *God reconciled us to himself*, but that he was reconciling the World to himself in Christ, that is by Christ, as the means of our Reconciliation, or as the Sin-offering by which this Reconciliation was procured. It therefore is not necessary that these words should import, that God being angry, should appease himself, but only that he should declare himself so far appeased by Christ's

Sufferings for us, and so well satisfied with his Blood shed for the Remission of our Sins, that he would not impute those Sins to any that believed in him. The Blood of Christ made a Sin-offering, making Atonement for us, as the Blood of the Sin-offering under the Law made Atonement for the Sinner, and procured the forgiveness of his Sins; and if under the Law Satisfaction was made by the Sinner to God, by a Beast of his own appointing, why may it not be made under the Gospel by a Saviour of his own sending?

Ver. 21. ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, *he made him sin for us.*] The words here being sacrificial, must be explained by their use in the old Law, when applied to Legal Sacrifices. Now the word ἁμαρτία, which we render *sin*, is used there customarily for a Sin-offering, and is well expounded by Occum. πρὸς περὶ ἁμαρτιῶν θύμα. So ἀργεῖς, κείρος, μόσχ' ὑπὲρ ἁμαρτίας. Ezek. 43. 22, 25. 44. 29, 45. 22, 23, 25. So the Law of the Sin-offering is ὁ νόμος τῆς ἁμαρτίας, Lev. 6. 25. the Bullock appointed for a Sin-offering is, τὸ μοχλεύον τὸ τῆς ἁμαρτίας, ὁ μόχλ' ὁ τῆς ἁμαρτίας, the Bullock of Sin, Exod. 29. 36. Lev. 4. 8, 20. The Goat to be sacrificed for Sin is, ἡ χίμαρος ἡ τῆς ἁμαρτίας, the Goat of Sin, Lev. 4. 29. To make such a Beast a Sin-offering for the People, is in the Sacrificial Phrase ποιεῖν ἁμαρτίαν, ποιεῖν τὸ περὶ ἁμαρτίας, to make it sin, Lev. 4. 20. & 9. 7. & 14. 18. & 15. 19. Numb. 6. 11, 16. & 8. 12. It cannot therefore be doubted, but that ποιεῖν ὡς ἡμῶν ἁμαρτίαν τὸ Χριστῷ, doth signify here to make Christ a Sin-offering, or Sacrifice for sin for us. The end for which he was thus made a Sacrifice is this, that we might be made the Righteousness of God in him; i. e. that we might be justified by God, or might obtain forgiveness of sins, through Faith in the Blood of this Sin-offering. For δικαιοσύνη Θεῷ, the Righteousness, or the Justification of God, in St. Paul's stile, still signifies the Righteousness of Faith, in Christ dying, or shedding his Blood for us; as in these words, δικαιοσύνη τῷ Θεῷ, for the Righteousness of God, in him is revealed from faith to faith, as it is written, the just shall live by his faith, Rom. 1. 17. Again, δικαιοσύνη Θεῷ, the Righteousness of God without the Law is manifest—to wit, the Righteousness of God through faith of Jesus Christ, Rom. 3. 20, 21. And Chap. 10. 3, 4. For they not knowing τὴν δικαιοσύνην τοῦ Θεοῦ, the Righteousness of God, and going about to establish their own Righteousness, have not submitted τῇ δικαιοσύνῃ τοῦ Θεοῦ, to the Righteousness of God. For Christ is the end of the Law for Righteousness, that is, Justification, to every one that believeth, Philip. 3. 9. That I may be found in him, not having my own Righteousness, which is of the Law, but that which is by the Faith of Christ, τὴν ἐν Θεῷ δικαιοσύνην τὴν τῇ πίστει, the Righteousness

ness of God by faith. The Interpretation therefore given in the Paraphrase is very agreeable to Scripture, whereas the Gloss of the Socinians puts a continual force upon the words: for where in Scripture doth *ποιεῖν ἀμαρτίαν* signifie to treat an innocent person as a sinner? where is it that to be made the Righteousness of God in Christ, doth signifie our being made new Creatures, or our being sanctified? where doth God's reconciling us to Jesus Christ, import his converting the World to himself by Christ as his Ambassador? why is God said not to impute to

Men their Trespasses by the preaching of Christ, who preached only to the lost Sheep of the House of Israel, rather than by the preaching of the Apostles to the whole Gentile World? How was he made sin more than they, if he were only treated as a Sinner on the account of the same Doctrine, which they equally preached, and suffered for? And why may not Men be said to be made the Righteousness of God in the Apostles, as well as in Christ, if this only imports our being converted, and so made righteous by the Doctrine they, as well as he, deliver'd?

CHAP. VI.

Verse 2. **W**E then, as workers together with him, [1 Cor. 3. 9. and his Ambassadors, 2 Cor. 5. 20.] beseech a you also that ye receive not the a grace of b God in vain.

c 2. For he saith, [Isa. 49. 8.] c I have heard thee in a time accepted, [i. e. of favour and acceptance,] and in the day of Salvation have I succoured thee: behold, now is the [well] accepted time, now is the day of salvation, [when God sends his Ministers to preach, and offer it to you, 2 Cor. 5. 20.]

3. [Which we are careful so to preach as becomes workers with God, v. 1.] giving no [just] offence in any thing, that the Ministry be not blamed.

d 4. But in all things approving our selves as the Ministers of God, in much patience, d in afflictions, in necessities, in distresses.

5. In stripes, in imprisonments, in tumults [raised against us for preaching the Gospel,] in labours, in watchings, in fastings, [i. e. in constant enduring all sorts of Sufferings, and exercising all kinds of Self-denial, for the Gospel's sake.]

6. By pureness [of conversation,] by knowledge [of the Divine Mysteries,] by long suffering [under all Provocations,] by kindness [towards all men], by the [various gifts of the] Holy Ghost, by love unfeigned.

7. By the Word of Truth [preached,] by the power of God [confirming it, Rom. 15. 19.] by the Armour of Righteousness [which covers and protects us, when assaulted,] on the right hand [by prosperous,] and on the left [by adverse events.]

8. By [going through the various Conditions of] honour and dishonour, by [going through] evil report, and good report, [being looked upon by the wise men of the world] as deceivers, and yet [being] true [dispensers of the word of life to them.]

9. As unknown [and obscure Persons,] and yet well known [by the powerful works we

perform,] as dying daily [by our continual Persecutions,] and [yet] behold we live, as chastened, and [yet] not killed.

10. As sorrowful [in outward appearance,] yet always [inwardly] rejoicing; as poor [in the concerns of the world,] yet making many [truly, and spiritually] rich; as having nothing, and yet possessing all things [in contentedness of mind, Philip. 4. 18. in the favour of that God who giveth all things richly to enjoy, 1 Tim. 6. 17. in Christ Jesus who is all in all, Col. 3. 11. and in whom we are blessed with all spiritual blessings, Eph. 1. 3. and in the promise to inherit all things, Rev. 21. 7.]

11. O ye Corinthians, our mouth is [freely] open to you [in speaking well of you, Chap. 7. 4.] our heart [and our affection] is enlarged [to you.]

12. Ye are not straitned in us, [you have a large room in our hearts,] but you are straitned [rather] in your own bowels [of affection to us.]

13. Now for a recompence in the same [kind,] I speak as to my Children, be ye also enlarged [in your affections to me your spiritual Father.]

14. e Be ye not unequally yoked together with unbelievers, [do not joyn with them in their Idol Feasts, and Heathenish Rites, or in the Matrimonial yoke:] for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? e

15. And what concord hath Christ with Belial? or what part hath he that believeth with an Infidel?

16. And what Agreement hath the Temple of God with Idols? [you therefore must have none with them,] for ye are the Temple of the living God, as God hath said, I will dwell in them, and walk in [i. e. among] them, and I will be their God, and they shall be my People.

17. Where-

17. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive [and accept] you.

18. And I will be a Father unto you, and ye shall be my Sons and Daughters, saith the Lord Almighty.

Annotations on Chap. VI.

2 Verse 1. **X** *ἡ χάρις τοῦ Θεοῦ, the Grace of God.]* The Grace of God in the O. Testament imports his Favour and kind Affection to us; and in this sense it is said in general, a good man obtaineth, *Ratzon, χάρις* *ἔσται* Kuelo, favour of the Lord, Prov. 3. 34. & 12. 2. or in particular, that such a pious man found in *χάρις* grace in the sight of God, 2 Sam. 15. 25. Gen. 25. Exod. 3. 6. 8. for as when it is said, that 21. & 11. 3. Joseph found grace in his Master's sight, the meaning is, his Master shew'd favour to him; and when 'tis added, that the Egyptians found grace in the sight of Joseph, the meaning is he was inclined to shew favour to them, and grant them Corn for their subsistence; so when the Scripture saith, that pious Persons found grace in the sight of God, the Phrase must signify God's inclination to shew Mercy, and bear a kind Affection to them. The Grace of God in the New Testament, when it is not used to signify the miraculous Gifts of the Holy Ghost, bears generally the same sense; as when the Angel saith to Mary, Thou hast found grace with God, Luke 1. 30. St. Stephen of King David, that he found grace with God, Acts 7. 46. St. Luke, that Jesus increased *χάρις* in grace with God and Man, Luke 2. 52. when Paul and Silas are said to be commended to the grace of God for the work of the Ministry, Acts 13. 3. & 14. 26. & 15. 40. this being done by their Prayers to God for his favour and assistance in that work. When Men are said to be justified by the grace of God, Acts 15. 11. Rom. 3. 24. Eph. 1. 7. and so have forgiveness of their sins, according to the riches of his grace, it must import the same; for Justification and Forgiveness of Sin are Acts of God's free Grace and Favour to the Sinner. When it is said that we are saved by the grace of our Lord Jesus, Acts 15. 11. by grace ye are saved, not of works, by grace we are saved through faith, Eph. 2. 8, 9. Seeing this is spoken to Men yet alive, and so obliged to work out their salvation with fear and trembling, it cannot mean they were actually saved, but only that they were called to a state of Salvation, enjoy'd the means, and were put in the way of Salvation by Grace, according to those words of the same Apostle, He hath saved us, and called us with an holy Calling, not according to our works, but the grace given us in Christ

Jesus, 2 Tim. 1. 9. and to be thus sav'd by grace, is to be saved by the mercy and favour of God to us, according to those words of the Apostle, when the kindness and love of God our Saviour to man appeared, not by works of righteousness which we have done, but by his mercy he saved us, Tit. 3. 4, 5. it being purely of the mercy, and the grace of God that any Nation is called to the Knowledge of Salvation by Christ. When the Grace of God is said to have abounded towards us, Rom. 5. 15, 20. & 15. 16. that Grace is stiled the free Gift of God. When St. Paul saith, by the grace of God I am what I am, 1 Cor. 15. 10. that he was called by his grace, Gal. 1. 15. and that the grace of God was abundant to him, 1 Tim. 1. 13, 14. he himself interprets this of God's great Mercy to so great a Sinner. When he saith, I do not frustrate the grace of God, Gal. 2. 21. this he interprets to be God's favour to Mankind, in sending his Son to die for us. The exceeding riches of his grace, Eph. 2. 7. is God's great kindness to us in Christ Jesus; and by the Grace of God it is that Christ tasted death for every man, 2 Tim. 1. 9. Heb. 2. 9. Hence is this Gospel stiled, the grace of God which brings salvation, Tit. 2. 11. the grace of God which is able to build us up, and procure us an inheritance among them that are sanctified, Acts 20. 32. This also must be the import of the word, when the Apostles exhort their Converts to continue in the grace of God, Acts 13. 43. and when they inform us, that God confirmed the word of his grace by doing signs and wonders, Acts 14. 3. and that the law came by Moses, but grace by Jesus Christ, John 1. 17. See the Notes on Heb. 12. 28. & 13. 9. James 4. 6.

Ibid. *Μὴ ἐς κένον ἢ χάρις δεξιᾶται, not to receive this grace in vain.]* This we do, (1.) when we do not obtain the end for which it was designed, viz. to teach us, denying all ungodliness and worldly lusts, to live righteously, soberly, and godly in this present world. Thus those Oblations, which are not acceptable to God, are stiled vain Oblations, Isa. 1. 13. and the Worship which is not according to his will, vain Worship, Matth. 15. 9. because this Worship, and these Oblations, though designed to procure God's favour will not do it. (2.) When we receive no benefit by the Grace received, and it conveys no Pardon or Salvation to us; so upon supposition, that there will be no Resurrection

urrection, your Faith is in vain, 1 Cor. 15. 17. and if you retain it not, ye have believed in vain, v. 2. So to labour in vain, and run in vain, Gal. 2. 2. & 4. 11. is to do these things without profit to them, for whose sakes they are done: And those are called vain questions and vain words, Tit. 3. 9. and Matt. 12. 36. which are unprofitable.

c Ver. 2. Καὶ ἠκούσας ἐπὶ χρόνῳ σου, I have heard thee in a time acceptable.] These are the words of God the Father to Christ, signifying that he had accepted his Intercession for the Conversion of the Gentiles, and declaring that he had given him ἐν διαθήκῃ τοῦ ἔθνους, for a Covenant to the Nations, a Light to the Gentiles, and his Salvation to the ends of the Earth, Isa. 49. 6, 8. And so the (a) Jews interpret them. That Salvation either in the Prophet speaking of Christ, as the Salvation of the ends of the Earth, or in the Apostle speaking of the day of Salvation, should mean the deliverance of the Christians from the persecuting Jews, is very improbable in it self, and is confuted by those words, Now is the day of Salvation; for Christians then groaned under Persecution both from Jew and Gentile; and the Destruction of Jerusalem, which is supposed to have brought this Deliverance to the Christians from the persecuting Jews, was fourteen Years after the writing this Epistle.

d Ver. 4. Ὁλίφες] Say some, imports Afflictions in the general; Ἀνάγκαι more grievous Troubles; Στενοχρεῖαι such Pressures as reduce us to the greatest straits. See Chap. 4. 8, 9.

e Ver. 14. Μὴ γίνεσθε ἐτεροζυγῆτες ἀπίστοις, be not unequally yoked with unbelievers.] Here note that these words cannot be duly brought to prove that Christians must not communicate with vicious Persons at the Table of the Lord, though they be Christians in Profession, since the Apostle only speaks of unbelievers. (2.) The Apostle here useth the very words by which the Prophet Isaiah, Chap. 52. 11. exhorts the Jews to preserve themselves in Babylon, from the Contagion of their Idolatry, and by which St. John exhorts all Christians not to partake of the Sins, or the Spiritual Whoredoms of the Beast, Rev. 18. 4. He therefore cannot be supposed to forbid all Christians, all converse even with the Unbeliever, for he permits the believing Husband to live with the unbelieving Wife, and will not suffer the believing Wife to depart from her unbelieving Husband, 1 Cor. 7. 12, 13. he therefore only doth forbid communion with them in actions proper to them as Heathens, and alien from the Profession of Christianity, viz. their Feast-

ings and Sacrifices in the Idol Temples, 1 Cor. 8. 10. & 10. 21. And by Analogy, he also may be supposed to forbid Christians to marry with an Unbeliever, for this was always held unlawful for the Jews to marry with an (b) Heathen, till they became Proselytes to their Religion: For they looking upon themselves as the pure servants of God, Neh. 2. 20. See Note on 1 Cor. 7. 14. thought it a Corruption of the Holy Seed to marry with the People of the Earth; and hence, when this was done, Ezra complains παρὶς ἡμῶν ἁγίων ἐν τοῖς λαοῖς τῷ γένει, the holy Seed was mixed with the People of the Earth, Ezra 9. 9. Now the Christians being made an holy Nation, a peculiar People, the holy Temple in which God by his Spirit dwelt, it seemeth unfit that they should marry with Heathenish Idolaters; and therefore to such of them as were free, the Apostle speaks thus, Let them marry only in the Lord, 1 Cor. 7. 39. i. e. to one of their own Religion: the Marriage with an Infidel being the closest Conjunction with them, subjecting them many times to a necessary abstinence from Christian Assemblies, and to continual Temptations to Apostacy, or compliance with their evil Manners.

Ver. 18. Ἐσομαι ὑμῖν ἐς πατέρα, I will be to you a Father.] These words are not to be found in Jer. 31. 1, 9. but they are the words of God to Solomon the Ruler of his People, Δικαστὴν ὡς πατὴρ σου καὶ θυγατέραν, a Judge over his Sons and Daughters, Wisd. 9. 7. and they begin thus, τὸ δὲ λέγει Κύριος παντοκράτωρ, thus saith the Lord Almighty, 2 Sam. 7. 8. & v. 14. ἐγὼ ἔσομαι αὐτῷ ἐς πατέρα καὶ αὐτὸς ἔσται μοι ἐς υἱόν, I will be to him a Father, and he shall be to me a Son, which words are by the Apostle ascribed to Christ, Heb. 1. 4, 5. and here to all Christians, as being Members of his Body, and Joint Heirs with him. Moreover, the (c) Jews boasted that the Divine Majesty dwelt among them. After the days of Jacob, saith the Book (d) Cofri, holy Men increased into a great Assembly, and the Schechinah, or Divine Majesty, rested upon them by leave to be their God. This Favour God here promises to pious Christians, as being the true Israelites. Again, They also thought that Purity from Uncleaness was a necessary Requisite to obtain this Presence of God: (e) For God, say they, doth not appropriate his Name to Israel to be called their God; but when their Camps are holy; but at that very moment, that they are so, he makes his Presence to dwell among them, and becomes their God; and these things the Apostle, according to the Scripture Language, here applies to the Society of Christians. And oh! what a power-

(a) Pagi fid: part 2. c. 11. § 21. (b) Buxt. Lex. p. 403. (c) Targ. in Cant. 1. 4, 5. (d) Part 3. § 17. p. 179. (e) Cofri. ibid. p. 178. Bamlakar Rgb. § 8. in Deut. 23. 14.

ful Argument do they minister to all Christians, to cleanse themselves from all filthiness of Flesh and Spirit, perfecting Holiness in the fear of God, as they desire this Almighty Lord and Protector to be still present with them, and would not be obnoxious to the dreadful Woe which will certainly follow upon his departure, *Hosca* 9. 12: as they would have this God to be *their God*, which is a state of present Bliss; for blessed are the People who have the Lord for their God, as they would have him related to them as an hea-

venly Father, which Relation secures the enjoyment of all Blessings to them, which they daily ask, *Matth.* 7. 12. Lastly, As they desire to be *his Sons and Daughters*, and by that glorious Relation to be made *Heirs of God, Joint-heirs with Christ*, *Rom.* 8. 17. and to have the Spirit of his Son in their Hearts, crying *Abba, Father*, *Gal.* 4. 6.

See the Appendix to this Chapter at the End of this Epistle.

CHAP. VII.

a Verse 1. **H**AVING therefore these Promises, dearly beloved, [of a God thus related to, and dwelling with us,] let us cleanse our selves a from all filthiness of flesh, [all uncleanness, and intemperance;] and spirit, [all idolatry,] perfecting [or still making progress in] holiness, in the fear of [that holy] God [who dwelleth in, and stands so near related to us.]

2. [And] receive us [into your kind Affections, for] we have wronged no man, we have corrupted no man [from the truth] we have defrauded no man, [as your false Apostles have done, 2 Cor. 11. 3, 20.]

3. I speak not this [with an evil mind] to condemn you, [as suspecting such things of us,] for I have said before that you are in our hearts [Chap. 3. 2. so that we are ready] to die, and live with you, [i. e. we love you so affectionately, that we could even die for the promotion of your welfare.]

4. [And therefore] great is my boldness [or freedom] of speech toward you; great [also] is my glorying of you; I am filled with comfort [for your obedience, v. 14. and your liberality, 2 Cor. 9. 2.] I am exceeding

b joyful [on that account] b in all our Tribulations

5. [I say, our Tribulations;] For when we were come into Macedonia, our flesh had no rest [for them,] but we were troubled [and pressed on every side; without were fightings [with the opposers of the Gospel,] within were fears [lest the false Apostles should have perverted you from the simplicity which is in Christ, 2 Cor. 11. 3.]

6. Nevertheless [that] God that comforteth those that are cast down, comforted us [also] by the coming of Titus [with good tidings from you, v. 13.]

7. And not by his coming only, but by the consolation wherewith he was comforted in you, [which he discovered to us,] when he told us your earnest desire [to rectify what was amiss in the matter of the incestuous Person,] your mourning [for your mis-

carriage in it,] your fervent mind towards me, [and zeal against my Adversaries,] so that I rejoiced the more [for his consolation, than for his coming].

8. For [therefore] though I made you sorry with a Letter, c I do not repent, [Gr. c I am not sorry,] though I did repent, [Gr. though I was sorry, viz. that I was forced to make you so, Chap. 2. 4.] for I perceive that the same Epistle made you sorry, though it were but for a [little] season.

9. Now I rejoice, not [barely] that ye were made sorry, but that ye sorrowed to repentance; for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

10. For godly sorrow worketh repentance to salvation d not to be repented of, [Gr. d not repented of] but the sorrow of the world worketh death.

11. For behold, this self same thing that ye sorrowed after a godly sort, what carefulness it wrought in you [of obeying my directions, v. 15.] yea, what clearing of your selves [from guilt, by inflicting Censures on the guilty Person, and putting away evil from among you, 1 Cor. 15. 13.] yea, what indignation, [against him who had so dishonoured his Profession, and defiled the Church,] yea, what fear [of my displeasure, or the Rod I threatened, 1 Cor. 4. 21.] yea, what vehement desire [to rectify what was amiss in this matter, v. 7.] yea, what zeal [for me,] yea, what revenge [in punishing the delinquent, so that] in all things [by this deportment] you have approved your selves e to be clear [from guilt] in this matter.

12. Wherefore though I write [so severely] to you, I did it not for his cause that had done the wrong, [as delighting in his punishment,] nor for his cause that suffered wrong, [i. e. out of particular kindness to the Father of the incestuous Person,] but [chiefly] that our care for you in the sight of God might appear to you.

13. Therefore we are comforted in your comfort

comfort, [i. e. in the comfort we received from your deportment in this matter,] yea, and exceedingly the more joyed we for the joy of Titus [in you,] because his spirit was refreshed by you all.

14. For [now] if I have boasted any thing to him of you, I am not ashamed, but as we speak all things to you in truth, [and sincerity,] even so our boasting which I have made before Titus is found a truth.

15. And his inward affection, [Gr. *his bowels,*] is more abundant towards you, whilst he remembreth the obedience of you all, how with fear and trembling you received him, [lest there should be any thing found in you that might offend him, or require my rod.]

16. I rejoyce therefore that I [can] have [this] confidence in you in all things.

Annotations on Chap. VII.

^a Verse 1. **A**πὸ παντὸς μολυσμῶ, from all filthiness of Flesh and Spirit.] The sins of the Corinthians being Unclean-ness and Idolatry, [See the Preface to the first Epistle, and the Notes on Chap. 10.] they seem to be here more especially intended.

^b Ver. 4. Ἐπὶ πάσῃ τῇ θλίψει ὑμῶν, under all our Tribulations.] As *ἐν* signifies, Mark 2. 26. Luke 3. 2. & 4. 17. Acts 11. 28. 1 Cor. 6. 1. 6. or amidst them, as Luke 12. 14. or, after them, as Philip. 2. 27. Heb. 9. 15.

Ver. 8. οὐ μετamelomai, I do not repent.] It seems incongruous that the Apostle should repent of what he writ by the direction of the Holy Ghost, and to this very end to stir up a godly sorrow in them; and therefore it seems better to render the Original, *ἐμεταμέλομαι ἢ ὃ μετamelomai*, with Grotius and others, *Non doleo quauquam doluit mihi, I am not sorry now, though I was sorry when I writ this Epistle, doing it with many tears, Chap. 2. 4.* Or thus, *I do not repent, though I*

should have repented, viz. if it had not found this good effect upon you.

Ver. 10. Ἀμεταμέλητον, not repented of.] ^d That is, such a change from the Service of Sin, to the Service of God, as we do not revoke, or repent of by relapsing again into the Sins once left off. Note also, That godly Sorrow is not it self Repentance, but that which tends to work it in us by preserving us from relapsing into that offence, which created so much bitterness and anguish to us; *The sorrow of the World worketh Death*, it dries up the moisture of the Body, Prov. 17. 22. and hath killed many, Eccles. 30. 23.

Ver. 11. Ἀγνὸς εἶμι, to be clear.] Note here ^e that true Repentance from Sin clears us from the Guilt of it, not only in the sight of God, but Man, so that it is both uncharitable and unchristian to stigmatize, or reproach any Person for the Sin we know, or believe he hath truly repented of.

C H A P. VIII.

Verse 1. **M**oreover, Brethren, we do you to wit of, [Gr. *we make known to you,*] ^a a the grace of God bestowed on the Churches of Macedonia, [Philippi, Thessalonica, Berea, &c.]

2. How that in a great trial of Affliction, the abundance of their Joy [in the Holy Ghost appeared, 1 Thess. 1. 6.] and their deep poverty abounded ^b to the riches of their liberality; [or how they being very poor, and much afflicted. Acts 16. 20. & 17. 5, 13. did notwithstanding with great cheerfulness and joy, make a rich Contribution towards the Relief of their poor Brethren in Judaea.]

3. For to their power I bear record, yea, ^c and beyond their power, [or abilities,] they, [unsolicited by us,] were willing of themselves [to contribute to the necessities of the poor Saints in Judaea.]

4. [Not being intreated by us, but] praying us with much intreaty that we would receive

the gift, and take upon us the fellowship of ministring to the Saints; [or be one of those who should take care for the Administration and Conveyance of it to them, v. 19, 20, 21. Chap. 9. 12, 13. 1 Cor. 16. 4. Acts 24. 17.]

5. And this they did ^d not as we hoped, [or thought the event would be, who could expect only a small Collection from Men so poor, and so exhausted,] but first [they] gave themselves unto the Lord, [i. e. to his service in it,] and unto us [to be employed in the promotion of this Charity, or the distribution of it to others,] by the will of God [moving them so to do, or according to his will, 2 Cor. 9. 4.]

6. Inasmuch that [seeing this forwardness in others] we desired Titus, that as he had [in his last visit of you] begun, so he would [now] finish in you the same grace [or Charity] also, [and see that ye be not defective in it.]

7. Therefore [Gr. *ἀλλ'*, but] as ye abound in

in every [other] thing [or gift] in faith, in utterance, and knowledge, [1 Cor. 1. 5.] and in all diligence [to amend what I had blamed you for, 2 Cor. 7. 11.] and in your love to us, [ibid. v. 7. so] see that ye abound, [or, I pray that ye would abound] in this grace also.

e 8. I speak * not [this] by [way of] commandment, but [of advice only, v. 10.] by occasion of the forwardness of others, and to prove the sincerity of your love [to Christ, and his Saints *].

f 9. [And command you I need not;] For ye know the grace [or kindness] of our Lord Jesus Christ, that f though he was rich, [Gr. *that being rich,*] yet for your sakes he became poor, that [ὅτι] ye through his poverty might be rich; [or as Chrysostom and Oecumenius read, that [ἡμεῖς] we through his poverty might be rich; which is the same in sense with the other Reading.]

g 10. And herein I give my advice; for this is expedient for you, who have begun before g not only to do, but also to be forward h a year ago.

11. Now therefore perform [or compleat,] the doing of it, that as there was a readiness to will, so there may be a performance [of that will] also, out of that which ye have.

i 12. For if there be first a willing mind, [whatsoever is given] it is accepted, according to that a man hath, i and not [expected he should give] according to that he hath not.

13. For I mean not that other men be eased, [or by your Charity should live at ease,] and you [in the mean time] burthened [with want.]

k 14. But [that Christian Charity should be managed] by k an equality, that now at this time your abundance may be a supply for their want, that [another time] their abundance also may be a supply for your want, that there may be equality.

15. [That in your Peregrination it may be] as it is written [of the Jews travelling into the wilderness, where] he that had gathered much [Manna] had nothing over, and he

that had gathered little had no lack, [Exod. 16. 18.]

16. But thanks be to God, which put the same earnest care into the heart of Titus for you.

17. For indeed he [not only] accepted the Exhortation [I made to him concerning this Employment,] but being more forward [than I thought to find him,] l of his own accord, l he went unto you.

18. And we have sent with him the Brother, m whose praise is in the Gospel m throughout all the Churches.

19. And not that [or so] only, but who was also chosen of the Churches to travel with us with this grace, [or Charity,] which is administred, [or dispensed,] by us to the glory of the same Lord, and [to the] declaration of your ready mind [to relieve your poor Brethren, or of our ready mind to perform this charitable office, Theodor. and Oecumenius read ἡμεῖς.]

20. [We by taking such faithful Companions with us,] avoiding [or taking care of] this, that no man should blame us, [or charge us with insincerity,] in this abundance [of your liberality] which is administred by us.

21. [And so] providing for honest, [Gr. creditable] things, not only in the sight of the Lord, but also in the sight of Men.

22. And we have sent with them n our Brother, whom we have often times proved diligent in many things, but now much more diligent [in this Employment] upon the great confidence that I have in you.

23. Whether any do enquire of Titus, he is my Partner, and Fellow-helper concerning you [in promoting your welfare and reformation, 2 Cor. 2. 13. & 7. 6, 7.] or [whether] our Brethren be enquired of, they are the Messengers of the Churches, and [the Promoters of] the glory of Christ.

24. Wherefore shew ye to them, and before the Churches, [the proof of your love] [to me,] and of our boasting on your behalf; [i. e. that we did not vainly boast of your readiness to perform such works of Charity.]

* All the Greek Scholiasts here read ὑμετέρας.

Annotations on Chap. VIII.

a Verse 1. **T**ῆς χάρις Θεοῦ ἡ ἀποδομένη ἐν, the grace of God bestowed on,] Or the charitable Contribution given in the Churches of Macedonia, to which they were excited by God's rich grace towards them; for that χάρις signifies liberality appears from v. 6. I exhorted Titus to finish in you χάρις τούτου this charitable Contribution; And v. 7. that ye also may abound ἐν τῇ χάριτι ταύτῃ in this liberal Contribution. And v. 19 who was chosen of the Churches to travel with us σὺν τῇ χάριτι ταύτῃ with this Charity to be dispensed by us. So Chap. 9. 8. God is able to make πᾶσαν χάρις all liberality abound among you. And 1 Cor. 16. 3. to bring ἡ χάρις your liberality to the poor Christians. Hence χάρις is by Hesychius and Phavorinus interpreted a Gift, as it is here by the Apostle saying of this abounding Charity, Thanks be to God for this unspeakable Gift, Chap. 9. 14, 15. This Charity is stiled the grace of God; either for its exceeding greatness, as Cedars of God, and Mountains of God, signify great Mountains and Cedars, Psal. 36. 7. & 80. 1^h. See Note on Acts 7. 20. Gen. 23. 6. & 30. 5. Jon. 4. 3. or rather as proceeding from God as the Giver of this Disposition, and the Motive to this Charity, as the zeal of God, 2 Cor. 11. 2. the love of God, 2 Cor. 5. 14. the grace of God, Tit. 2. 11.

b Ver. 2. Εἰς ἡ πλεονεξία ἀποδομένη αὐτῶν, to the riches of their liberality.] So the word ἀποδομένη usually signifies both in the Old and New Testament. So Prov. 11. 25. ψυχὴ ἀπλη, the liberal Soul shall be made fat, Rom. 12. 8. He that giveth, let him do it ἐν ἀποδοτικῇ with liberality, 2 Cor. 9. 11. being enriched in all things εἰς πᾶσαν ἀποδοτικὴν to all liberality. And again v. 13. James 1. 5. If any man lack wisdom, let him ask it of God, who giveth ἀπλῶς liberally.

c Ver. 3. Ὡς δυνάμει, beyond their power.] Thus (a) Philo notes it as the Excellency of a Servant to engage in his Master's Service, not only readily and laboriously, but even ὥς δυνάμει beyond his strength.

d Ver. 5. Οὐ καθὼς ἠλπίσαμεν, not as we hoped.] The word ἠλπίσας, hoping, is used by the (b) Atticks, say Grammarians, not only touching good things, but simply touching the event of what is future, the word hath two Senses which well agree to this place, viz. (1st.) to expect; so in Hesychius, and Phavorinus it is rendered προσδοκῶν, to expect. (2^{dy}.) To Conjecture; so Eustathius says ἀπὸ τῆς συζυγίας καὶ τῆς ἐλπίδος, The word signifies to Conjecture. See Aristotle Eth. ad Nichom. l. 9. c. 4.

c Ver. 8. Οὐ κατ' ἐπιταγὴν, not by way of commandment, or injunction.] i.e. The Apostle

commands not how much they should confer, much less that they should give all their Substance, and live upon a Common Stock, leaving nothing to themselves which they could call their own; for where no man hath any thing of his own, there is no place for liberality.

Ver. 9. Δι' οὗ μὲν ἐπὶ πόλιν ἦν πλούσιος ὢν, being rich, he became poor for you.] These words the Socinians interpret thus, That Christ being the only Son of God, conceived by the Holy Ghost, and endued with the power of the Holy Ghost, and being one to whose power all things in the Earth did yield, was therefore stiled rich; and that he became poor when he was bound, led away, expos'd to contempt, spit upon, smitten on the face, whip'd, crucified. But this Interpretation seems not well consistent with the words of the Apostle. For,

1. All these Sufferings are indeed proper Indications of Infamy cast upon him, and seeming infirmity in him, but not of Poverty, seeing the richest Man may be expos'd to all, or any of these things.

2 The words seem to imply some change in the Person of whom it is here said, that being rich he became poor; whereas Christ was not less the Son of God, or less indued with power, when he thus suffered, as appears by the great Miracles he then did. Others of them say, that he became poor by leading a poor life on Earth: But (1.) it is not by his Poverty on Earth that we are made rich, but by the Humiliation of himself. And (2.) he was thus poor from his Birth and Cradle, even before the Holy Spirit descended on him at his Baptism. How much more naturally therefore are these words interpreted by that of the same Apostle, that being in the form of God, and thinking it no robbery to be equal with God, he emptied himself of all his glory, when he came to take our Nature on him, taking together with it the form of a Servant, and humbling himself to the death, even the death of the Cross; Philip. 2. 7, 8. See the Note there. Which death, saith Irenæus, he could only suffer ἡσυχασαὶ τὸ πνεῦμα, the Divine Nature being then quiescent, and not active in him, this is that glory which he had with the Father before the world was, and which he, after his Ascension, re-assumed, John 17. 5. Now if Christ thus emptied himself of his glory, that we might be spiritually rich, it becomes us in imitation of his great Example, to part with our Temporals, to supply the Exigencies of his needy and afflicted Members.

(a) I. quis Her. Div. Hæres. p. 377. B. C.

(b) Ἐλπίσας, ἢ μόνον ἐπὶ ἀγαθῶν, ἀλλ' ἀπλῶς ἐπὶ τῇ τῷ μέλλοντι ἡμετέροις ἰσχύει παρ' Ἀπλικοῖς. Suidas. Ver. 10.

g Ver. 10. Οὐ μόνον τὸ ποιεῖσαι, ἀλλὰ ὃ τὸ θέλειν, *not only to do, but to be willing or forward.*] It is known that the will goes before the deed, and therefore τὸ θέλειν here cannot barely signifie to will, but either to do it μετὰ περιθυμίας with readiness and zeal, as the following Verse interprets it, or with delight, as the word often signifies; So 1 Sam. 18. 22. θέλει ἐν σοὶ βασιλεῦς, *the King delights in thee.* See 2 Sam. 15. 26. Psal. 5. 4. & 21. 8. & 40. 12. Esth. 6. 6, 7. & 8. 11. Mal. 3. 1. Matth. 37. 43. in all which places it answers to the Hebrew word *Chaphetz*.

h Ibid. Ἀπὸ πέρυσι, *a year ago.*] The *Apostle* had exhorted them in his Epistle writ a year ago, to this Contribution, 1 Cor. 16. 2. and they, in obedience to his Directions, had begun to lay up in store willingly, this Charity he now exhorts them to consummate; and this he says to shew they were not only moved to it by the Example of the *Macedonians*, but rather were Examples to them, Chap. 9. 2.

i Ver. 12. Οὐ κατ' ἑαυτὸν ἔχει, *not according to what he hath nor.*] What is due to another, either by Debt, or Duty of making Provision for those of his own Family, cannot be charitably given, as being not our own.

k Ver. 14. ἰσότης, *an equality.*] So far *Christianity* seems to require this Equality, as that we should not suffer others to lack the Necessities of this present Life, whilst we abound in them.

l Ver. 17. Ἀφ' ἑαυτοῦ, *of his own accord.*] Here we see the sweet *Harmony* there is betwixt the Gifts of God, and our Persuasion

and Free-will. *Titus* was moved to this work by St. *Paul's* Exhortation, and was also willing of his own accord, and yet God, saith the *Apostle*, put this earnest care into his heart.

Ver. 18. Ὁὐ ὁ ἐπαυθὲν ἐν τῷ εὐαγγελίῳ, διὰ πάντων τῶν ἐκκλησιῶν, *whose praise is in the Gospel.*] Who this Brother was is much contested; Antiquity hath carried it for St. *Luke* worthy of praise in all Churches for the Gospel he writ. The Authority of this Assertion seems to rest upon the words of (c) *Origen*, the interpolated (d) *Ignatius*, and (e) St. *Jerom.* And this Difficulty lies against it, that this Brother is sent before St. *Paul* to *Corinth* with *Titus*, whereas St. *Luke* went with him to *Troas*, and from thence to *Corinth*, Acts 20. 4, 6. So Dr. *Lightfoot*. To which it may be answered, That it is not certain that St. *Paul* went from *Troas* to *Corinth*; perhaps he rather went from *Philippi* to *Corinth*, and so to *Troas*. See the *Preface*. And so this Person being chosen by the Churches to travel with this Charity, v. 19. might be both sent before to prepare it, and being returned to give notice to St. *Paul*, that it was ready, might go back with him to receive it.

Ver. 22. Τὸν ἀδελφόν ἡμῶν, *Our Brother,*] n *Apollo*, say some of the *Ancients*, viz. *Theodoret* and *Oecumenius*, who before doubted of them, and so was not disposed to come to them, 1 Cor 16. 12. but now, upon St. *Paul's* confidence of their readiness to obey his Precepts, was prevailed upon to come.

(c) *Orig. apud Euseb. H. Ecc. 1. 6. c. 25.*

(d) Ὁς μαρτυρεῖ Ἀνακτὸς ὁ ἐπαυθὲν ἐν τῷ εὐαγγελίῳ διὰ πάντων τῶν ἐκκλησιῶν. Ep. ad Eph. § 15.

(e) Scriptum Evangelium de quo idem Paulus, misimus cum illo Fratrem cuius laus est in Evangelio per omnes Ecclesias; Verbo Lucas. Ita Titus Bostrensis in Luc. 1. p. 763.

CHAPTER IX.

Verse 1. [TO me, I say, and to these Messengers of the Church;] For as touching the ministring to the Saints [in Judaea,] it is superfluous for me to write to you [again.]

a 2. For I know the forwardness of your minds [in that affair,] for which I boast of you to them of Macedonia, that Achaia was ready a year ago, and [the same and example of] your zeal, hath provoked very many.

3. Yet have I sent the Brethren, [mentioned Chap. 8. 17, 18.] lest our boasting of you should be in vain in this behalf, that as I said [Chap. 8. 11.] you may be [found] ready.

4. Lest haply if they of Macedonia [who gave themselves up to us, Chap. 8. 5.] come with me, and find you unprepared, we,

that we say not you, should be ashamed in this same confident boasting.

5. Therefore I thought it necessary to exhort the [aforesaid] Brethren, that they would go before unto you, and make up before-hand your Bounty, whereof you had notice [or declared] before, that the same might be ready as a matter of [free] bounty, and not [extorted from you with difficulty,] b as [a matter] of covetousness.

6. But [to preserve you from this temper] b this I say, he which soweth sparingly, shall reap also sparingly; and he who soweth bountifully, shall reap also bountifully [from God again, Prov. 11. 24, 25.]

7. Every man [then] according as he purposeth in his heart, so let him give, not grudgingly, or [a] c of necessity [to avoid shame, e

- shame, or only to comply with the Example, or Importunity of others,] for God loveth a cheerful giver.*
- d 8. And *[to this end consider that]* d God is able to make all grace abound towards you, that ye always, having all sufficiency in all things, may abound in every good *[and charitable]* work.
- e 9. *[According]* as it is written *[Psal. 112. 9.]* He hath dispersed abroad; he hath given to the poor; e his righteousness, *[i. e. his liberality,]* remaineth for ever *[in remembrance before God.]*
- f 10. Now *[may]* he that ministrereth seed to the sower, both minister bread for your food, and multiply your seed sown, and f increase the fruits of your f righteousness.
11. *[That you may still make progress in them,]* being enrich'd in every thing to all bountifulness, which causeth through us *[who dispense it]* thanksgiving to God.

12. For the administration of this Service, not only supplieth the want of the Saints, but is abundant also by many Thanksgivings to *[the glory of]* God.

13. Whilst by the experiment of this ministration, they *[who receive the benefit of it]* glorify God for your g professed subjection to the Gospel of Christ, and for your liberal g distribution to them, and to all men.

14. And *[you also will receive advantage]* by their prayers for you, which long after you, *[and earnestly desire your welfare,]* for the exceeding grace of God *[they see]* in you.

15. Thanks be to God for his unspeakable Gift, *[i. e. this admirable Charity, by which God is so much glorified, the Gospel receives such credit, others are so much benefited, and you will be so plentifully by God rewarded.]*

Annotations on Chap. IX.

a Verſe 2. Τὴν περὶ δουρίαν ὑμῶν, *your forward-ness.]* Some tell us that St. Paul preached the Gospel at Corinth freely for two Reasons: (1.) *Because he observed in them such a saving temper, as would hinder the progress of the Gospel, if it should prove matter of charge to them.* But this cannot be a true account of the matter: 1. Because he doth the same at Thessalonica the Metropolis of Macedonia, labouring night and day, because he would not become chargeable to any of them, 1 Thess. 2. 6, 9. 2 Thess. 3. 8. and throughout all Asia, saying thus to them, *You know that these hands have ministered to my necessities, and to those that are with me,* Acts 20. 33. And it seems plain from his own words, that no Church communicated any thing to him, but that of Philippi, Philip. 4. 15, 16. (2.) Because he commends them for their readiness, and willing mind here, and Chap. 8. 11, 19. and mentions the liberality of their Contribution, and their unspeakable Gift, with thanks to God, v. 13, 14, 15. in this Chapter, in which he doth exhort them to compleat it. (3.) Because they contributed to others who were false Apostles, and suffered them to take of them; so he insinuates in these words, *If others are partakers of this power over you, are not we much more?* This he speaks, say Chrysostom and the Greek Scholiasts, not of Peter, or the other Apostles; for then he would not have said, *Are not we much more partakers of this power than they?* ἀλλ' ἐτί-ραν τινῶν νόθων, *but of some false Apostles, and*

Corrupters of them, of whom he saith, 2 Cor. 11. 20. *You suffer if a man devour you, if he take of you;* which also is a Confutation of the second pretended Reason of this Abstinence, that the Apostle did this to disappoint the arts of these false Teachers, who preached the Gospel freely, and gloried in so doing. See the Note on 2 Cor. 11. 12, 13. The Apostle himself gives another Reason of the doing this, both here, and elsewhere, viz. not because we have not power, but to make our selves an example to you to follow us, 2 Thess. 3. 9. And again, Acts 20. 34. *I have shewed you all things, how that so doing you ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is better to give than to receive.*

Ver. 5. καὶ μὴ ὡς περ πλεονεξίαν, *and not as a matter of covetousness.]* The Corinthians a- bounded, saith (a) St. Chrysostom πρὸς τῶν ἄλλων πόλεων τῇ τῶν χρημάτων πλούτῳ, *in wealth above all other Cities, as being a very famous Mart,* and so the Apostle is concerned to stir them up to an abundant Charity, as he did v. 14. and because Riches begat Covetousness, he here arms them against that Vice. Note also, That to give Alms out of shame, or to satisfy the importunity of others, rather than out of love and good will, is a symptom of a covetous temper.

Ver. 7. Μὴ δὲ ἀνάγκης, *not of necessity.]* Note that Necessity in Scripture stands op- posed, not to Co-action, but to the free Election of the Will. See the Note on Phil- lem. 14. and on 1 Pet. 5. 2.

d Ver. 8. *Δυνατός ὁ Θεός, God is able.*] Here note, that not only the Promise, but the power of that God, who is good to all, is a Motive to expect his Grace and Favour; See the Note on Rom. 11. 23. Heb. 2. 18. Note, *ἵνα*, That *ἐκείνου* here signifies to make, or cause to abound, so *Μαθ.* 13. 22. & 25. 29. Whoſoever hath, to him ſhall be given, *ἔτι ἐκείνου*, and he ſhall be made to abound, 1 Theſſ. 3. 12. The Lord make you to encrease, *ἔτι ἐκείνου*, and to abound in love.

e Ver. 9. *Ἡ δικαιοσύνη αὐτοῦ, his righteousness.*] That is, his Liberality, as the word often ſignifies in the Septuagint; So *Gen.* 19. 19. Thou haſt magnified *τῷ δικαιοσύνην σου*, thy mercy, or kindneſs to me, Chap. 20. 13. *τοῦτ' ἐν δικαιοσύνην*, This kindneſs ſhalt thou ſhew me, Chap. 24. 27. He hath not left *τὴν δικαιοσύνην*

αὐτοῦ, his kindneſs to Abraham, See v. 49. Chap. 32. 10. *Exod.* 15. 13. & 34. 7. *Prov.* 20. 28. & 31. 21. *Iſa.* 63. 7. Hence *קָרָב* is ten times by the Septuagint rendred *ἐλεημοσύνη* Alms.

Ver. 10. Note that all the Greek Scholia read *δικαιοσύνης*, not *διακονίας*, ministry.

Ver. 13. *Ἐπὶ τῇ ὑποταγῇ τῇ ὁμολογίας.*] *Ὁμολογία* in the New Teſtament ſtill ſignifies the Confession of Faith, 1 Tim. 6. 12, 13. Heb. 3. 1. & 4. 14. & 10. 23. *ὑποταγή* ſubjection to the Precepts of that Faith. So the Apoſtle ſignifies, that men ſeeing in them, by this Charity, the ſincerity of their love, Chap. 8. 8. and ſo of their obedience to the Goſpel, will be induced to glorifie God, and own the Excellency of that Religion which produceth ſuch Fruits of Righteouſneſs.

C H A P. X.

Verſe 1. **N**OW I Paul my ſelf, [who would not deal ſeverely with you,] beſeech you by the meekneſs and gentleneſs of Chriſt, [which I deſire to imitate, even I,] who in, [or, as to my] preſence am [eſteemed] baſe among you, but being abſent am [accounted] bold towards you, [v. 10.]

2. But [whatſoever you eſteem me,] I beſeech you that I may not [find reaſon to] be bold when I am preſent, with that confidence wherewith I think [me] to be bold againſt ſome, who think of us as if we walked according to the fleſh; [now ſaying one thing, and then another, according to our Carnal Interests, 2 Cor. 1. 17.]

3. For though we walk in the fleſh, we do not war after the fleſh, [exerciſing our Authority in weakneſs.]

a 4. For ^a the weapons of our warfare are not [weak, *Iſa.* 31. 3. and] carnal, but mighty through God, to the pulling down of [the] ſtrong holds [of the Gentiles.]

5. Caſting down [their] imaginations [and reaſonings,] and every high thing that exalteth it ſelf againſt the knowledge of

b God, and ^b bringing into captivity every thought to the obedience of [the Goſpel of] Chriſt; [i. e. making the Gentiles obedient to it, in word and deed, by mighty ſigns and wonders, and by the power of the Spirit of God, Rom. 15. 18, 19.]

6. And having in a readineſs to revenge all [the] diſobedience [of your diſſolute Members, Chap. 12. 20, 21. and of theſe deceitful workers, by puniſhing them with our Spiritual

c Rod, 1 Cor. 4. 21.] ^c when your obedience is [or ſhall have been] fulfilled.

7. Do ye look on things after the outward appearance, [judging of me from my outward perſon, and the infirmities of my body, v. 1. 2. and not from the power of

Chriſt reſting upon me, 2 Cor. 12. 9. and working by me?] if any man [on the account of his Gifts] truſt to himſelf that he is Chriſt's [a Miniſter of Chriſt, 2 Cor. 11. 23. an Apoſtle of Chriſt, v. 13.] let him of himſelf think, [or conclude] this again, that as he is Chriſt's, even ſo are we Chriſt's; [For the proofs of Chriſt ſpeaking in me are not weak, but mighty, 2 Cor. 13. 3. and in nothing are we behind the very chiefeſt Apoſtles, Chap. 12. 11.]

8. For though I ſhould boaſt ſomewhat more [than I do, or they can do] ^d of our Authority, which the Lord hath given us for edification, and not for [your] deſtruction, I ſhould not be aſhamed.

9. [And this I ſay] That I may not ſeem as if I would terrifie you by Letters [as you ſay I do.]

10. ^e For his Letters, ſay they, are weighty and powerful, but ^f his bodily preſence is weak, and his ſpeech contemptible.

11. [But] let ſuch a one think [or conclude] this, that ſuch as we are in word by Letters, when we are abſent, ſuch will we be alſo in deed when we are preſent, [ſer if I come again I will not ſpare, Chap. 13. 2. but puniſh all diſobedience.]

12. [This I ſay only,] For we dare not make our ſelves of the number, or compare our ſelves with ſome [among you] who commend themſelves, [for their own performances, above meaſure, not conſidering how much they fall ſhort of the performances of them they vilifie;] but they [thus] meaſuring themſelves [only] by themſelves, and comparing themſelves [only] among themſelves, [one falſe Apoſtle with another,] are not wiſe.

13. ^g But we will not boaſt, [Gr. neither will we boaſt,] of things without meaſure, [or

[or the Commission given us by Christ to go to the Gentiles, Rom. 15. 16. Gal. 2. 7, 9.] but according to the measure of the Rule, which God hath distributed to us, a measure to reach even to you [Gentiles, we having preached through all the interjacent Provinces from Judea to you of Corinth, Rom. 15. 19.]

14. For we stretch not our selves beyond our measure, as though we reached not to you, for we are come [before any others] as far as to you also, in preaching the Gospel of Christ.

15. Not boasting of things without our measure, that is, of other men's labours, but having hope, when your faith is encreased, that we shall be enlarged by you, [gi-

ving testimony to our labours] according to our Rule, [Gr. in respect of our line,] abundantly.

16. To preach the Gospel in the Regions beyond you, and not to boast in another man's line, of things made ready to our hand.

17. But he [of us] that glorieth [of his Apostleship, or Ministry,] let him glory in the [power or assistance the] Lord [affordeth to render it successful.]

18. For not he who commendeth himself is [an] approved [Minister, or Apostle of Christ,] but [he] whom the Lord commendeth [by his Gifts vouchsafed to, and by the power of Christ attending on him in that Ministry.]

Annotations on Chap. X.

a Verse 4. **T**A ἔλλατ' ἐξουσίας ἡμῶν, the weapons of our warfare.] That these include the Censures of the Apostolical Authority is certain; but that they are to be restrained to them, I do not think; but rather that they chiefly do refer to the miraculous Powers God had given them for the Conversion of the Gentiles to the Christian Faith. Moreover, the Apostolical Rod seems not to relate to the power of Excommunication, but of inflicting Corporal Diseases on Persons refractory, and disorderly, and seemeth not to have been continued after the death of the Apostles.

b Verse 5. Αἰχμαλωτίζοντες πάντων νοήματα, *captivating every thought.*] The Apostle speaks not here of *captivating* the reason of a Christian to the Articles of Faith, by his belief of any thing proposed as such, though never so absurd, or contrary to the reason of all Mankind, as some Popish Doctors lewdly talk; but of *captivating* the Reasonings of Jew and Gentile, against the Christian Faith, by the Demonstration of the Spirit and Power, 1 Cor. 2. 4. *Captivat intellectum, dum contradicentem ratione vincit, Ambr.*

c Verse 6. Ὅταν πληρωθῇ ὑμῶν ἡ ὁμολοία, *when your obedience is fulfilled.*] His love to the Corinthians, whom he desired to spare, and the infirm state of their Church at present, made him chuse to defer the Punishment of these Offenders, till he had wrought off the Affections of the Corinthians from their false Apostles, and made them more unanimous in their regards to him; and this is the best Excuse that can be made for the neglect of

Christian Discipline in any Church, viz. That (a) there is no place for severe Remedies, when the Disease hath infected the whole Church; the Apostle being here forced to yield to this Necessity, because the Offenders in the Church of Corinth being many, they could not easily be punished. Accordingly the Primitive Church relaxed the Severity of its Discipline, when great Multitudes were concerned, or such as were like to draw great Multitudes after them.

Ver. 8. Περὶ τῆς ἡμετέρας ἐξουσίας, *of our Authority.*] d The Apostle seems to refer to the Authority peculiar to the Apostles, of inflicting Corporal Punishments, on refractory Persons, and delivering them up to Satan; See Note on 1 Cor. 4. 21. & 5. 5. which Power none of these false Teachers could pretend to, 1 Cor. 4. 19, 20. And this, saith he, the Lord hath given me for Edification, and not for Destruction, it being designed for *revenging mens Disobedience*, v. 6. for the *saving of the spirit*, 1 Cor. 5. 5. and to teach Men, by what they suffer; *not to blaspheme the Truth*, 1 Tim. 1. 20.

Ver. 10. Ἐπιστολαί, *Letters.*] It cannot be e hence concluded, That St. Paul writ more than one Epistle to them, for nothing is more common than this Enallage of Number. So Polycarp writing to the Philippians, saith, That St. Paul being absent *ἔγραψεν ὑμῖν ἐπιστολάς*, *writ Epistles to you.* See Cotelerius there.

Ibid. Παρουσία τοῦ σώματος, *his bodily presence is mean.*] f Seems plainly to refer to that which (b) Chrysostom, Nicephorus and Lucian relate of St. Paul, that his stature

(a) Neque enim davis remediis locus est, ubi tota Ecclesia in morbo cubat. Grot: Neque potest esse salutaris correctio, nisi cum ille corrigatur qui non habet sociam multisitudinem. Cum autem eadem morbo plurimos occupaverit, nihil aliud bonis restat quam dolor, & gemitus. August. contr. Epist. Parmen. l. 3. p. 61. Bi Di necessitate temporum succubuit, Cyr. Ed. Ox. Ep. 55. § 3. 5. 9, 10.

(b) Ὁ πρῶτος ἀνδρῶν. Chryl. Tom. 4. p. 992. lin. 40:

was low, his body crooked, and his head bald; and so he was literally κατὰ πρόσωπον ταπεινός, low in person, v. 1. when it is added that his Speech was contemptible, this cannot be understood as if it were so for want of Eloquence, or the floridness of the Greeks, for that was as much wanting in his Letters as his Speech, or Sermons; it therefore seemeth to refer to some Infirmary of his Speech in Teaching. See Note on 2 Cor. 12. 7.

g Ver. 13, &c. In these four Verses the Apostle seems to advance himself above the false Apostles in these things: (1.) That whereas they could shew no Commission to preach to the Corinthians, no measure by

which God had distributed the Corinthians to them as their Province, he could do so, v. 13. (2.) That whereas they went out of their Line, leaping from one Church to another, he went on orderly in conversion of Churches to the Faith, from Judaea thro' all the interjacent Provinces till he came to Corinth. (3.) Whereas they only came to, and perverted those Churches where the Faith had been already preached, and so could only boast of things made ready to their hands, v. 16. he had still striven to preach the Gospel, where Christ was not named, lest he should build upon another man's foundation, Rom. 15. 20.

C H A P. XI.

Verse 1. **W**ould to God you could bear with me a little in [this] a my [seeming] folly [in boasting of my own performances,] and indeed bear with me.

2. For [I therefore do it because] I am jealous over you with a godly jealousy; for b I have espoused you to one Husband, [and desire] that I may present you as b a chaste Virgin unto Christ [your Husband.]

3. But I fear, lest by any means, as the c Serpent beguiled Eve through his subtilty. so your minds should, [by the subtilty of deceitful workers,] be corrupted from the simplicity [of the Faith] that is in Christ; [by mixing the observation of the Law with the Gospel, as these Judaizers did, and so returning as it were to your former husband. See Note on Rom. 7. 3.]

4. [I say, I am jealous of you lest you be corrupted by these false Apostles] For if he that cometh [after me] preacheth another Jesus, [i. e. hath another Saviour to propound to you,] whom we have not preached; or if ye receive [from him] another Spirit [affording such Spiritual Gifts] which ye have not received [from us,] or another Gospel which ye have not accepted [or received already,] ye might well bear with him [in his pretensions to exceed us, but this cannot be said.]

5. For I suppose [in these things] I was not a whit behind the very chiefest Apostles, [Peter, James, and John, from whom these false Teachers from Judaea may pretend to come, 1 Cor. 1. 12.]

d 6. [But] though I be d rude in speech, yet [am I] not [so] in knowledge [of Christ and his Gospel,] but we have been thoroughly made manifest among you in all things [of this nature, Chap. 12. 11, 12.]

7. Have I committed an offence in abasing my self [so far, as to labour with mine

own hands] e that you might be exalted [by e the Spiritual Riches and Advantages of the Gospel; and in having an Apostle more regardful of you, than of other Churches?] because [being chargeable to some of them,] I have preached to you the Gospel of God freely.

8. f I robbed [i. e. made naked] other f Churches, taking wages [or a stipend] of them to do you service.

9. And when I was present with you, and wanted, g I was chargeable to no man; for that which was lacking to me, the Brethren which came from [Philippi, Philip. 4. 15, 16. in] Macedonia supplied; and in all things I have kept my self from being burthensome to you, and so will I keep my self.

10. As the truth of Christ is in me, no man shall stop me of this boasting in the Regions of Achaia.

11. [And] wherefore [do I thus resolve? Is it] because I love you not? God knows [the contrary.]

12. But what I do [of this kind] that I will [still] do, that I may cut off occasion [of boasting] from them which desire occasion, h that wherein they glory, they may be found even as we.

13. For such are [your] false Apostles, deceitful workers, transforming themselves into the Apostles of Christ, [seeming to do as we do, or desiring to be thought equal to us in all things.]

14. And no marvel, for Satan himself is [sometimes] transformed into an Angel of Light, [pretending to do their work, and be a ministring Spirit to them whom he intendeth to destroy.]

15. Therefore it is no great thing if his Ministers also be transformed as the Ministers of Righteousness, whose end shall be according, [not to their specious, and hypocritical pretences, but] to their works, Phil. 3. 18.]

16. I say again, let no man think me a fool [*in boasting thus of my self,*] if otherwise, yet as a fool receive [*i. e. suffer*] me, that I may boast my self a little.

17. That which I speak [*thus*] I speak it not after the Lord, [*as commanded by him so to speak,*] but as it were foolishly, in this confidence of boasting, [*though the false Apostles have made it necessary, and so a part of Christian Wisdom so to do,* Chap. 12. 11. *to vindicate my Apostleship, and to confirm you in the Truth.*]

18. Seeing that many glory after the flesh, [*as being the Seed of Abraham according to the flesh,*] I will glory [*as to that*] also.

19. [*Nor can my seeming folly offend you, if you be indeed what you pretend,*] for you [*will*] suffer fools gladly, seeing you your selves are wise [*in your own conceits; or being wise, you must suffer fools gladly.*]

20. [*And sure I am you can bear with greater matters;*] For ye suffer, if a man bring you into bondage [*to the Jewish Rites,* Gal. 4. 9. & 5. 1.] if a man devour you, [*as did the Pharisees widows houses, living deliciously upon your Substance,*] if a man take i of you, [*if he take away what is yours,*] i if a man exalt himself [*above you,*] if a man finite you on the face, [*or use you contumeliously.*]

21. [*That which I said of smiting you upon the face,*] I speak as concerning [*the*] reproach [*they cast upon you as prophane, uncircumcised, whereas they are an holy Nation,*] as though we had been weak, [*i. e. inferior to them in these things, not able to ascribe to our selves these advantages as well as they;*] howbeit, wherein soever any is bold [*in this kind,*] I speak foolishly, I am bold also.

k 22. [*For*] k Are they Hebrews [*speaking the Jewish Language?* Philip. 3. 5.] so am I. Are they Israelites? [*descended from beloved Jacob,* Mal. 1. 2. *not from Esau?* so am I. Are they the Seed of Abraham [*and not Pro-felytes?*] so am I.

l 23. l Are they Ministers of Christ? I speak as a fool, I am more [*so,*] in labours

more abundant [*than any of them,*] in stripes above measure [*Acts 16. 22, 23.*] in prisons more frequent, [*v. 24.*] in deaths oft, [*1 Cor. 15. 31. 2 Cor. 4. 11.*]

24. Of the Jews five times received I forty stripes m save one. m

25. Thrice [*by the Gentiles*] was I beaten with rods; [*Acts 16. 23.*] once was I stoned, [*Acts 14. 19.*] thrice I suffered ship-wrack, a night and a day I have been in n the deep: n

26. In journeying often, in perils of waters, in perils of Robbers, in perils by my own Country-men, [*Acts 20. 3.*] in perils by the Heathen, in perils in the City [*Damascus, Jerusalem, Ephesus,*] in perils in the Wilderness, in perils in the Sea, in perils among false Brethren.

27. In weariness and painfulness, in watchings often, [*2 Thess. 3. 8.*] in hunger and thirst, in fastings often, in cold and nakedness, [*1 Cor. 4. 11. 2 Cor. 6. 5.*]

28. [*And*] besides those things which are without, that which cometh upon me daily [*is*] the care of all the Churches, [*planted by me,* 2 Cor. 7. 5.] or by others among the Gentiles, Coloss. 2. 1.]

29. [*For*] who [*of them*] is weak, and I am not [*as*] weak [*in compassionating them, and complying with their weakness?* 1 Cor. 9. 22.] who is offended, [*or ready to fall from his Profession,*] and I burn not [*with zeal to recover him?*]

30. If I needs must glory, I will glory of the things which concern my Infirmities, [*i. e. rather in my Sufferings for Christ, than in the great things he hath done by me.*]

31. The God, and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not [*in any thing I have now said of my Sufferings.*]

32. In Damascus the Governour under Aretas the King kept the City of the Damascens with a Garison, desirous to apprehend me [*in compliance with the Jews.*]

33. And through the Window in a basket, was I let down by the wall, o and o escaped his hands.

Annotations on Chap. XI.

a Verse 1. **T**H Σ ἀρεσών τις, *my folly.*] Though the necessity which lay on the Apostle thus to commend himself for vindication of his Apostleship, made him free from folly in this matter, yet because Self-commendation usually proceeds from Vanity, and Folly, and they who know not the necessity which lay upon him so to speak, would be apt to impute this to him, he useth this word here, though say-

ing, v. 16. *Let no man think me a fool in this my boasting.* And Chap. 12. 6. *Though I did glory, I should not be a fool.*

Ver. 2. Παρθένον ἀγνῶν, *a chaste Virgin.*] b Here is thought to be an Allusion to the ἀπαύστοι of the Lacedæmonians, who formed the Lives and Manners of the Virgins, and made them Regular, and so prepared them for their Husbands. But the Greek Commentators agree with our Translation, rendering

H h driving

dring the word ἡμοσάμην, by ἐμνησάμην, I have espoused you: So (a) Phavorinus doth interpret these very words. And so the word is used frequently by (b) Herodotus, and it bears the same sense in the Septuagint, ἡ ἑστὴ Κλεισ ἀνδρὶ (ε) γυνὴ ἀνδρὶ, the wife is espoused to the husband of the Lord, Prov. 19. 14. As therefore the Jews say, that (c) Moses espoused Israel to God in Mount Sinai, when he made them enter into Covenant with him; so saith the Apostle here, by converting you to the Christian Faith, I have espoused you to one husband, even Christ.

c Ver. 3. *Ἐξ, Eve.* He mentions Eve, not Adam, because she only was personally deceived by the Serpent, and was first in the transgression, 1 Tim. 2. 14. And he calls this Deceit, φθίσζα, in allusion to the Metaphor of Virginity.

d Ver. 6. *Ἰδιότης τοῦ λόγου, rude in speech.* This cannot refer to his want of Eloquence, or Rhetorical Artifice in his Compositions, for this seems equally wanting in the Epistles of St. Peter and St. James; it therefore must refer to some imperfection in his Speech, which they had not.

e Ver. 7. *ἵνα ὑμεῖς ὑψωθῆτε, that you might be exalted.* So St. James useth the word, saying, Let the brother of low degree rejoyce ἐν τῷ ὑψαίῳ αὐτοῦ in his exaltation to the Riches, and Privileges of the Christian Faith, Chap. 1. 9. So the Song of the Virgin Mother saith, that God by sending the Messiah ὑποτασσάμενος hath exalted them that were low, Luke 1. 52. And Capernaum is said to be ὑψωθεῖσα exalted to Heaven by our Saviour's frequent preaching to them, Luke 10. 15.

f Ver. 8. *Ἐσθλάσα, I robbed* Συλῶν, γυμνῶν, the word signifies to make naked, saith Phavorinus; to spoil, say others: For the Churches of Macedonia, from whom he received his Gifts, being poorer than that of Corinth, 2 Cor. 8. 2. might comparatively seem by this to be spoiled of what was necessary for them.

g Ver. 9. *Οὐ κατενάγκασα ἑδερὸς, I stunn'd no body with complaints;* I importuned none of them to supply my wants.

h Ver. 12. *ἵνα ἐν ᾧ καυχῶν, that in what they glory.* This most Interpreters thus gloss, That whereas the false Apostles glory in preaching the Gospel freely, they may be found even in that to do only what we have still done among you: And true it is that the Jewish Writers tell us, that their Wise Men of old would not be nourished so from

the Church, but rather chose to get their living by their own labour, and therefore used to say, *It is better to skin dead Beasts, than to say to the People, I am a wise Man, or a Priest, therefore nourish me;* and that the most excellent and perfect of them clave Wood, and carried Timber, and drew Water, and wrought in Iron and Coals, and neither asked, nor would receive any thing of the Church; and therefore to make himself equal with the best of these wise Men of the Jews, St. Paul might refuse Maintenance from the Churches of Achaia. See Campegius Viranga de Synag. Vet. l. 3. part 1. c. 18. p. 884, 885. But this Exposition is liable to this great Objection, That the Apostle speaking to the Corinthians of the same Persons, saith, *Ye suffer if a man devour you, if a man take of you, v. 20. and 1 Cor. 9. 12. If others are partakers of this power, are not we much more?* And elsewhere he represents these Jewish Teachers, as counting gain godliness, and doing all things for filthy lucre, Phil. 3. 19. 1 Tim. 6. 5. 2 Tim. 3. 2. Tit. 1. 11. Others therefore interpret the words thus, This I will do, that I may cut off occasion of Glory from them who seek occasion, that they may be found even as us. In which thing they would glory, but now they cannot do it, because they are known to receive of you.

Ver. 20. *Εἰ τις ἐπαίρει, if a man exalts himself.* The Jews had a very high opinion of themselves, as being the Seed of Abraham, and so of noble Birth; (See Note on 1 Cor. 1. 26.) the People of God, and so holy and beloved of him; his first born and only begotten, for whom the world was made, 2 Efd. 6. 59, 60. Hence in their Prayers to God they say, *Populus tuus sumus, Federati tui, progenies Abrahami, amici tui, cui sacramento fidem tuam obstrinxisti in monte Moria, semen Isaachi dilecti tui, qui ligatus fuit super Altari tuo, catus Jacobi filii tui, Primogeniti tui, &c.* And they had as mean and despicable thoughts of all other Men, whom therefore they insulted over, calling them (d) the People of the Earth, the Prophane, yea, likening them to Dogs, (See Note on Philip. 3. 2.) and spittle; 2 Efd. 6. 56, 57. And from this Opinion, that the world was made for them, (See Note on 1 Cor. 3. 22.) they might easily conclude, that it was lawful for them to take it away from others, as being usurpers of it. Hence (e) Buxtorf cites this Passage from the Talmud, *That all the Possessions of the Gentiles are as Common, he that first seizes on them is Lord of them.*

(A) ἡμοσάμην, ἐμνησάμην ὡς ὁ Ἀπόστολος, ἡμοσάμην ὑμᾶς ἐνὶ ἀνδρὶ, ἥτοι τοῦ Χριστοῦ ἐμνησάμην ὑμᾶς.

(b) Ἀρμωσαι + Νίλαφ + Συγατέζ + Δημοκλήνης γυνῶνα. Herod. 1. 3. c. 138. Ἀρμωσάμην + Τίλλυ + Συγατέζ. 5. 47. Πλαυσάνης ἡμοσάτω Συγατέζ. Ibid.

(c) Devorare Hebra, c. 7. col. 4.

(d) See Buxt. Lex. voce טא p. 1624.

(e) Vocē טא p. 1345.

k Ver. 22. Ἑβραῖοί ἐσσι, Ἰσραηλῖται; *Are they Hebrews, are they Israelites?*] Here is a certain Indication that these *false Apostles* and *deceitful Workers* were not originally *Samaritans*, as *S. Magnus, Dositheus*, and their Followers were, but of the *Jewish* Extract. 2ly, That they were *Jews* converted to, and still owning, and preaching up the Faith of Christ, as is evident from the words following, *Are they Ministers of Christ? so am I*; as also from *Chap. 10. 7.* It therefore seems that they must be of the Sect of (f) *Cerinthians*, that great Stickler against *St. Paul* for the necessity of Circumcising the *Gentiles*, and for their Observation of the Law of *Moses*; or the *Nazarens* or *Ebionites*; For these are not the Names of Persons who were the Authors of any Sects, but of the (g) *Jews* which believed in *Jesus*, and yet were zealous observers of the Law of *Moses*. Now these *Jews*, before they believed, were of two sorts; such as admitted other Nations to live quietly among them, and even to embrace their Religion without Circumcision, and such as by no means would permit them so to do. Thus when *Isabel* the Son of *Helen* Queen of *Adiabene*, embrac'd the *Jewish* Religion, (h) *Ananias* declared he might do it without Circumcision; but (i) *Elaezer* maintained that it was ἀνέχονα great impiety to remain uncircumcised. And when two eminent Persons of *Traconites* fled to *Josephus*, the (k) *Zealots* among the *Jews*, were urgent for their Circumcision, if they would abide with them, but *Josephus* persuaded the multitude against it. And this Controversie continued after they embrac'd Christianity, some allowing them to embrace Christianity without submitting to Circumcision and the *Jewish* Law, others contending that without Circumcision, and the Observance of the Law, they could not be saved. And these were the *false Apostles* which troubled the Churches of *Corinth*, *Galatia*, *Philippi*, and were great Enemies to *St. Paul*, who taught the contrary. So *Epiphanius* informs us of the (l) *Cerinthians*.

adding also of the *Nazarens*, that they in all things accorded with the Doctrines of the *Cerinthians*. And certain it is, that such Persons went from *Judea*, and gave great disturbance to all *Christian* Churches, especially to those which had been planted by *St. Paul*; for in the first Epistle to *Timothy*, and that to *Titus*, we have mention of those of the Circumcision who were *vain Talkers* and *Deceivers*, Tit. 1. 10, 11. 1 Tim. 1. 4, 6. Chap. 6. 4, 5. See *Gal.* 4. 9, 10. & 6. 12, 13. *Philip.* 3. 2. *Col.* 2. 16, 20.

Ver. 23. Note here that the *Apostle* proves the truth of his Ministry and *Apostleship*, not, as elsewhere, from the Miracles and Gifts of the *Holy Ghost*, which accompanied his preaching, but from his Sufferings, as being the things these *false Apostles* could not pretend to, *Gal.* 5. 11. & 6. 12. and so could not glory that they were like unto him in them, *v.* 13.

Ver. 24. Παισι μίαν, *save one*.] The Law assigned *forty stripes* to them that were worthy to be beaten, but forbade them to exceed that number, *Deut.* 25. 3. But it being their Custom to beat them with a Whip that had three Cords, and so every stroke with it going for three, they could *only* give them *thirty nine*, or *forty two*, which would have exceeded the number appointed by the Law; and therefore (m) *Josephus* says, *he that did contrary to the Law received by a publick Whip forty stripes save one*.

Ver. 25. [*Ἐν τῷ βάθῳ*, in the deep.] This cannot well be understood of the Prison at *Cyzicum*; for we never read that *St. Paul* preached there; nor of the Shipwrack, mentioned *Acts* 27. for that hapned after the writing of this *Epistle*; but probably of some of the other Shipwracks mentioned here, in which he might be so long tossed to and fro in the Sea, upon some broken piece of Ship, before he got to Land, as (n). *Iosephus* saith he was. *Theodoret* saith he was put into a Prison, so called, at *Lystra*; but of this we read nothing in the *Acts* of the *Apostles*, Chap. 14.

(f) Irén. l. 3. c. 11. Euseb. l. 3. c. 28. Epiph. Hær. 28. § 2. Theodor. Hær. fab. l. 2. c. 3.

[illegible][illegible]

(k) Ἰσταντες σέβειν τοὺς πατέρας καὶ τοὺς μητέρας, ἡ ἑστὶν ἐντολὴ πρώτη ἐν τοῖς δεκάλογον. Vit. Joseph. p. 1007. B.

(1) Αποστόλων ἁπλοῦν, ἢ ἐκ καθ' ἑαυτοὺς ἀποστόλων, ἢ ἀλλῶν καθ' ἑαυτοὺς ἀποστόλων ἐκ τῶν Ἀπλῶν.

[illegible]

(m) Ο ὅτι ταῦτα σήκας, πληγὰς μὲν λεπτοῦς τασσαρχοῦ καὶ δημοσίου σκῆτι λαδῶν, τιμωρίαν ταυτῶν ἐκείνων ἐκείνων. Antiq. 1. 4. c. 8. p. 124. P.

Joseph de Vita

Ver. 33. *Ἐξέρχου.*] Of such a flight as only is designed to preserve us still in a capacity of preaching the Gospel, especially where our Charge is not any settled Church, but the Church in general, or as St. Paul's was, the whole Gentile world; (o) St. Austin speaks well thus, *Quicumque isto modo fugit,*

ut Ecclesia necessarium ministerium, eo fugiente, non desit, facit quod Dominus precepit, sive permittit; qui autem sic fugit ut gregi Christiani ea, quibus spiritualiter vivit, alimenta subtrahantur: Mercenarius ille est, qui vidit Lupum venientem & fugit, quoniam non est ei cura de ovibus.

(o) Ep. 80. ad Honoratum.

CHAP. XII.

a Verse 1. **I**T is not expedient for me, doubtless to glory, [but since it may be so to you,] I will come to Visions and Revelations of the Lord.

2. I knew a man in Christ above fourteen years ago, whether in the body I cannot tell, or whether out of the body I cannot tell, God knoweth, [I say, I knew] such a one caught up to the third Heavens, [the Habitation of the blessed Angels, and of the Majesty of God.]

3. And [again] I knew such a man, whether in the body, or out of the body, I cannot tell, God knoweth.

b 4. How that he was [at another time] b caught up into Paradise, and [there] heard unspeakable words, which it is not lawful, [or possible,] for a man to utter.

5. Of such a one, [thus rapt out of himself,] will I glory, yet [or but] of myself, [as I appear to you in my own person,] I will not glory [willingly] but in mine infirmities:

6. [Not that I really esteem it a folly so to do, though in compliance with you I do stile it foolishness, 2 Cor. 11. 1, 16, 17. & 12. 11.] for though I should desire to glory [of these things] I shall not be a fool; for I will [shall only] say the truth; but now I forbear [when to speak of this,] lest any man should think of me above that which he sees me to be, or hearth of me, [above what my constant words and actions testify of me.]

7. And lest I should be exalted above measure through the abundance of the Revelations [vouchsafed to me,] there was given to me a thorn in the flesh, c the Messenger of Satan to buffet me, [or, that a Messenger of Satan might buffet me,] lest I should be exalted above measure.

d 8. For this thing, d I besought the Lord [Christ, v. 9.] thrice that it might depart from me, [i.e. that I might be delivered from this thorn in my flesh;]

9. And he said unto me, My grace, [or favour,] is sufficient for thee; for my strength is made perfect, [and shewed more illustriously,] in [this thy] weakness; most gladly

therefore will I rather glory in my infirmities, that the power of Christ may [more conspicuously appear to] rest upon me.

10. Therefore I take pleasure in [these] infirmities [of the flesh,] in [the] reproaches [I suffer upon that account,] in necessities, in persecutions, in distresses for Christ's sake; for when I am [thus] weak [in my self,] then am I strong [in the power of Christ. This latter Clause is in all the Greek Scholiasts.]

11. I am become [as] a fool in glorying [thus, but] ye have compelled me [so it,] for I ought [rather] to have been commended of you; for in nothing am I behind the very chiefest Apostles, though I be nothing [of my self, but through the grace of God I am what I am, 1 Cor. 15. 10.]

12. Truly the signs of an Apostle were wrought among you [by me] in all patience, in signs and wonders, and [in] mighty deeds. [See the Note on Heb. 2. 4.]

13. For what is it wherein you were inferior to other Churches, except [it were in this] that I my self was not burthensome to you? forgive me this wrong.

14. Behold the e third time I am ready to come to you, and I will [still continue] not [to] be burthensome to you, for I seek not yours; but you; f for the Children ought not to lay up for the Parents, but the Parents for the Children.

15. And I [like a good spiritual Father] will very gladly spend [my spiritual Treasures on you,] and be [spent my self] for you, though the more abundantly I love you, the less I be loved.

16. But be it so; I did not burthen you [my self,] Nevertheless [it may be suggested by some, that] being crafty, I caught you with guile, [getting much from you by the means of others.]

17. [I ask therefore] Did I make a gain of you by any of them whom I sent to you?

18. I desired Titus [to go to you] and with him I sent a Brother: Did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps?

19. Again, think you that we excuse our selves

selves unto you [by specious pretences, when we say that we deferred our coming that we might spare you, and be helpers of your joy. ? 2 Cor. 2. 23. 24.] we speak [as] before God in Christ, [calling him again to record that we use no such Arts,] but we do all things, dearly beloved, [as we did that,] for your edifying.

20. [And too much reason had we so to do;] For [yet] I fear, lest when I come, I shall not find you such as I would, and that I shall be found unto you [by inflicting necessary Censures, and Punishments upon you,] such as you would not, lest there be debates, envyings, wraths, strifes, backbitings,

whisperings, swellings, tumults, [the usual, and almost necessary consequence of Schisms and Factions in a Church.]

21. And lest when I come again, my God will humble me among you, and that I shall [find reason to] bewail many who have sinned already, & have not repented of the uncleanness, and fornication, and lasciviousness which they have committed, [after the Example, and by the Instigation of their false Teachers, who themselves practise the hidden things of shame, 2 Cor. 4. 2. and whose exhortation is of uncleanness, 1 Theff. 2. 3.]

Annotations on Chap. XII.

a Verse 1. **K** *Αὐχὰς δὲ ἡ συνουσία* : All the Greek Scholiasts own our reading of these words, which may from the Greek be rendred, Surely it profiteth (or it advantageth) not me to glory, for I shall come to visions; and then the sense may be supplied thus, But it may be so to you, for I shall come to Visions and Revelations of the Lord, in which I shall give such an Evidence of the favour of Christ to me, such a Testimony of my Mission from Heaven, as none of these false Apostles, or deceitful Workers can pretend to.

b Ver. 4. *Ἀρπαγίσα*. Here (1.) it is enquired, Whether St. Paul was either, as to Soul only, or as to Soul and Body jointly, rapt into Heaven, or Paradise, as the Spirit *ἠρπάξα* caught up Philip, Acts 8. 39. or whether he only had a Vision of these things on Earth, as the Spirit took up Ezekiel in a Vision, Ezek. 11. 24. and as St. John was carried away into the Wilderness. I incline to the Opinion that this was a real Rapture, as being most agreeable (first) to the words *ἠρπάξην* eos, he was snatcht as far as to the third Heaven, and *ἠρπάξην εἰς τὸ τρίτον οὐρανόν*, he was snatcht up into Paradise; for these words do not well agree to a Vision, or to an Extasie. As for the seeming Raptures of Ezekiel and St. John, the Text plainly informs us, that they were not real, by saying, The Spirit took me up, and brought me in a Vision by the Spirit of God into Chaldaea, Ezek. 11. 24. And again, The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the Valley that was full of Bones, Chap. 37. 1. And of St. John, He carried me away in the

Spirit into the Wilderness, Rev. 17. 3. And Chap. 21. 10. He carried me in the Spirit to a great, and high Mountain. In these two Instances all is expressly said to be done *ἐν πνεύματι* in the Spirit; but nothing of this nature is intimated in St. Paul's Rapture. If you say he owns that this was done *ἐν ὁρασίᾳ* in a vision; I answer, He seems not to say so, but only that in this Rapture he had a Vision of the Lord. (2.) He says, He cannot tell whether he was then in the Body, or out of the Body; whereas in all imaginary Visions the Soul continues in the Body. (3.) He adds, That he heard there unspeakable words, which intimates that he was really in Paradise.

Q. 2. A second Enquiry is, Whether St. Paul here speaks of one Vision or Rapture only, or of more. I answer, The Opinion of all the Ancients seems to have been this, that he was rapt at several times, into several places, and consequently that he speaks of more Raptures than one. (a) Irenaeus saith that he was caught up into the third Heaven, and again was carried into Paradise. So also say (b) Tertullian and Pseud-Ambrosius; (c) Epiphanius speaks thus, Who can hear the Opinion of Origen, which placeth Paradise in the third Heaven? And this appears highly probable: 1. From these words, I will proceed to Visions and Revelations of the Lord; which intimates that he would speak of more than one: And from v. 7. lest he should be exalted *τὸ ὑψηλόν* τὸν ἀποκαλύψων, with this multitude of Revelations. 2ly, Methodius of old did well infer this, from the Repetition of those words, Whether in the Body, &c. for such a Repetition must have been need-

(a) Usque ad tertium Caelum raptum se esse significans, & rursum delatum esse in Paradisum—quid illi prodest aut in Paradisum introitus, aut in tertium caelum assumptio, l. 2. c. 54.

(b) Tertull. de Praescript. li. 24. Ambrosii in locum.

(c) Quis audiat in tertio caelo donantem habere Originem Paradisum? Ep. ad Joh. Hieros. c. 3.

less concerning one and the same Vision. For (d) hence, saith he, he intimates that he had seen two great Visions, being twice assumed, first into the third Heaven, and then into Paradise. Hence therefore it doth not follow that Paradise is in the third Heaven, as later Writers have hence gathered against the Opinion of all the Ancient Christians: And therefore (e) Epiphanius answers to this Text produced by Origen, by saying he was rapt up into the third Heaven, and after adding into Paradise, he shews Heaven to be in one place, and Paradise in another. Though therefore the third Heaven here, according to the Language and Distinction of the Jews, doth signifie the Angelick Heaven; it doth not follow hence that Paradise, into which the Apostle was caught up, at another time, and in another Vision, must signifie the third Heaven.

3ly, Hence we may strongly argue for the Distinction of the Soul from the Body, and its Capacity to receive and understand Caelestial Things in Separation from the Body; for if the Soul be not distinguished from the Body, nor is capable of any Vision or Revelation when out of the Body, there remains no foundation for the Apostle's doubt, whether he had these Visions in the Body, or out of the Body, there being a necessity, upon that Supposition, to have them in the Body, or not at all.

C Ver. 7. Ἀγγελὸς Σατᾶν.] They who interpret this Messenger of Satan, and Thorn in the Flesh, of the Motions of Concupiscence, and the Suggestions of Lustiarising in Paul, are guilty of a great Mistake; For this Thorn in the Flesh was given him of God, who raiseth in us no impure lustings, James 1. 13, 14, 15. and never cures one Sin by another; nor would St. Paul have wished that all Men should have been as he, if he had felt these burnings, nor would he have refused that Remedy against them he prescribed to others, 1 Cor. 7. 7, 9. nor could he have gloried, much less took pleasure in these Infirmitates, as here, v. 9, 10. he doth in this Thorn in the Flesh. In a word, by confessing such impure Motions lodged in his Breast, he would not have defended his Reputation against his Adversaries, but rather given them fresh occasion to reproach him, and would have rendred his Threats against the unclean, Chap. 12. 21. less prevalent. Let it be then observed,

1. That this Thorn in the Flesh was surely some infirmity in the Flesh, or Body of St. Paul. So doth St. Paul himself inform us, by saying, ἡ πνευματικὴ μου ἐν τῇ σαρκὶ μου, ἐν

ῥυτίσει, ἢ ἐν ἑσπύσει, You did not count me as nothing, nor spit upon me, because of my Temptation which was in my Flesh, Gal. 4. 14. but received me (notwithstanding) as an Angel or Messenger of God. Whence two things are observable, (1.) That this Thorn, or this Temptation; was in his Flesh, or in his Body. And (2.) that it was such as rendred him in his Preaching obnoxious to great Contempt, and made him despicable in the Eyes of others.

2. 'Tis highly probable that this Infirmitie in the Flesh hapned to him after these Visions, and Revelations of which he here speaks; for he saith, it was sent to, or befel him, that he might not be exalted through the multitude of his Revelations; and therefore must be given him after he had that Temptation they afforded to exalt himself.

3. 'Tis certain that it was some Infirmitie of the Flesh which naturally tended to obstruct the Efficacy of his Preaching, and rendred his Ministry less grateful and acceptable to others, and made him subject to reproach, and to contempt in the discharge of this his Function. This is extremely evident from the place cited from Gal. 4. 14. where, saith Theodoret, καὶ τοὶ πολλοὶ ἔφερον ἐν τῇ σάρτι αὐτοῦ, though I brought with me great Ignominy in my Body, you did not reject me; and also from Christ's answer to him, That his power was perfected it St. Paul's weakness, i. e. the greater is thy infirmity in preaching the Gospel, the greater is my Power in rendring it efficacious when preached by one subject to so great Infirmitie.

4. 'Tis also certain that this was objected by the Corinthians, and the false Apostles to the disparagement of St. Paul, and rendred him contemptible in their Eyes, that he was ἰδιώτης τοῦ λόγου rude in Speech, 2 Cor. 10. 10. (which, as I have observed upon that place, cannot refer to his want of Eloquence, that being as much wanting in his Epistles, which they allowed to be powerful and weighty, as in his Sermons to them,) that in presence he was base among them, ibid. v. 1. that the presence of his Body was weak, and mean, ὁ λόγος ἑδυνάμει, his speech, such as rendred him, contemptible, where the Apostle useth that very word which he had applied to the Infirmitie of his Flesh, Gal. 4. 14.

5. It cannot be denied but that an ἰσχυροῦς, a stammering in speech, or a squeaking shrillness in the voice, joynd with a low deformed stature, do naturally tend to render a Man contemptible in his preaching;

(d) Δις ἀναληθῆς ἐναργῶς, ἀπαξ μὲν τεῖτε ὕψιν, ἀπαξ δ' εἰς τὴν οὐρανὸν. Apud Epiph. Hær. 64. § 47. p. 572. C. D.

(e) Ubi supra apud Hieron. Tom. 2. F. 57. E.

and therefore *Moses* declines the Message God sent him upon to *Pharaoh*, because he was slow of speech, and of a stammering tongue, Exod. 4. 10. ἰσχνόφωνος, καὶ βραδύλογος.

6. These words, *a Thorn in the Flesh, a Messenger of Satan*, being here put by way of apposition, must signify the same thing, and so he must be buffeted by *Satan*, when by these false Apostles and Ministers of *Satan*, 2 Cor. 11. 15. he was contemned, and made the Subject of their Scorn and Laughter, for this Infirmary in his Speech. But 'tis observable, that these words may be rendred thus, *There was given me a Thorn in the Flesh*, ἄγγελος σατάν ἵνα με καλερίζη, that the Angel of *Satan* might buffet me. Since then he calls the false Apostles Ministers of *Satan*, it is not to be wondered that he here stiles them, or the chief of them, who thus reviled, and contemned him for this Infirmary, and therefore laboured to take off the Affections of the *Corinthians* from him, an Angel of *Satan* buffeting him.

d Ver. 8. Παρεκάλῃσα, I besought the Lord.] Here, saith *Schittingius*, is an instance of Prayer directed to *Christ*; Ergo, say I, here is an instance of his Divinity: Prayer made to *Christ* by all *Christians*, in all times and places, and for all things, being an evidence of his Omniscience, Omnipotence, and Omnipresence.

Note also, That though this *Thorn in the Flesh* was not removed upon the Prayer of the Apostle, yet was that granted for which he desired that it might be removed, viz. that he should preach the Gospel more

effectually, and to the Honour of his Lord; and therefore he not only rests satisfied under this Infirmary, but even glories in it on this account, that it tended to demonstrate the Power of *Christ* residing in him. Thus doth God truly answer our Requests, when he gives, not what we would, but what he sees to be more for his Glory, and our Good.

Ver. 14. Τέτρον, the third time.] Most e Interpreters say that St. Paul had made two Resolutions before to come to them, for proof of which they cite 1 Cor. 16. 5. 2 Cor. 1. 16. But both these Texts seem plainly to refer to one and the same Resolution, and the last to be only an *Apology* for Non-performance of the first: His meaning therefore may be this; I have once actually been with you, I was ready once more to come, though your Disorders unreformed hindred the performing that intended Journey, 2 Cor. 1. 23. and I am now ready the third time.

Ibid. For the Children ought not to lay up f for the Fathers, but, &c.] i. e. If Fathers of the Flesh, they ought to lay up for them Temporals; if Spiritual Fathers, as St. Paul was, 1 Cor. 4. 15. to provide Spirituals for them, good Instructions, and Advice for the welfare of their Souls.

Ver. 24. Μετανοοῦσίντων.] Hence it is evident, against *Novatian*, that the *Christian* Dispensation admits Sinners to Repentance, though they have, after Baptism, committed great Offences, and lapsed into the Sins of the Flesh, mentioned Gal. 5. 19, 20, 21

CHAPTER XIII.

a Verse 1. ^a THIS is the third time I am coming to you; in the mouth of two or three Witnesses shall every word be established.

2. I told you before [in my first Epistle, Chap. 4. 19, 20, 21. being then absent in Body, but present in Spirit, Chap. 5. 3.] and [I still continue in my Resolution,] foretel [ling] you as if I were present the second time, [or, I foretel you as present in Spirit the second time,] and being absent [in Body,] I now write to them which heretofore have sinned, [and have not repented, Chap. 12. 21.] and to all others [who shall fall into the like sins,] that if I come again, [which I now fully am resolved upon,] I will not spare [you.]

3. Since ye seek a proof of *Christ* speaking in [and by] me, [even that *Christ*] who to you-ward is not weak, but is mighty b in [and among] you, [you shall find it in the exerting the Power he hath given us to chastise such Offenders.]

4. For though he was crucified through [the] weakness [of that Humane Nature which he took upon him, and in that appeared to others as weak,] yet he liveth [and discovers efficaciously that he doth so,] by the power of God [so gloriously attending the invocation of his name, and faith in him;] c for we also [Gr. and so we also] are [as yet in your apprehensions] weak in him, but we shall [appear to] live with him by the power of God, [exerting it self by us] towards you.

5. [And for a farther Evidence that *Christ* preached by me hath not been weak, but mighty towards you;] Examine your selves, whether ye be in the Faith, prove your own selves. Know ye not [of] your own selves [by the Miracles done among you, and the Variety of Gifts conferred upon you,] how that *Jesus Christ* is in [among] you, e except ye be d Reprobates, [i. e. disapproved by God, and so he hath withdrawn these Gifts from you.]

6. But

6. But [however it may be with you,] I trust that you shall know we are not Reprobates, [i. e. not disapproved of, but owned by God, and Christ.]

7. Now I pray to God, that ye do no evil [which may force us to exercise and shew our power among you, as desiring] not that we should appear approved, by our power in punishing your Offences, but [rather] that you should do that which is honest, though f we be [in shew] f as Reprobates, [i. e. as destitute of the power of Christ in your eyes.]

8. [And when you will be secure from our Chastisements,] for we can do nothing against the truth, but [only] for the truth, [having our power given for edification only, and not for destruction, v. 10.]

9. [Nor have we any desire to use our power thus,] for we are [rather] glad, when we are weak, [as having no occasion to manifest our power,] and ye are strong [in faith, and

good works,] and this also we wish, even your perfection [in them.]

10. [And] therefore I write these things being absent, [to warn and reform you,] lest being present I should [be constrained to] use sharpness [towards the unreformed among you,] according to the power which the Lord hath given me to edification, and not to destruction.

11. Finally, Brethren, farewell; be perfect [ly knit together,] be of good comfort [under all Calamities,] be of one mind, live in peace, and the God of love and peace shall be with you.

12. Greet one another with g an holy g kifs.

13. All the Saints [here] salute you.

14. h The grace of the Lord Jesus Christ, h and the love of God [the Father,] and the Communion of the Holy Ghost, be with you all. Amen.

Annotations on Chap. XIII.

a Verse 1. ΤΡΙΤΟΝ ΤΑΥΤΟ, *this is the third time.*] Of his coming the third time, see note on Chap. 12. 14. These Witnesses, saith Dr. Lightfoot, were Stephanus, Fortunatus, and Achaicus, sent to assure them of his coming; Say others, his own reiterated Testimony to them by Letters, that if these Admonitions did not prevail on them who had sinned to reform, he would not spare them.

b Ver. 3. Ἐν ὑμῖν, *among you.*] Christ shewed his power among them, by enabling St. Paul to preach the Gospel to them in demonstration of the Spirit and Power so efficaciously, as to convert them to the Faith, 1 Cor. 2. 4. In that variety of Gifts conferred on them, together with the Gospel, by which their Testimony of Christ was confirmed, 1 Cor. 1. 6. By his Power, conspicuous in seconding St. Paul's delivery of the incessuous Person up to Satan, 1 Cor. 5. 4, 5. By the Chastisements, they suffered for communicating in the Lord's Supper unworthily.

c Ver. 4. Καὶ ὥς, *and so we also.*] These Particles signify *atque ita, even so, and so, and in like manner,* and accordingly are rendred by *Passor, sic & nos,* as in this Paraphrase. Again, It is evident from Scripture, that though Christ appeared to the World, as weak, and unable to escape his sufferings, by permitting himself to be taken, and carried bound before the High Priest, and Pilate, and at last to be lifted up upon the Cross, and there die, yet was he only in appearance then weak; for he permitted not himself to be taken, till he had with a word struck them to the ground who came to apprehend him, John 18. 6. and had declared that he was able to deliver himself out of their hands, Matt. 26. 53. Even

so (saith the *Apostle*) we seem weak to you *Corinthians*, because we do not exercise that Power among you which God hath given us, 2 Cor. 10. 10. & 11. 21. and here v. 9. But we shall shew our selves to live by the power of God exercised upon the Offenders in your Church.

Ver. 5. Ὅτι Χεῖρς ἐν ὑμῖν ὢν, *that Christ is in you.*] i. e. With, or among you. So σὺ ἐν ἡμῖν ἔστι Κύριος, *thou Lord art with us,* Jer. 14. 9. Ἐχὶ Κύριος ἐν ἡμῖν; *is not the Lord among us?* See Gen. 23. 6. Psal. 124. 1. The words seem to allude to those spoken by the tempting, contumacious *Israelites*, who after all the signs and wonders God had shewed to them, remained still doubtful of his Presence with them, enquiring εἰ Κύριος ἐν ἡμῖν; *is the Lord among us, or not?* Exod. 17. 7. So saith the *Apostle*, seeing after all the Miracles done among you, and the miraculous Gifts received by you, you still seek a proof of Christ speaking in or by me; Ask your own selves? Know ye not by the Gifts still exercised among you, except ye be rejected of God, that his Spirit, conveyed by my Ministry is still among you? But then let it be noted here, that this place speaks not of their being in Christ, but of Christ's being in them; not of his being in, but among them; not of his being in them, by their Faith in him, but his miraculous Presence with them; not of his being in any private Person, but in the Church of *Corinth* in general.

Ibid. εἰ μὴ τι ἀδόντοι ἔσε, *if ye be not Reprobates.*] i. e. *Christians* in name only, and not in deeds, so *Grotius*; *stupid and hardened,* Dr. *Hammond*; *wicked and unfit for the faith,* *Vorstius*; *unworthy of the Name of Christians,*

Christians, Dicson; deprived of faith, light, grace, and knowledge, Menochius; unless you by your Crimes have cast off Christ, Calvin.

f Ver. 7. ὡς ἀδόκιμοι, as Reprobates.] It is to be observed, that the word ἀδόκιμος, which we render *reprobate*, hath no relation in Scripture to any decree of God, either absolutely excluding Men from a capacity of Salvation, or doing it conditionally on the account of the Sin of Adam, but only doth denote such Men as have made themselves unworthy by the Corruption of their Faith or Manners, to be approved and owned by God. Thus they, who when they knew God, did not glorify him as God, neither were thankful, but changed the truth of God into a lie, and worshipped the Creature more than the Creator, and liked not to retain God in their hearts, Rom. 1. from v. 21.—28. are the Men given up by God ὡς τὸν ἀδόκιμον to a *reprobate mind*, which prompted them to do those things God could not approve of, but abhor; And they who resisted the Truth through the Corruption of their Minds, are stiled ἀδόκιμοι πρὸς τὴν πίστιν, i. e. *Reprobates concerning the Faith*, 2 Tim. 3. 8. i. e. Men whose Faith cannot be owned, or approved of. They also are in Scripture, as to their Man-

ners, stiled *Reprobates*, whose Mind and Conscience is defiled, so that though in words they profess to know God, yet in works they deny him, being abominable, disobedient, and to every good work ἀδόκιμοι *reprobate*; i. e. void, not of Judgment only to discern, but of Affection to approve of it. Thus that Earth is stiled ἀδόκιμος *reprobate*, or rejected, which after all the Showers, which fall upon it, brings forth only Thorns and Briars, Heb. 6. 8. and that Silver, ἀργύριον ἀδόκιμον, *reprobate Silver*, which being false stamp'd, or coyn'd, will not be receiv'd, but rejected, Prov. 25. 4. Isa. 1. 22. And in this sense St. Paul saith, he kept under his Body, lest whilst he preached to others, he himself should be ἀδόκιμος—disowned and rejected by God, 1 Cor. 9. 27.

Ver. 12. ἐν ἁγίῳ φιλήματι, with an holy kiss.] g As Brethren; for this seems to be the Jews osculum propinquitatis, of which see Buxtorf's Lexicon, p. 1404, 1405.

Ver. 14. Note that here plainly, as in the h Form of Baptism, Matth. 28. 19. we have the Names of the Sacred Trinity; and the Father and Son in both places being mentioned as distinct Persons, we have no reason to doubt of the personality of the Holy Ghost thus mentioned with them.

A N

APPENDIX

TO THE

Sixth Chapter of the Second Epistle

TO THE

CORINTHIANS.

Monsieur le Clerc hath observ'd in his *Ars Critica*, part 1. c. 8. p. 110. That since the time of St. Austin, scarce any word hath been used more frequently in speaking concerning the Conversion of a Sinner, than is that of Grace; and yet if you ask them that use it what they mean by it, they can give you no clear answer: So that a Jesuite said, not unpleasantly, That it was nothing but a Nescio quid, and that the Grace of God in Scripture doth always signifie not any secret Afflatus, but his Mercy and his Kindness to us. Now that I may not seem, with his witty Jesuite, to ridicule, or with the Pelagians to deny that Grace, because my Note in this Chapter, partly accordeth with his Criticks, I shall here briefly shew two things:

1st, That it seems necessary to assert that God vouchsafes to Men, not only the outward Dispensations of his Word to be the ordinary means of their Conversion and Sanctification, but also some inward Assistances and Operations of his Holy Spirit.

2^{ly}, I shall endeavour to shew that these Assistances may be so explained, as to be no more unintelligible than are all the Influences of God upon the Soul, or the Temptations of the Evil Spirit.

First, That it is necessary to assert that God vouchsafes to Men some inward Operations or Assistances of his Holy Spirit, to encline them to what is good, convert, and sanctifie them. For

1. Why else is it expressly said, That God works in us both to will and to do of his good pleasure, Philip. 2. 13. and doth within us what is acceptable in his sight Heb. 13. 21. for sure he cannot properly be said ἐνεργεῖν, ὃς ποιεῖν ἐν ἡμῖν, to act, and work within us, who does, and

worketh nothing in us? Yea, how doth the Word of God it self, when heard, or read, work on us but by making impressions on our Minds? and shall that be deny'd to God himself which we allow to his Word? or shall he not be believed, when he saith, He doth work in us both to will and to do, He doth in us what is acceptable in his sight?

Again, Does it not seem unreasonable to deny that influence to God, and the Good Spirit to excite Men to goodness; which generally is, and must according to the Scripture, be allowed to the Evil Spirit tempting Men to wickedness? Now, though this Evil Spirit cannot lay us under a necessity of doing wickedly, yet is he frequently in Scripture represented as a Tempter to Sin, which he can only be immediately by raising some Ideas in our Brain which do excite, dispose, and move us, as our own Thoughts, or inward Sentiments, at other times, were wont to do, to what is evil. He also is in Scripture stiled that Spirit which ἐνεργεῖ works inwardly in the Children of Disobedience, Eph. 2. 2. and leads them captive εἰς τὸ ἐκείνη δέλημα, to do his will, 2 Tim. 2. 26. which words seem plainly to import some inward energy of Satan to excite them to this Disobedience to the Will of God, and this compliance with his own will, since then stronger is he that is in us, than he that is in the world, 1 John 4. 4. i. e. that good Spirit which dwells in pious Men, is more powerful in them than Satan is in wicked Men, we must allow this good Spirit ἐνεργεῖν to work in the Children of Obedience, as Satan is allowed to work in his own Children.

Moreover, The evil Spirit is represented as a lying Spirit in the mouth of Ahab's Prophets, 1 Kings 22. 21. He moved David to number the

the people, 1 Chron. 21. 1. He entered into Judas, Luke 22. 3. He filled the Heart of Ananias to lie to the Holy Ghost, Acts 5. 3. All which Expressions can never be accounted for without allowing him some power to work upon the spirits of these persons, so as to raise within them some such Ideas as would excite and stir them up to the performance of those actions. Nor can we otherwise give any rational account of the Snares, Methods, Wiles, and Devices of Satan, mentioned 2 Cor. 2. 11. Eph. 6. 11. or tell how he comes, and takes away the Word out of the heart, Luke 8. 12. or how he takes advantage over us when we are overwhelm'd with grief, 2 Cor. 2. 10.

When, therefore, on the other hand, God is said to put his fear, and his law in our hearts, Jer. 32. 40. Heb. 8. 10. and his spirit within us, Ezek. 36. 27. to create in us a clean heart, and renew in us a right spirit, ibid. to give us a new heart, Ezek. 11. 9. to circumcise, and to convert the heart, Deut. 30. 6. Jer. 31. 18. If he by his good Spirit raiseth no good Motions, or Ideas in us, which may dispose us to his fear, and by attention to them may convert and cleanse our hearts, if he vouchsafes unto us no inward Illuminations, by attending to which we may discern the wonderful things of his law, what can these Words or Metaphors import? Or why is his Spirit put within us, if he hath nothing to do there? yea, why are we said to be strengthened with might through the Spirit in the inward man to do his will? Eph. 3. 16. to be enabled through the Spirit to mortify the deeds of the flesh? Rom. 8. 13. Why is this Spirit said to help our infirmities, v. 26. to purify our hearts, 1 Pet. 1. 22. to be unto us a Spirit of Sanctification, 1 Cor. 6. 11. the Comforter, the Spirit of Power, Love, and of a sound Mind? 2 Tim. 1. 7. For how is it possible he should be all, or any of these things to us, or should do all, or any of these things for us, by doing nothing in us? And seeing Consolation ariseth only from the inward testimony of the Conscience; seeing Sanctification consists in the renewing of the inward Man, and hath the Soul for its Subject; seeing the heart is purified by an inward change, and temper, which renders it averse from sin, and sets the Affections, Desires, and Inclinations of the Soul against it; seeing the deeds of the flesh are only mortified by such a Renovation of the Mind as makes us to discern the pernicious Effects and dreadful Consequences of living still according to our fleshly Appetites, and so begetteth a dread and hatred of them, a Resolution to forsake them, a vehement Desire to be freed from them, a sincere Endeavour to resist the motions of the flesh, and a care that we do not for the future yield obedience to it in the lustings of it; if there be no Renovation wrought in us by the Spirit, no Testimony of him with our spirits, that we are the Sons of God, how can a Man conceive that all this should be done by the

Spirit without any energy in the Mind, and the Affections of a Man, and by that consequently on the Will?

Moreover, If the holy Spirit hath no hand in producing, and carrying on the new Life, why is he stiled *Πνεῦμα ζωοποιόν*, a quickning or life-giving Spirit? seeing all Vital Operations issue from a Spirit acting in us, why are we said to live in the Spirit, Gal. 5. 15. and to walk in the Spirit, Rom. 8. 14. and *ἀγέσθαι* to be led, or conducted by the Spirit of God? For as in natural and moral actions, we cannot be said to live, or walk, without an inward principle of life and motion, or to be led or guided in those Actions, but by the Light of Reason, so neither can we properly be said to live, and walk in the Spirit, or to be guided by him, if he imparts no inward light to guide us in the ways of Piety, no inward motions to excite us to walk in them, no inward strength or vital efficacy for the performance of them. And were it otherwise; why are all those inward habits and dispositions which adorn the Soul, and make it meet for the inheritance of Saints in light, still'd the fruits, not of the preaching of the Word, or of our own Consideration, but of the Holy Spirit? For how are they his Fruits, if he doth nothing to produce them? why are they still ascribed, according to this Doctrine never to that which only doth, but to that only which doth not produce them?

To say these things, and these expressions concern only the times in which the extraordinary Gifts and Operations of the Holy Spirit were vouchsafed, is to make future Ages since the ceasing of these Gifts, despair of being quickn'd, sanctify'd, or comforted, or even enabled to purify the heart, or to mortify the deeds of the flesh, to live or walk in the Spirit, and consequently to despair of being now the Sons of God, united to Christ Jesus, or having any of the Fruits of the Spirit wrought within them. And were it only then that no Man could be regenerate or born again without Water and the Holy Ghost, by what are we now regenerated? Why are we now baptized? or why is Baptism administered still in the Name of the Holy Ghost?

In fine, it seems not possible, according to this Hypothesis, to explain how, or to what end the Holy Spirit is so often said to dwell, or to abide within us; how we are made an habitation of God through the Spirit; How we are made the Temples of God through the Holy Ghost which is in us, or united to Christ by the Spirit, or to what end the Holy Ghost thus dwells, or takes up his abode in them, in whom he acteth nothing, or rests upon those Christian Sufferers whom he doth not inspire with inward courage. And yet this abode of the good Spirit with us, is represented not only as the highest Privilege, but as the inestimable advantage of the Christian. By this Christ;

doth encourage his Disciples to demonstrate their love to him by keeping his Commandments, that then *the Father will love them, and we, saith he, will take up our abode with him,* John 14. 23. By this, saith the *Apostle*, God becomes *our God, and we his People; our Father, we his Sons and Daughters,* 2 Cor. 6. 16. And from our union by this Spirit to our Head Christ Jesus, such an *ενεργεια*, or inward working, is said to be diffus'd thro' every part of his mystical Body, as causeth *the whole Body to encrease, and edifie itself in love,* Eph. 4. 16. Col. 2. 19. Now what account can he offer'd of these things, without allowing some inward Operations of the holy Spirit, as the consequence of this Spiritual Union, and this inhabitation of the holy Spirit in us? yea, who can tell what is the advantage of these Promises, *I will put my spirit in you, or pour him upon you,* Prov. 1. 23. Jer. 36. 27. & 37. 14. Zach. 12. 10. John 7. 37, 38. if we receive no influx from him thus put into our hearts? What, lastly, is it for the holy Spirit to depart, or to be taken from us? or what can be the dreadful misery and woe denounced upon us when he doth so? For if he did nothing in us whilst he continued to be with us, what can we lose by his departure? or why did *David* so importunately beg God would not take his holy Spirit from him? Psal. 51. 12.

To say here the holy Spirit only dwelt in *Christians*, whilst the extraordinary Gifts and Afflatus of the holy Spirit were continued to the Church, and they lay under Persecution from the *Heathen Emperors*, is not only to contradict the tenor of the Scriptures, which declare that all Christ's living Members are thus united by the Spirit to their Head, 1 Cor. 12. 13. and that if any man have not the Spirit of Christ, dwelling in him, he is none of his, Rom. 8. 9. He cannot be the Son of God, for as many as are led by the Spirit of God, they are the Sons of God, v. 14. He hath no right to call God Father, v. 15. no interest in the adoption, and in the inheritance of Sons, v. 17. but it is also to enervate the virtue of the Promises of Christ, and the consolation of *Christians* of all future Ages under their Sufferings for the sake of Christ; yea, it is in effect to make the dispensation of the Gospel cease, the difference betwixt that, and the Law, being by the *Apostle* placed in this, that the one is the ministration of the letter only, the other also of the Spirit. And if this were so only whilst these extraordinary Operations of the holy Spirit lasted, then from the time that they have ceased, the Gospel doth not in this differ from the Law, or deserve to be preferr'd above it on that account.

Argument 2. This Doctrine seems to take off from the energy of Prayer in general, and from the virtue of Prayer for the holy Spirit in particular, and so to make men slight and neglect that Duty of which the Scripture

speaketh so magnificently, and to which it so frequently exhorts us, at least, it seems not well consistent with the tenor of those inspired Prayers, or those Prescriptions for it recorded in the Holy Scripture. For who can reconcile it with those Expressions in which holy men of God so often beg God would encline their hearts unto him; since this he cannot do without some Operation on their hearts, that he would draw them, that they might run after him, that he would open their eyes, and give them understanding to discern his Law, that he would lead them in the right way, in the way everlasting, and guide them by his eye? For if God by his Spirit hath no influence upon the Heart, or Soul, how doth he encline, or draw it? if none upon the understanding, how doth he enlighten or instruct it? if this be done only by the Word read, preach'd, and ponder'd in the heart, we may as well apply our selves to that work without, as with Prayer, unless we in these cases pray for some new external Revelations, or for some Motives not contained in Scripture.

Moreover, according to this Doctrine, it seems both fruitless and absurd to pray for the assistance of the holy Spirit, or to expect we should enjoy it. And so that passage of St. Luke, *Ask and ye shall receive, seek and you shall find, knock and it shall be opened to you; for if evil parents give good gifts to their children, how much more will your heavenly Father give his holy Spirit to them that ask him,* Luke 11. 9, 13. must be of no use or virtue to us. For what in these Expressions can we pray for, but the assistance of the holy Spirit? and what assistance can he afford us, if he doth not operate at all upon our Souls?

To say this Promise is to be confin'd to the *Apostles* days, seems not agreeable to reason; for why then do we hear of it in the Sermon on the Mount, which certainly was spoken *εις ακους του λαου*, in the audience of the multitude? Why doth it run in words so general *πας ος ηκει*, for every one that asks receives? Moreover, those spiritual and ordinary Effects for which the holy Spirit was then given, those Fruits of the Spirit they produc'd in them, are as needful, and as spiritually good for *Christians* now, as when our Saviour spake these words; for as the holy Spirit was needful then to strengthen Christ's Servants in the inward man to do his will, Eph. 3. 16. to comfort them in Tribulations, and support them under fiery Trials, and to preserve them from the Subtilties of Satan, and the Temptations of the wicked World, so is there the same need of his assistance now for all these gracious ends, and therefore the same reason to expect him still to all these purposes. Moreover, the Conditions of this Promise may be performed by us now, as well as then; we may be now sincerely desirous to obey the holy Will

Will of God, and with true fervency and importunity may beg the holy Spirit to this end. And if we may acceptably perform these duties to which this Promise is annexed, why may we not as confidently expect the blessing promised from the God of Truth? For the encouragement here given to expect the assistance of the holy Spirit is this, that we ask him of our heavenly Father; Now this most comfortable relation God bears to all his children of what age soever, he is the same yesterday, to day, and for ever; and therefore there is now, and ever will be, the same benignity in God, the same good will and readiness in him to give his holy Spirit now unto his children for all needful purposes, as in all former ages. If therefore in like manner we do ask, we must have equal reason to expect we should receive him. To proceed therefore

2ly, To explain, as far as I am able, and think it needful so to do, how those *Fruits of the Spirit*, which the Schools call *Graces*, are wrought in us by the Spirit of God;

1st, I assert, that the manner in which the holy Spirit acts upon the minds and hearts of men, for the production of these Fruits or Graces, and the preparatory Dispositions of the Soul towards them, may reasonably be conceived to be such as is suitable to the Reason and Faculties of Men, viz. the Understanding and the Will. Now it is certain, that what naturally makes the Understanding to perceive, is Evidence propos'd and apprehended, consider'd or adverted to, for nothing further can be requisite, to make me come to the knowledge of the truth, and understand what the will of the Lord is, and so be wise unto salvation. Hence the Apostle prays that his Philippians might abound more and more in knowledge, and in all wisdom, ἐν πάσῃ αἰσθήσει, in all perception, that so they may approve the things that are most excellent, Philip. 1. 9, 10. Hence he speaks to the Romans thus, Be ye transformed by the renewing of your mind, ἐστὶν ἡ ἀνακατασκευὴ τοῦ νοῦ, that you may discern and approve what is according to the good, and acceptable, and perfect will of God, Rom. 12. 2. and saith to the Ephesians, Be ye not unwise, but understanding what the will of the Lord is, Eph. 5. 17. and v. 8, 10. Walk as children of the light, approving what is acceptable to the Lord. Again, what makes the Will choose, is something approv'd by the Understanding, and consequently appearing to the Soul as good, and whatsoever it refuseth is something represented by the Understanding, and so appearing to the Will as evil, whence all that God requires of us is, and can be only this, to refuse the evil, and to choose the good. Wherefore to say that Evidence propos'd, apprehended, and consider'd is not sufficient to make the Understanding to approve; or that the greatest Good propos'd, the greatest Evil threatn'd, when equally believed, and reflected on, is

not sufficient to engage the Will to chuse that Good, and to refuse that Evil, is in effect to say, that which alone doth move the Will to chuse, or to refuse, is not sufficient to engage it so to do; that which alone is requisite to make me understand and approve, is not sufficient so to do. Now this being contradictory to it self, must of necessity be false.

Be it then that we have naturally an aversion to the Truths propos'd to us in the Gospel, that only can make us indispos'd to attend to them, but cannot hinder our conviction when we apprehend them, and attend to them. Whence for removal of it, the Apostle only prays that the eyes of our understanding may be enlightned, that we may know them, Eph. 1. 8. adding, that where the light of the knowledge of the glory of God in Christ Jesus was revealed, if after this their Gospel was hid from any, it was only so, because the God of this world had blinded the conceptions of their minds, that the light of the Gospel might not shine into them, 2 Cor. 4. 3, 4. Be it that there is in us a renitency to the Good we are to choose; that only can dispose us to believe, and to approve it as our chiefest Good. Be it that we are prone to the Evil which we should decline; that only can render it the more difficult for us to believe it is the worst of Evils. But yet, what we do really conceive to be our chiefest Good will still be chosen, and what we apprehend to be the worst of Evils, will, whilst we do continue under that conviction, be refus'd by us. It therefore can be only requisite, in order to these ends, that the good Spirit should so illuminate our Understandings, that we attending to, and considering what lies before us, should apprehend, and be convinced of our Duty, and that the Blessings of the Gospel should be so propounded to us, as that we may discern them to be our chiefest Good, and the Miseries it threatns, so as we may be convinced they are the worst of Evils, that we may choose the one, and refuse the other. Now to consider in order to approbation and conviction, to choose in order to our good, and refuse that we may avoid misery, must be the actions not of God, but Man, tho' the Light that doth convince, and the Motives which engage him thus to choose, and to refuse, are certainly from God.

To illustrate this more familiarly by an Instance taken from our selves, or our deportment towards others: When a man, in words plain and intelligible, speaks to another, if he will hearken to what he says, he must understand his mind; for by that very impression the words make upon his brain, he immediately perceives his meaning. And cannot the divine impression on the brain, which is God's speaking inwardly to man, do the same thing? This action is indeed so necessary, that as it is not virtuous, or praise-worthy in any man

to understand the mind of him who doth thus speak to him, so neither seemeth it praiseworthy in us, purely to understand the mind of God thus speaking to us. Again, these words of man contain some exhortation to me to do what he desires I would do, backt with encouragements to do so, taken from the proposal of some advantage, the promise of some good I shall receive by complying with his Exhortation; or they contain some dehortation from doing what he would not have me do, because it will be hurtful to me, or will be certainly attended with some evil consequences: Is not this the method used by all the World in dealing with one another? and do they not all do this with hopes and expectation of success? And is it not a great disparagement to the word of God to think that his Perswasions, Admonitions, Exhortations, Promises, and Threats should be all insufficient to prevail with us to turn from our sinful Courses, and turn to him, when all Men who do use these methods towards their Children, Servants, Friends, or Relations do it in hopes that they shall be successful by these means? Moreover, If the Person they address to be slow of understanding, do they not hope to overcome that difficulty by the clearness of their discourse, and by reiterating the same thing by such variety of Expressions as he is best able to perceive? if he be averse from doing that which is desired, do they not hope to overcome that aversion by repeated exhortations, and vigorous impressions of those encouragements they tender to prevail upon him to comply with their desire? If he strongly be inclin'd to that from which they vehemently dehort him, do they not endeavour to turn the bent and current of his Inclinations by the like repeated Exhortations, and lively Representations of the Evils he will be certainly exposed to by so doing? All men are therefore of this opinion in their practice, that acting with men by convincing Reason, and by Motives, and Perswasions, is acting with them suitably to their Faculties; And is not God himself of the same mind? hath he not reveal'd his will on purpose that we may know it? hath he not directed his Letters and Epistles to us, that by reading we may understand them, and know the things which do belong to our peace? Did not our Saviour utter all his discourses to the same end? why else doth he enquire so oft, *Why is it that ye do not understand my speech?* John 8. 43. *How is it that ye do not understand?* Mark 8. 21. why doth he preface them with this instruction, *hear and understand,* Matth. 15. 10. Doth not God call upon us to consider of our ways, and lay to heart his sayings, and his dispensations, Hag. 1. 5, 7. Doth he not prescribe this as the Remedy for preventing his Judgments, when he says, *Ob consider this ye that forget God,* Psalm 50. 21. and of being wise, by saying, *Oh that they*

were wise, that they would consider their latter end, Deut. 32. 29. doth he not represent this as the source of all the wickedness and idolatry of his own People, that *they would not consider in their heart?* Isa. 1. 3. & 44. 19. Doth he not make Conversion the Effect of this Consideration, when he saith, *Because he considereth and turneth away from all the transgressions that he hath committed, he shall surely live,* Ezek. 18. 29. Psalm 119. 59. Yea, doth he not represent this as a just ground of hope; that even the most stubborn sinners may be reform'd, when he saith to the Prophet, *Remove by day in their sight, it may be they will consider, though they be a rebellious people,* Ezek. 12. 3. Does not the Apostle pray that his Colossians may be filled with the knowledge of his will in all wisdom, that (so) they might walk worthy of the Lord to all well-pleasing, being fruitful in every good work? Coloss. 1. 9, 10. that his Philippians might discern and approve the things that are most excellent, that they might be sincere, and without offence, being filled with all the fruits of righteousness, &c. Philip. 1. 10, 11. And must not then this knowledge and approbation of his Will be a means of rendering us fruitful in all works of righteousness? Does not God require his people to *chuse life,* Deut. 30. 19. pronouncing a blessing on them that *chuse the things that please him,* Isa. 56. 4. and threatening destruction to them that *would not chuse the fear of the Lord,* Prov. 1. 29. but *chose the things in which he delighted not,* Isa. 56. 4. Now doth he any thing more to prevail with them who do not *chuse the fear of the Lord,* do not the things that please him, to engage them so to do, or not to do the contrary, but teach them his ways, and perswade them to walk in them? Must it not then be certain, that either he transacts with them, as men who might by these things be induced to chuse to fear him, and do the things that please him, and abstain from the contrary, or threatens to destroy them for doing what they could not help, and had no means sufficient to avoid, and for not doing what it was impossible for them to do? Again, doth he not exhort men to be *willing and obedient,* promising a full pardon, and a blessing to them that do so? Isa. 1. 18, 19. Doth not Christ resolve the destruction of the Jews into this, *You will not come unto me that you may have life,* Joh. 5. 40. declaring this to be the reason why they were not gathered, because he often would have gathered them, but they would not be gathered, Luk. 13. 34. because being so graciously invited to the marriage Feast, they would not come? Matth. 22. 3. Now what did he to engage them to come unto him to gather them, to prevail upon them to come unto the Marriage Feast, but shew them the way of Life, exhort and invite them to come unto the Feast? Either then he transacted with them,

as one who knew this was sufficient for these ends, and that these things might have prevail'd upon them to be willing, or else he resolv'd on their Exclusion from the Marriage Feast, and their not tasting his Supper, for not doing what they could not do, and condemn'd them for not coming when they could not, because *the Father did not draw them, or give them to him, Joh. 6. 37, 44.* and for not being gathered when indeed he would not, whatever he said to the contrary, seeing he would not do that for them without which they could not be gathered. Moreover, doth he not earnestly exhort and persuade men to repent, and turn from the evil of their ways? doth he not say. *O that my people would have hearkened to me, that Israel would have walked in my ways? Psal. 81. 13. Oh that they were wise, that they would understand this! Deut. 32. 29. Oh Jerusalem, wilt thou not be made clean, when shall it once be? Jer. 13. 27. Oh that thou hadst known in this thy day the things which belong unto thy peace! Luke 19. 42.* Now either in these Exhortations and Perswasions he acts with Men suitably to their Faculties, exhorting them to do, and pathetically wishing they had done, what they might have done, tho' they did it not; or called them to repent that they did not do what they never could do, that they did not avoid what it was impossible they should avoid, and even to repent that God had not irresistibly done this for them, and seriously wished they themselves would have done what, if it ever had been done, must have been done by himself, and therefore was not done, because he would not irresistibly work the change in them.

In fine, Doth not God encourage Men to repent and believe, to be *willing and obedient*, by great and precious Promises of the most excellent and lasting Blessings? Hath he not threatned eternal Damnation to them that do not believe? *Mark 16. 15, 16.* hath not he said *He will come in flaming fire, taking vengeance on all that obey not the Gospel? 2 Thess. 1. 7.* And must not all these things sufficiently convince us, that God acts with Men as one who doth indeed suppose that Men may hearken to his Exhortations, and comply with his Perswasions to believe, and to obey his Gospel? may be prevail'd on by his Promises to the performance of their Duty, and terrify'd by the consideration of the Judgment threatned from their Disobedience? Why else is it said, that God hath given us these great and precious promises, *that by them we may be made partakers of a Divine Nature? 2 Pet. 1. 2.* or why are we exhorted, *having these promises, to cleanse our selves from all filthiness of flesh and spirit, perfecting holiness in the fear of God? 2 Cor. 7. 1.* or why doth the Apostle say, *Knowing then the terror of the Lord, we persuade men? 2 Cor. 5. 11.* If beyond all this, there be some physical and irresistible operation on God's

part, necessary to make Men know, and knowing choose the Good, and refuse the Evil, this being not wrought in them who are not born anew, why is the want of this New Birth, and this Spiritual Regeneration, so oft imputed to the want of their Consideration, and their not laying to heart the things propounded to them, to their not *enclining their mind to wisdom, and not applying their hearts to understanding; and their not framing their doings to turn unto the Lord? Prov. 1. 14. = 30. Hos. 5. 4.* If it be said, this may be done because they had grace and strength sufficient in their first Parents so to do; I answer, Admit that vain imagination that we had, what never we indeed had, or could have, because 'twas lost long before we had a being, yea, what Adam never had, because then he must have had power to repent after his Fall, and then we must have it still, for what power he had to repent after his fall, he could not lose by his fall; I say, admit this Supposition, what is it to the import of all the Exhortations, Perswasions, and Motives contained in the Gospel, which are all directed to fallen Man, and so, if God be serious in them, declare his great unwillingness that fallen Man should perish, his passionate desire that he should be saved, and if he speaketh in them suitably to the Capacities and Faculties of fallen Man, plainly suppose him still in a Capacity by these Assistances and Motives to understand his Duty, and to choose the Good, and refuse the Evil?

Prop. 2. I add, That *this is not ordinarily, and needs not at all to be done now, by propounding to the understanding any Truths, or to the Will any Motives or Inducements which are not contain'd in Holy Scripture.* For if the Word of God be a perspicuous and perfect Rule, *able to make us wise to Salvation, and furnished for every good work,* sure the good Spirit may, by suggesting the Truths contained in it, and bringing them to our remembrance, and opening our understandings to perceive the Scriptures, sufficiently remove the darkness that is in our minds; if it be *a light shining in darkness, 2 Pet. 1. 19.* and *πάλα τὰ ἐν ἐσχάτοις, all Errors to be corrected, all Vices to be reformed, are made manifest by the light, Eph. 5. 13.* then must it be sufficient to illuminate our Understandings, and direct our Paths, or lead our feet into the way of truth. Again, Seeing the Motives contained in the Scripture, to engage us to turn from those evil ways which tend to our disquiet, torment, and misery at present, and will hereafter subject us to eternal Miseries, must be sufficient to turn us from the evil of our ways, or else the highest Motives that can be offered must be insufficient to that end, all other Motives to deter us from any action as pernicious and disadvantageous to us, being as nothing, when compared to that, *Depart from me ye wicked into*

into eternal fire; all evils we can dread, or suffer from the hand of man, as little in respect of that we must have cause to fear from him who *can destroy both soul and body in hell fire*. Since, on the other hand, the promise of everlasting Happiness, recorded in the same Scriptures, as the result of our sincere Obedience, must be sufficient to engage us in a sincere endeavour to yield that obedience to the good and holy will of God, or no inducements can be sufficient to that end, seeing this Motive eminently contains all other Motives in it, there being more in those two words, *the enjoyment of God, and everlasting Happiness*, than Kingdoms, Thrones, and Treasures, Joy, Pleasures, Honours, and all that can express the good things of this World, import, and therefore a more vehement constraining power in them, to the performance of our Duty, than in the united strength of worldly Greatness, Honour, Pleasures, and that which representeth to our hopes and our desires, that which incomparably excels all we can hope for, or desire besides; I say, this being so, the holy Spirit, by making deep impressions on the Mind of the advantages and rewards promised to our conversion and sincere obedience, and of the dreadful evils threatned to the disobedient, and bringing these things oft to our remembrance, which in the Scripture Phrase is *putting these laws in our minds, and writing them upon our hearts*, see Note on Heb. 8. 10. must do what is sufficient to work in us Conversion and sincere Obedience. For what reason can be given why the Spirit of Wisdom, having *enlightened the eyes of our understanding to know what is the hope of our calling, and the glorious riches of the inheritance of the Saints*, Eph. 1. 18. And these things being thus made present to our minds, should not have greater prevalence upon our wills to obedience, than any temporal concerns to yield obedience to the laws of man? 'Tis certain, Satan can only tempt us by suggesting some temporal allurements and advantages, or some temporal losses or affrightments to us; Since then the Scripture doth assure us, *this is our Victory over the world, even our faith*, 1 Joh. 5. 4. i. e. our expectation of things hoped for, our evidence of things not seen, Heb. 11. 1. these Objects of our Faith contained in the Scriptures, being presented to us, and impressed upon us by the holy Spirit, must be sufficient to baffle all the Temptations of Sin, Satan, and the World. In fine, of this we may be sufficiently convinced from the Experience of Mankind: For since the apprehension of Good or Evil is the sole Motive to make us undertake, or decline any Action, the greater the Good or Evil is, the stronger Motive it must be. Now, do not many millions in the world forego their present ease and pleasure, encounter Difficulties, ad-

venture upon Dangers, and undergo most toilsome Labours, in expectation of some finite temporal advantage, of which they cannot have assurance? do they not oft abstain from what they passionately love, only for fear of dangers which possibly might not ensue upon the satisfaction of their Appetites? do they not sow, and plant, and trade only in hopes of an increase? and should not then the hopes of infinite eternal Happiness, and the dread of endless Miseries, more powerfully engage us to obey God's Precepts, and to resist all the Temptations which Flesh and Blood suggests against them?

But then, because the Blessings and Miseries of another World are things invisible, and only are discerned by the Eye of Faith, they being only moral and spiritual Motives, which only work upon us as they are present to our minds by actual consideration and reflection on them, and this they are not always, when the Temptations of the World, the Devil, and the Flesh, by sensual Objects, are thus present with us; 'tis therefore necessary that at all times, when they are not thus present with us, and therefore cannot operate upon us, the holy Spirit should either, by representing to us from the Scriptures those Divine Truths with which our Understandings have not been sufficiently enlightned, instruct and guide us; or else by reviving, and impressing, i. e. inculcating on our Spirits those Motives and Inducements to resist those Temptations, and to perform those Duties which are required at our hands, assist us so to do.

Prop. 3. I therefore humbly conceive this inward operation of the holy Spirit to consist in these two things:

1st, *In representing Divine Truths more clearly to our Understandings*, that we may have a fuller Evidence, stronger Conviction and Assurance of them, which is in Scripture stiled *the illumination of the mind*.

2ly, *In bringing these Truths to our remembrance*, that so they may be present with us, when this is requisite to enable us to resist Temptations, and to encourage us to the performance of our Duty. And upon supposition of these two things, that God acts with us suitably to the nature of our faculties; (on our Understanding, by representing the Light to it, and on our Wills by Motives to choose the Good and refuse the Evil, and that the highest Motives and Inducements possible, when firmly believed, and present to the Mind, must be sufficient to produce their ends;) it can be only requisite to our Conversion and sincere Obedience, that the good Spirit should assist us in this work, by that illumination which is sufficient to produce this

this strong Conviction and Plerophory of Faith, and should present those Motives to our Memories, and make a deep impression of them there, which being present, will move our Wills and our Affections to prosecute the ends for which they are sufficient.

I am not ignorant that there be many, who beyond all this, require a physical and irresistible Motion of the holy Spirit, in which we are wholly passive, to the Conversion of a Sinner, and I shall not dispute with them, that Controversie being so fully handled by Dr. *Clagett*, but shall endeavour briefly to compound and state the matter.

First then, I say it must be granted, that in raising an Idea in my Brain by the holy Spirit, and the impression made upon it there, the action is properly physical.

2ly, That in these Actions I am purely passive; that is, I my self do nothing formally to produce these Ideas, but the good Spirit, without my Operation, doth produce them in me. And

3ly, That these Operations must be irresistible in their Production, because they are immediately produced in me without my knowledge of them, and without my will, and so without those Faculties by which I am enabled to act.

But then I add, that as far as they are so, they cannot be imputable to me, *i.e.* it cannot be praise-worthy in me, or rewardable, that I have such Ideas raised in me; but only that, when they are thus raised in me, I attend to them, comply with, and improve them to the ends for which they were designed by the holy Spirit. To make this evident by an Example; It is on all hands granted, that *Satan* can so work upon the Brain, as to raise up in it impure and blasphemous Ideas, but then it is as generally held, that the Thoughts they immediately produce, will never be imputed to us as our sins, nor will God be displeased with us for them, if we do not after shew any good liking of them, or consent to them, but manfully resist, and rise up into detestation and abhorrence of them; and that because the raising these Ideas is the Devil's action, not our own; we are purely passive in them till we consent to, or shew some liking of them; and they are also inevitable and irresistible, it being in the power of no man to prevent or resist them; *i.e.* to hinder them from being raised in his Brain, or any ways to suppress them, till he doth first perceive them raised there. And therefore for the same reasons those Ideas which are objectively good, being thus raised in us, cannot be imputed to us for reward, nor can God be well pleased with us for them, till we co-operate with them; because the raising of them is properly God's, not our own action, and we are purely passive in it; nor is it in our power

to prevent, or to resist them; but then, God having planted in us a Principle of Reason and Discretion, we can attend to them being raised, and so improve them to the illumination of our Understandings, and to the Approbation of them in our Minds. He also having given us a Will to chuse the Good, and refuse the Evil, we may consent to the good Suggestions, and pursue the good Motions raised thus in us; for to what other ends can they be raised in us by the holy Spirit? As therefore our attendance and consent to the Suggestions of the evil Spirit being free, and what we may avoid, is culpable, so our attendance to, and compliance with these Motions and Ideas of the holy Spirit, being things in which we are free and active, and that upon deliberation, and so in them we do perform the proper and free actions of a Man, doing that which we might not do, and refusing to do that we have both power and temptations to perform, therefore these things must be praise-worthy and acceptable in the sight of God.

I also add, that these Ideas being thus raised up in us by God alone, and even the power of attending and consenting to them, being, together with our Nature, entirely derived from God, and all the Inducements which we have to attend to them, and comply with them, being properly of Divine external Revelation, or such Divine internal operation as if they had not intervened, we should have had none of these good Effects produced upon us, these Effects are properly to be ascribed to God, and all the Praise and Glory of them must be due to him alone, because the Principle of acting, and the Inducement thus to act is solely from him.

To conclude, The greatest Instance of powerful Conversion I can call to mind, is, that of persecuting *Saul*. He is confounded by a *light shining round about him brighter than the Sun*; by this he is *struck down to the earth*, and hears a dreadful voice from Heaven, saying, *Saul, Saul, why persecutest thou me?* Now in all this he was purely passive, and the Action done upon him was physical and irresistible; and therefore this Action being wholly Christ's, not his, there could be nothing in it on his part praise-worthy, or rendering him a better Man. But then, when he enquires of the holy Jesus, *Lord, what wouldst thou have me to do?* when he prays earnestly for the forgiveness of his sins, *Acts 9. 11.* when he submits to that Baptism which was appointed by the Holy Jesus for that end, and for the dedication of himself to his Service, when, being told what grievous things he was to suffer for the Name of Jesus, he notwithstanding *was not disobedient to the heavenly Vision, but went, and preached*

preached up that Faith which he had formerly opposed; these being Actions of deliberation and free choice, proceeding from Reflections on the heavenly Vision, and the Conviction it had wrought upon him, must be praise-worthy and acceptable in the sight of God; Though, being the Results of what our Lord had done upon him, he very properly ascribeth the whole glory of them to the grace and favour of our Lord towards him. Hence, say St. Chrysostom and Oecumenius, he doth so magnifie the Grace of God in this matter, as *μη λυμναδς τῷ αὐτεξουσίῳ*, not to invalidate man's free will. See Note on 1 Tim. i. 12. And that there is a perfect Harmony betwixt the Operation of God's Grace, and the Co-operation of our Wills, we learn from two Examples recorded in one Chapter, viz. 2 Cor. 8. 1, 3. where the Apostle advertiseth the Corinthians of the Grace of God given to them of Macedonia; for, saith the Apostle, they were according to their power, yea, and above their power *αὐταίρου* of themselves willing to contribute to the Necessities of the Saints, viz. the Contribution was an act of their own free-wills, proceeding from their choice; but the Grace and Favour of God given to them, was the Spring and Motive of it. So again, v. 16, 17. Thanks be to God *τῷ δίδόντι*, to him that gave this care in the heart of Titus, for he accepted the exhortation, and being more forward *αὐταίρου* of himself, he went to you of his own accord; i. e. the Exhortation was from St. Paul, that which gave the weight and vigour to it, and rendered him more forward in it, was the Grace and Favour of God to him; the reflection on both made this Journey the matter of his own choice, and so he became willing of his own accord: yea, this is evident even from the very words, by some

thought to assert the contrary, Phil. 2. 12, 13. Wherefore, beloved---not only as in my presence, (when you had me to be your Monitor) but much more now in my absence, (which God by the Workings and inward Teachings of his Spirit supplies,) work out your Salvation with fear and trembling, v. 13. For it is God that worketh in you, both to will and to do of his own pleasure; (i. e. sometimes by outward, and sometimes by inward means;) for if beyond these inward Suggestions and Perswasions, some physical and irresistible Operations be required on God's part, which make it necessary for us, both to will and do, why are we then commanded to work out our own Salvation; for can we act where we are purely passive? or can that be a reason why we our selves should work, that another will effectually do that very thing without our co-operation? Is it not rather a manifest reason why we should neither will, or work at all, since both is, and will be irresistibly performed without us? Why, 2ly, are we said to work out our Salvation with fear and trembling; for can there be any cause of fear and trembling left that Salvation should not be wrought out, which God works in us irresistibly? Surely if God works in us irresistibly both to will and do, there can be no possibility of Miscarrying, and so no ground for fear and trembling. Why 3ly, are the Philippians exhorted to do this much more in St. Paul's absence, than in his presence, if when he was present, God wrought in them irresistibly to will and do, and could do no more in his absence? 'Tis therefore evident from these Considerations, that God works in us both to will and do, by giving us our Wills and Faculties, and then stirring them up to put forth their own Acts.

THE

THE PREFACE

TO THE Epistle to the GALATIANS.

§ 1. **T**hough in the Pure and Primitive Ages of the Church, I find no Controversie touching the Nature of Faith, or of Justification, they saying nothing of Justification, but as it is included in the Article of Remission of Sins, yet seeing both this Faith, and the Justification which is ascribed to it, have, in these latter Ages, ministred occasion to many Questions and Disputes, canvased with much Contention, and prosecuted with the greatest Zeal, as being judged Matters of very high importance, and the Epistles to the Romans and Galatians are the Epistles which treat chiefly of this Subject, I therefore shall, by way of Preface to this Epistle, endeavour to shew

1. What is the import of the word Faith in Scripture, especially as it relates to the Matter of Justification, or what the Scripture representeth as true Christian Faith.

2. What it is to be justified in St. Paul's acceptance of that word.

3. That this Justification is by St. Paul ascribed to Faith alone, in opposition to Works of Righteousness done either by the Jew or Gentile.

4. That it seems necessary from the nature of the thing, and the state and condition of the Persons to whom the Gospel was then preached, that it should be so.

5. That though this Faith doth not include sincere Obedience, and much less Perseverance in it to the end, which yet are necessary and essential Conditions, even of the New Covenant; Yet

1. It lays the highest Obligations on us to perform them, under the penalty of forfeiting the Blessings of it. And

2. It tendereth sufficient Motives to this Obedience, and, where it is sincere and lasting, it will most certainly produce it.

§ 2. And (1.) as for the import of the word Faith in Scripture, I think scarce any thing is more evident throughout the whole New Testament, than that the Faith there mentioned is only a cordial and firm belief that Jesus is the Christ, the Lord, the true Messiah or Prophet,

sent from God to reveal his Will to the World, the Son of God, the Saviour of the World. To make this manifest.

Consider (1.) That Divine Faith in general is only a firm assent to, or full perswasion of mind concerning the truth of what is testified, revealed, or reported by God himself, or Persons commissioned by God to reveal, or to bear record to it. For seeing Humane Faith is only a perswasion of the truth of what is told us, or testified by Man, Divine Faith must be a firm perswasion of the truth of what is testified, or revealed to us by God. And this description of Faith is clearly taught us by St. John, 1 John 5. who having declared v. 4, 5. that the Faith by which we overcome the World, is the belief that Jesus is the Son of God, proceeds to shew we have great reason to believe this Proposition, that Jesus is the Son of God; 1. Because the Holy Spirit beareth witness to it, and he is the Spirit of Truth, v. 6. 2. Because there are three that bear record in Heaven to it, viz. the Father, the Word, and the Holy Ghost, v. 7. Now, saith he, if we receive the witness of Men; if we rely upon their Testimony in any Courts of Judicature; if by the mouth of two or three humane Witnesses our weightiest matters are determined, shall not the witness of God be greater? i. e. shall it not be of more validity for confirmation of our Faith in this particular, that Jesus is the Son of God? v. 9. Surely we cannot disbelieve this truth, but we must give the lie to him, saith the Apostle, v. 10. Because we believe not the record which God hath given of his Son; but if we do receive this testimony on his authority, we set to our Seal that God is true, John 3. 33.

This being then the nature of Divine Faith in general, Faith in our Lord Jesus Christ, must be a full assent to, or firm perswasion of mind concerning the truth of what is testified, revealed, or reported by God himself, or by Persons commissioned by him to reveal his Will, concerning our Lord Jesus Christ. Or briefly thus; It is a firm perswasion that he who suffered at Jerusalem was the true Messiah, the Saviour of the World, the Prophet who was

for to come, that Person who was constituted Lord of all things; or, which amounts to the same thing, that he was Christ the Son of God. For Explication of this Proposition.

Consider (1.) That the Scripture mentions this as the great thing testified concerning him, by all the Witnesses of the Messiah, as v. g.

1. By St. John the Baptist, who came for a Witness to testify of the Light, John 1. 7. and who saw, and bare record that this is the Son of God, v. 34. Hence do St. John's Disciples say, He to whom thou barest witness baptizeth, John 3. 25. And Christ speaks thus to the Jews, You sent to John, and he bare witness to the truth, John 5. 33.

2. God the Father bare him record, and testified by divers methods, that he was the Son of God; so do we read expressly, John 5. 32. There is another that beareth witness of me, and I know that the witness which he witnesseth of me is true, the Father himself who hath sent me, beareth witness of me. And again, Chap. 8. 17, 18. It is written in your Law, that the testimony of two men is true; i. e. it is to be received as such: I am one that bear witness of my self, and the Father which sent me beareth witness of me. Now God the Father bore witness to his Son, 1. By a voice from Heaven, saying, Thou art my beloved Son, in whom I am well pleased, Mark 1. 11. This voice was personally directed to Christ himself, as being that Commission which was sent him from Heaven, to exercise the Office of God's Supreme Minister, or Legate in the World; but it was also prefaced with an *Ido*, Behold, directing the People to attend to it, Matt. 3. 17. 2ly, By giving him the power of working Miracles for confirmation of his Doctrine, and his own Testimony; and therefore he speaks thus to the People, I have a greater testimony than that of John, the works which my Father hath given me to do, they bear witness of me that the Father hath sent me, John 5. 36.

3ly, The Holy Spirit beareth witness that Jesus is the Son of God, 1 John 5. 6. and this he did not only by his descent upon our Saviour at his Baptism, and by raising him from the dead; he being put to death in the Flesh, but quickned by the Spirit, 1 Pet. 3. 18. but by enabling him to cast out Devils, and to perform such works as never any other person did, or could do. Whence he thus argues, If by the Spirit of God I cast out Devils, then is the Kingdom of God come to you; i. e. then is it clear that I am the Messiah sent from God to preach the Doctrine of his Kingdom to you, Matt. 12. 28. Since my Commission is confirmed by these Operations of his Spirit, and testified to by the Finger of God, as the phrase is varied, Luke 11. 20. and this, after our Lord's Ascension, this Spirit was to do more fully: For when, saith Christ, the Comforter is come, even the Spirit of Truth, he shall testify of

me, John 15. 26. and this he actually did; whence Christ is said to be justified by the Spirit, 1 Tim. 3. 16. i. e. freed by his testimony from the suspicion of being an Impostor, or false Pretender, when he declared he was Christ the Son of God.

4ly, The Apostles were Men chosen for this very end, Ye shall bear witness of me, saith Christ, because ye have been with me from the beginning, John 15. 27. Ye shall be witnesses to me both in Jerusalem and Judea, and in Samaria, and to the uttermost parts of the earth. Hence are they styled Witnesses chosen of God, Acts 10. 41. Eye-witnesses of what he did and suffered, Luke 1. 1. Eye-witnesses of his glory, 2 Pet. 1. 16. That which we have heard, and seen, and looked upon, saith St. John, 1 John 1. 2.

5ly, Moses also, and the Prophets, are produced as his Witnesses, for unto him give all the Prophets witness, Acts 10. 43. All the Scriptures, Search the Scriptures, saith Christ, for they are they which testify of me, John 5. 39. And Moses in particular, For if you believed Moses you would believe me, for he wrote of me, v. 46.

Consider 2ly, The things for which these Witnesses are produced, the Evidence they give in concerning the Messiah, and that will teach us what is Faith in Christ. Sometimes 'tis said that they bare record that he is the Son of God, John 1. 34. 1 John 5. 5. = 10. Sometimes they testify that he was the Christ. Thus St. Paul confounded the Jews, testifying that he was the Christ, Acts 9. 20, 22. St. Peter testifying to all the House of Israel, that God had made him Lord and Christ, Acts 2. 36. Sometimes they testify that he was the Saviour of the World. So 1 John 4. 14. We have seen, and do testify that God hath sent his Son to be the Saviour of the World; or that he was the Lamb of God that taketh away the sins of the World, John 1. 29. that him God hath exalted to be a Saviour, to give repentance and remission of sins to them that believed in his Name, Acts 5. 31. & 13. 38. Sometimes they testify that he is Lord of all things, Acts 10. 36. and as a consequent of this, that he by God's appointment was to be Judge of all Men; for he commanded us, saith Peter, to preach to the People, and to testify that it was he who was ordained to be the Judge of the quick and the dead, Acts 10. 42. Sometimes they are said to bear witness of his Resurrection, Acts 1. 22. saying, This Jesus hath God raised up, whereof we are Witnesses, Acts 23. 2. for we have testified of God that he raised up Christ, 1 Cor. 15. 15.

3ly, Observe that all these several Testimonies, though they differ in Expressions, they differ little in Reality, and in effect do only signify, that he is Jesus Christ our Lord. For 1. to say he is the Son of God, is in effect to say

say he is the Christ, that Person by God appointed to be our Prophet. St. Matthew gives us the Confession of St. Peter thus, Thou art the Christ the Son of the living God, Mark. 16. 16. St. Mark thus, Thou art the Christ, Chap. 8. 29. St. Luke, Thou art the Christ of God, Chap. 9. 10. And when our Lord forbids them to divulge this to the World, he only saith, Tell no man that I am Jesus the Christ, Matth. 16. 20. Art thou the Christ, the Son of God? saith the High-Priest to him, Mark. 16. 63. whereas St. Luke relates the question only thus, Art thou the Christ? Chap. 22. 67. 2ly, To be the Son of God, is in effect to be the Lord of all things; the Person to whom all Power is given in Heaven and Earth; that every Knee should bow unto him, as their Sovereign Lord and King; And therefore, whereas Pilate is, in the other Evangelists, said only to ask, Art thou the Christ, the Son of God? St. John relates the question thus, Art thou the King of the Jews? 3ly, To be the Son of God, must also signify to be the Saviour of the World; the Testimony of the Apostles being this, that God had sent his Son to be the Saviour of the World, 1 John 4. 14. to testify that he was risen from the dead, was in effect to testify he was the Son of God; for he was declared to be the Son of God with power by the Resurrection from the dead, Rom. vi. 4. 'Twas in effect to testify that he was made both Lord and Christ; and therefore Peter having proved Christ's Resurrection and Exaltation to the right hand of God, infers that we may all be hence assured, that God hath made him Lord, Acts 2. 36. and St. Paul tells us, it was a demonstration that God by him would judge the World, Acts 17. 31. And since his Resurrection was performed by the Almighty power of God, it must be a sufficient demonstration of the truth of what Christ testified of himself, viz. that he was Christ, the Saviour of the World, and that he should hereafter sit at the right hand of Power, it being impossible that God should have employ'd so great power in raising him from the dead, had he not been his well-beloved Son, or that Messiah he declared himself to be.

This being then the thing which all these Witnesses were so concerned to attest, and to engage Men to believe, we may be sure this is, according to the tenor of the Holy Scripture, Faith in Christ; and that by heartily believing that Christ is the Messiah sent into the World to instruct us in the Will of God, the Saviour of the World, sent to redeem us by his Death from Death and Misery, and give Salvation to all his faithful Servants; that he is our Lord and King, by whose Laws we are to be govern'd, and by whose Laws we shall be judged and rewarded at the last day; We truly do believe in Christ; which yet will farther be apparent.

1st. From plain Texts which seem expressly to assert the same. We find Nathaniel saying, Rabbi, Thou art the Son of God, Thou art the King of Israel, John 1. 49. And Christ thus answering to him, Because I saw thee under the Fig-tree, believest thou? Whence it is evident, that to acknowledge Jesus to be the Son of God, the King of Israel, was to believe in him. This was the Faith of the Samaritan Woman, and her fellow Citizens, John 4. 25. for to this Woman our Saviour testifies he was the true Messiah, saying, I that speak unto thee am he, v. 29. Then the Woman goes into the City, and saith to the Men of it, Come, see a man that told me all things that ever I did, is not this the Christ? This being said, many of the Samaritans believed on him, because of the saying of the Woman; and many more believed, because of his own words, v. 39. that is, they were perswaded, partly by what they heard her testify, partly by what they heard our Saviour speak, to acknowledge he was the true Messiah, or the Saviour of the World; for so they do themselves explain the meaning of believing on him, saying to the Woman, Now we believe not because of thy word, for we our selves have heard, and know, that this is verily the Christ, the Saviour of the World, v. 42. This was the Faith of Martha, for Jesus having said to her, I am the Resurrection and the Life, he that believeth on me, tho' he were dead, yet shall he live; Believest thou this? She answers, Yea Lord, I believe thou art the Christ, the Son of God, who wast to come into the World, John 11. 25. 26. To believe this, was therefore to believe in Christ, if Martha did so. We find St. Paul opening and alledging that Christ must needs have suffered, and risen again from the dead, Acts 17. 3. and that this Jesus, whom he preached, was the Christ; and then it follows, that some of them believed, v. 4. ἐπεὶ δὲ ἰσθῆσαν, they were perswaded of the truth of what St. Paul had testified. Again it follows, that those of Berea searching the Scriptures, and finding that these things were so, believed, v. 11. i. e. they were perswaded of the truth of what St. Paul had taught, that Jesus was the Christ; that he had suffered, and was risen from the dead: This therefore must be to believe. Again, St. Paul was pressed in spirit, and testifies to the Jews that Jesus was the Christ, Acts 18. 5. whereupon Crispus a chief Ruler of the Synagogue, and many of the Corinthians believed; i. e. they acknowledged the truth of St. Paul's testimony, that Jesus was the Christ. The word of faith which we preach, saith the same Paul, is this, that if thou confests with thy mouth the Lord Jesus, and in thy heart believest that God hath raised him from the dead, thou shalt be saved, Rom. 10. 8, 9. And this he proves, because the Scripture saith, Whosoever believeth in him shall not be ashamed, v. 10. To confess therefore, and

acknow-

acknowledge that Jesus is the Lord, and that God raised him from the dead, is to believe on him. Lastly, This, saith St. John, is the victory over the World, even our Faith, 1 Joh. 5. 4. and then it follows, Who is he that overcometh the World, but he that believeth that Jesus is the Son of God? to believe therefore that Jesus is the Son of God, is Christian Faith.

3ly, This was the Faith which the Apostles did require in order to Baptism; and where there was a due appearance of it, their Persons were admitted into the number of Believers. For instance, St. Peter saith to the Jews, Let all the house of Israel know that God hath made this Jesus, whom ye crucified, Lord, and Christ, Acts 2. 36. This pricks them to the heart, and makes them to enquire, what shall we do? St. Peter answers, Repent you, and believe every one of you in the Name of the Lord Jesus Christ, for the remission of sins, v. 38. and then it follows, that they who gladly received his word, were baptized; and there were added to the Church three thousand Souls, v. 41. and 47. The Lord daily added to the Church τὰς σωζομένους the saved, i. e. such who were by this faith put into the way of Salvation; and, if they persevered in it, would obtain it. Again, Philip went down to the City of Samaria, and preached to them Christ, Acts 8. 5. and when they believed Philip preaching the things concerning the Kingdom of God, v. 12. i. e. when they did heartily assent to them, they were baptized, both Men and Women. And when the Eunuch puts the question to him, What hindreth me to be baptized? Philip returns this answer, If thou believest with all thy heart, thou mayest, v. 37. And when the Eunuch answered, I believe that Jesus Christ is the Son of God, then was he instantly baptized; so that the Faith required to Baptism, was only an hearty acknowledgment that Jesus Christ was the Son of God.

§ 3. And because there be many false, and in my apprehension dangerous descriptions of true Faith, which have obtained in these latter Ages, I will here briefly lay them down, and then proceed to other Confirmations of the Scripture Notion of true Faith, by which we may abundantly discern the falshood of them. Now they are such as these, viz.

1. That (a) Faith is a firm assent, by which every true Believer is perswaded, not only that Remission of sins is promised in the general, but to him in particular. So Calvin;

(a) Synopf. purior. Theol. Disp. 31. § 1. Hanc fidem justificantem sic definimus; nempe esse firmum assensum promissionibus Evangelij, quo fidelis non tantum credit eas esse veras, sed etiam ad se peculiariter pertinere. Thef. Sedan. vol. 1. p. 633. § 12. Nunc iuxta fidei definitio nobis constabit, si dicamus esse divinæ erga nos benevolentie firmam certamque cognitionem, Calv. Instit. l. 3. c. 2. § 7, & 28.

(b) The Principal Acts of Saving Faith are accepting, receiving, and resting upon Christ alone for justification. Assensu. Catech. c. 14. r. 2.

Quo bono electus promissiones gratuitas de Christo sibi applicat iisque suavissime acquiescit. Wolleb. Christ. Theol. l. 1. c. 29. Fides igitur ista proprie dicitur justificans, qua incumbimus in Christum ad remissionem peccatorum salutem. Amel. Theol. l. 1. c. 27. § 17.

and after him the generality of the French and Dutch Divines.

2ly, That Faith consists in (b) application of Christ's Merits to our selves, in casting our selves upon the Merits of Christ, in apprehending, relying, or laying hold upon Christ for Salvation; or, as others say, 'tis a recumbency on Christ for Salvation. Of all which Notions of justifying, or true Christian Faith, this as a full confutation, that they are perfectly unscriptural: For the first cannot be contained in Scripture, it being certain to a demonstration, that Scripture no where saith, that Daniel, John, or Thomas, &c. have remission of sins. This therefore cannot be Divine Faith, or Faith built immediately on a Divine Revelation, or Record, but rests upon our own Experience, or Knowledge of our selves; for the Argument must run thus, He that repenteth and believeth shall be saved, I Daniel and Thomas have done this, which may indeed be matter of their knowledge, but not of Divine Faith, as being not revealed in Scripture.

3ly, Nor are the other Opinions less unscriptural, for we do not once read in Scripture any command to apply Christ's Merits to our selves, or to apprehend his Merits, or to lean and roll our selves upon him for Salvation; we find no Exhortation in Scripture so to do; no Reprehension of any Person for not resting on, or not applying Christ's Merits to themselves; no Promise made to any upon the application of Christ's Merits: In a word, the Scripture is wholly unacquainted with these Phrases. And is that likely to be the duty on which our justification, Adoption, and all our Happiness depends, which hath no Precept, Promise, or Example in the Holy Scripture? But I shall add some farther Confirmations of the Scripture Notion of true Faith, by which all these unscriptural Opinions will be at once confuted. And therefore

4ly, The Scripture frequently informs us, that the Miracles done by Christ are propounded as the great Motive to believe on him, and as the aggravation of their sin, who still continued in their Infidelity, and also that the consideration of them caused many to believe. On this account he requires to be believed; If you believe not me, believe the works, John 10. 38. 14. 11. for the works that I do bear witness of me, that the Father hath sent me, John 5. 36. & 10. 25. On this account he pronounces the Infidelity of the Jews inexcusable, saying, If I had not done among them the works that no other man did, they had had no sin; but

now they have no cloak for their sin, *Joh. 15. 22, 24.* 'Twas this Consideration which induced many of them to believe; for many believed on his Name when they saw the Miracles which he did, *Joh. 2. 23. & 7. 30.* Now what were all his Miracles designed to produce in them, but a firm belief that he was Christ the Son of God? so doth St. John expressly teach us, saying, There be many other Miracles which Jesus did, that are not written in this Book; but these are written that ye might believe that Jesus is the Son of God, *Joh. 20. 30.* If you imagine that Faith is a firm assent that Christ died for you in particular, and that you have remission of sins by him, that 'tis an application of Christ, or of his Merits to your selves, or a rolling your selves upon him for Salvation, How do his Miracles convince you that you should thus believe on him? But if you say it is a firm persuasion that he is the Christ, the Son of God, nothing can be more proper to convince us of the truth of what he thus declared, than these Miracles; then may you say with Nicodemus, We know thou art a Teacher sent from God, for no man can do such Miracles as thou dost, except God were with him, *Joh. 3. 2.*

5ly, This will be yet more evident from all those places which ascribe our Justification and Salvation to Faith in God, or in him that sent this Jesus into the World. So doth our Lord himself in these words, Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death to life, *Joh. 5. 24. & 12. 44.* The Faith of Abraham is thus described, Abraham believed God, and it was imputed to him for Righteousness, *Rom. 4. 3, i. e.* this Faith in God was imputed to him for righteousness; when therefore the Apostle adds, that he is the Father of them that believe, that righteousness might be imputed to them also, *v. 9.* must it not be imputed upon their believing in God, as he did? Doth not the Apostle hence infer, that unto him that worketh not, but believeth in him that justifieth the ungodly, his Faith is counted for righteousness, *v. 5.* Now to believe in him that justifieth the ungodly, is certainly to believe in God the Father, for it is God that justifieth, *Rom. 8. 33.* To be justified by this Faith, must therefore signify to be justified by Faith in God the Father, according to those words of St. Peter, We through him believe in God, that our faith and hope might be in God, *1 Pet. 1. 21.* Now if Faith be supposed to consist in believing that our own sins are pardon'd, in application of Christ's Merits to our selves, or in rolling our selves upon the Person of Christ, what affinity or connexion is there betwixt believing in God, believing the truth of his Promises, as Abraham did, and was justified, and believing that our own sins are par-

doned, applying the Merits of Christ to our selves, or rolling our selves upon him for Salvation? But then if justifying Faith doth primarily consist in a firm persuasion that Jesus is the Son of God, the Saviour of the World, the Prophet sent of God to shew us the way of Salvation, the Lord and King, by whose Laws we are to be governed if we would obtain it, then Faith in Christ, and Faith in God are one thing; for God having testified all this concerning his Son Jesus Christ, and also promised that every one that hath seen the Son, and believed on him, shall have eternal life, *Joh. 6. 40.* By thus believing we receive his Testimony, and set our Seal that God is true.

6ly. This may be argued from all those places which ascribe our Justification and Salvation to the belief of the Resurrection of Jesus Christ, or of God's power exercised in raising him from the dead. Thus doth St. Paul in that very Chapter in which he professedly disputes of Justification by Faith; for he expressly declares, that to them that believe in him who raised Jesus from the dead, that Faith shall be imputed to Righteousness, *Rom. 4. 24.* as Abraham's Faith in him that quickned the dead, was imputed unto him for Righteousness. And again, If we believe with the heart, that God hath raised up the Lord Jesus from the dead we shall be saved, for with the heart man believeth to Justification, *Rom. 10. 9.* Now what agreement is there betwixt my believing my own sins are pardon'd, or my applying Christ's Merits to my self, or rolling my self upon him, and Christ's resurrection from the dead by the power of God? But then if we say that Faith is a firm persuasion that Jesus was the Son of God, the Saviour of the World, the Prophet that was to come into the World, the Lord and Ruler over all, this, as he testified of himself whilst living, and God the Father also testified, so was he declared to be the Son of God with power by this resurrection from the dead, *Rom. 1. 4.* By this all Israel might know that God had made him Lord, and Christ, *Acts 2. 24.--36.* and that God had exalted him to the right hand, to be a Prince and a Saviour, to give repentance to Israel, and remission of sins, *Acts 5. 31.* Hence the Apostle teacheth that Christ died for our sins, and rose again for our justification, *Rom. 4. 25.* and puts the question, Who is he that condemneth us? it is Christ that died, yea rather that is risen again, *Chap. 8. 34.*

7ly, This appears farther from this consideration, that in all the Scriptures of the New Testament there is not so be found one Exhortation to any Christian to believe in Christ, or to act Faith on Christ. When the Apostles preached to Jews or Gentiles, Men not converted to the Christian Faith, they still exhort them to believe that Jesus was the Christ, the Son of God, the Saviour of the World, or to believe in the Lord Jesus. And this was necessary

cessary to be preached to them, to perswade them to believe in, and to obey him; for till they did believe he was a Person sent from God, and that they should receive some benefit by doing so, they could have no inducement to own, and no encouragement to obey him. It was therefore necessary that this should be first preached to Jew and Gentile, that Christ was a Person sent from God to preach the Doctrine which he taught, and that remission of sins, and everlasting life was to be obtained by his Name, and by obedience to this Teacher. But then, I say, the same Apostles in their Epistles directed to those Persons who are already Christians, and who had testified their Faith by being baptized in the Name of Jesus, have not one Exhortation to any of them to believe in Christ; but only to be steadfast in the Faith, to encrease and grow in Faith, and to repent of what they had done contrary to the Faith they had received. The Exhortations of our Lord to the seven Churches, and more particularly to that of Sardis, in which there were but very few who had not defiled themselves, Rev. 3. 1, 2, 3. and that of Laodicea which he threatened to spew out of his mouth for her luke-warmness, v. 16. 18. is only to repent, and renew their first works, not to believe in him, or to apply his Merits to themselves. Now what account can be given of this thing by those who are so zealous in their Sermons to exhort Christians to believe in Christ, to roll themselves upon him, and apply his Merits to themselves, and are so full of Motives to perswade them so to do? I say, what reason can they give why men, assisted by the Holy Ghost, never exhorted any Christian to believe, but only to shew forth their faith by their works, Jam. 2. 18. and to add unto their faith vertue? 2 Pet. 1. 5, 6, &c. But then if Christian Faith be only a firm persuasion that Jesus is the Christ, the Son of God, the Saviour of the World, the reason is exceeding manifest why no Christian should be exhorted to believe, because whosoever is a Christian, not only doth believe all this already, but hath professed his belief of it by being baptized in the Name of Jesus. There therefore needs no Exhortation to any Christian to believe in Christ, but only to walk answerable to that Faith, to be steadfast in it, and to add to his faith vertue, knowledge, temperance, godliness, brotherly kindness, charity, 2 Pet. 1. 5—8. that they may not be slothful, and unfruitful in the knowledge of our Lord Jesus Christ.

Object. If it be here objected that St. John saith, These things have I written to you that believe on the Name of the Son of God, that ye may know ye have eternal life (ἐἴνα πισδύνητε) and that ye may believe in the Name

of the Son of God, 1 John 5. 13. I answer,

1. That the Alexandrian, and other Greek Manuscripts, read not ἐἴνα πισδύνητε, but πισδύνητε, that ye may know ye have eternal life who believe in the Name of the Son of God. And this reading is confirmed by the Vulgar, the Syriac, and Æthiopic Versions.

2ly, They who retain our Version interpret the words thus, That ye may continue to believe in the Name of the Son of God; or that ye may (c) more firmly, and certainly believe. Nor will the words bear any other meaning, unless you will suppose St. John should seriously exhort Believers to begin to do, what he had told them in the immediate preceding words, was so effectually done by them already, that they might know they had eternal life.

In a word, Either it is true before we actually believe it, that our sins are pardoned, that we have a right to apply Christ's Merits to us, and to roll our selves upon his Person for Salvation, or it is not: If it be true before we have believed, we must have Faith before, since nothing can procure this pardon of our sins, or give us any right to apply his Merits to our selves, or depend on him for Salvation, but Faith in Christ: If it be not true, we must obtain the pardon of our sins, and an interest in Christ's Merits by believing a Lie. And so much for the first Particular. To the next Enquiry.

§ 4. 2ly, What is it to be justified in St. Paul's acceptance of the word? I answer,

1. That this Justification which St. Paul speaks of, is an act of God terminated upon Man. This the Apostle expressly doth deliver in these words, Who shall lay any thing to the charge of God's Elect? It is God that justifies, Rom. 8. 33. And again, It is one God who justifies the Circumcision by Faith, and the Uncircumcision through Faith, Rom. 3. 30. It is God that justifieth the ungodly, Rom. 4. 5. He is just, and the Justifier of him that believeth in Jesus, Rom. 3. 26. Now according to the clear tenor of the Scripture,

2ly, God justifies the sinner by absolving him from the guilt of his past sins, by a free act of grace, in pardoning his iniquities, or not imputing his sins to him, and so his justification must import his absolution from the guilt of sin, and as a necessary and immediate consequence of that, our being reconciled to God, and received into favour with him. This will be evident if we consider,

1. What the Baptist testified concerning him that all men might believe, viz. that he was the Lamb of God that taketh away the sins of the world, John 1. 29. and what Christ testified of himself, viz. that he that believeth in

(b) Ut certius, & firmitus credant. Calv. Ut in fide perseveretis. Vost. Episcop. That ye may be encouraged to continue in the Faith. Dr. Hammond, Πισδύνητε ἀδελφαιοι. Oecum.

him should not come into condemnation, *John* 3. 36. *that his blood was* the blood of the new Covenant, which was shed for the remission of sins, *Matt.* 26. 28. *even of that Covenant in which God promises to be merciful to our unrighteousness, and to remember our iniquities no more, Heb.* 8. 13. & 10. 17. *As also from what his Apostles promised to win Men to the Faith of Jesus, viz. remission of sins. Thus when the Jews were pricked to the heart, and said, What shall we do? St. Peter answers, Repent ye, and be baptized in the Name of Jesus Christ, for the remission of sins, Acts* 2. 37. *And again, Repent you, and be converted, that your sins may be blotted out, Acts* 3. 19. *For him hath God exalted to be a Prince and a Saviour to give repentance, and remission of sins, Acts* 5. 31. *St. Peter begins his Sermon to Cornelius thus, The Word which God hath sent us to preach is Peace by Jesus Christ, Acts* 10. 36. *To him give all the Prophets witness, that through his Name whosoever believeth on him shall receive remission of sins, Acts* 13. 23. *St. Paul declares, that God had raised up to Israel a Saviour Jesus; and then he adds, Known therefore be it to you, that through this Man is preached to you remission of sins; and in him every believer on him shall be justified from all things, from which they could not be justified by the Law of Moses, Heb.* 10. 1, 4. *that Law being not able to take away sins, Rom.* 3. 23. i. e. to free Men from the guilt of sin. Seeing then the benefit proposed to the Believer is the remission of sins to be obtained through Christ, through his Name, seeing we are said to be justified through Christ, *Chap.* 5. 9. *through Faith in his Blood, Eph.* 1. 7. *that Blood which is so often said to be shed for the remission of our sins, Col.* 1. 14, 20. *and to procure our Peace, and our Redemption; Since, lastly, we are said by believing in Christ to be justified from sin, Acts* 13. 39. *which Phrase can only signify exemption from the condemnation of it; I say, from these expressions it appears, that God's justification of a sinner by Faith, or through Faith in the Blood of Jesus, is chiefly the remission of the Believer's sins, and the exemption of him from the condemnation of the Law by virtue of Christ's Blood shed for the remission of sins.*

2ly, This we may learn from the Reasonings by which the Apostle confirms his Conclusion, or the Arguments by which he proves, that both Jew and Gentile are to be justified by Faith, without the works of the Law, or without works. His Conclusion is laid down *Chap.* 1. 17. *thus, The righteousness of God (which proceeds) from faith, is revealed in the Gospel, to (beget) faith in Jew and Gentile, v.* 16. *(See the Note there.) And this way of obtaining Righteousness or Justification, he proves to be absolutely necessary to them both, beginning first with the Gentiles; whom he pronounces subject to the wrath of God, for holding the truth*

(they by the Light of Nature knew) in unrighteousness, v. 18. *And this he proves to the end of that Chapter, which concludes thus, That they knowing the judgment of God, that they who did such things were worthy of death, not only did the same, but had pleasure in them that did them. In the second Chapter he declares the Jews guilty of the same things the Heathens did, and so obnoxious to the same Condemnation, and also guilty of violating the Law of Moses; and thence concludes, that as to this matter there was no difference between them, he having proved both Jews and Gentiles to be all under sin, Chap.* 3. 9. *and so both equally needing to be justified by Faith, or to be justified freely by an Act of Grace, pardoning their sins through faith in Christ, v.* 24. *His Argument then is plainly this, both Jew and Gentile lie under the guilt of sin, there being none of them that is righteous, Rom.* 3. 9. i. e. free from sin, no not one, *v.* 10. *Neither of them can be justified by the Law, because they by the Sentence of it are ὁμολογοῦντες ὅτι ἡμάρτηκα, guilty before God, v.* 19. 20. *and obnoxious to punishment, as being both Transgressors of it, Therefore, saith he, by the Law can no flesh be justified, for by the Law is the knowledge of sin, rendring us obnoxious to condemnation; where then there remains the guilt of sin, there can be no Justification; where therefore there is remission of sin, and so a freedom from being guilty of it before God, there is Justification. Again, All have sinned, saith he, and fallen short of the glory of God, v.* 23. *that is, either of his approbation, as that phrase signifies, John* 12. 43. *or of the fruition of the glory of God, as it imports, Rom.* 5. 1, 2. *Therefore absolution from this sin must be sufficient to make us obtain this glory of God. We who have thus sinned, saith he, are justified freely by his Grace through the redemption that is in Christ Jesus, v.* 24. *Now what is this Redemption? It is, saith the same Apostle twice, Remission of our sins, Eph.* 1. 7. *Col.* 1. 14. *The Apostle argues to the same effect in the Epistle to the Galatians, That Justification cannot be by the Law, because the Law cannot give life; and this it cannot do, because the Scripture hath concluded all under sin, Gal.* 3. 21, 22. *and so shut out that way of being justified. Our freedom therefore from the guilt of sin, must be sufficient for our Justification to life. In his fourth Chapter to the Romans he describes Justification by the not imputing sin, and the forgiveness of it, in these words, To him that worketh not, but believeth in him that justifieth the ungodly, his faith is counted for righteousness, v.* 4. *As David speaks of the blessedness of the man to whom the Lord imputeth righteousness without works, v.* 5, 6. *saying, Blessed are they whose unrighteousness is forgiven, and whose sin is covered, v.* 7. *Blessed is the man to whom the Lord imputeth not sin, v.* 8. *Since then the blessedness*

of which the Apostle was discoursing, was that of Justification, the Justification of the ungodly, and since this Blessedness is said to consist in the remission, covering, the not imputing his sins to him, it cannot reasonably be denied that the Blessedness of a justified Person is here described by the Blessedness of a pardoned Person, as being one and the same thing.

3ly, This will be farther evident from the consideration of the Phrases the Apostle useth as equivalent to Justification, and interpretative of it. As

1. Reconciliation to God, that this is the same with Justification, appears by these words, Much more being justified by his blood, we shall be saved from wrath by him; for if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life, Rom. 5. 9, 10. where to be justified by his blood, and reconciled by his death, seem plainly the same thing. Now that reconciliation is effected by the remission of sins, is evident from these words, God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, 2 Cor. 5. 19. and therefore Justification also must be so obtained; for if upon the not imputing sin to us, God did not account us as righteous, he could not be reconciled to us, because he cannot be reconciled to any man continuing unrighteous, or under the notion of a sinner.

2ly, Justification stands directly opposed to condemnation, in these words, Who shall lay any thing to the charge of God's Elect, or to Believers; τὸ τίς ἐναντίας αὐτῶν, who shall object a crime against them, it is God that justifieth, who is he that condemneth them? Rom. 8. 33, 34. And again, If the ministration of condemnation, i. e. the Law which chargeth us with guilt, and so rendereth us obnoxious to condemnation, was glorious, much more the ministration, τὸ διακονεῖν of justification doth exceed in glory, 2 Cor. 3. 9. Now what is it that Mankind is accused of, and charged with by the Law, but sin? What is it that they stand condemned for at God's Bar, but the transgression of his Law? Justification therefore, which stands opposed to it, must be a clearing and discharging them from the guilt, or the condemning power of sin.

3ly, Justification is said to be from sin; By him all that believe are justified ἐκ πάντων from all those sins from which they could not be justified by the Law of Moses, Acts 13. 39. And again, The judgment was from one sin to condemnation, but the free gift to justification ἐκ πολλῶν ἀμαρτημάτων from many sins, Rom. 5. 16. Now what can Justification from sin signify, besides our absolution from the guilt of sin?

4ly, The justifying the Believer, and the remission of his sins, are divers expressions of the same thing, as is apparent from these words, God hath let forth Christ Jesus to be a pro-

pitiation through faith in his blood: This he hath done, saith the Apostle, to declare his righteousness in the remission of sins, Rom. 3. 25. viz. to those that have this faith, i. e. to manifest the way of Justification by faith, which he alone admits of for the remission of sins. He did this, saith the next verse, to declare his righteousness, that he might be just, in requiring this Propitiation for our sins, and the justifier of him that believeth in Jesus, v. 26. Is it not therefore manifest, that to justify the Believer, and to remit his sins, must be the same thing?

5ly, We are justified, saith the Apostle, through the redemption that is in Jesus, through Faith in his Blood, Rom. 3. 24, 25. through his Blood, Rom. 5. 9. Now what doth this Blood procure for us? forgiveness of sins, Eph. 1. 7. Col. 1. 14. saith the Apostle, it being shed for the remission of sins, Matt. 26. 28. He appearing in the end of the world to put away sin by the sacrifice of himself, Heb. 9. 26. What Benefit have Believers by it? He hath loved them, and washed them from their sins in his blood, Rev. 1. 5. He hath made peace for them by the blood of his Cross, Col. 1. 20. with a God only angry for sin; He hath obtained eternal redemption from transgressions by it, Heb. 9. 12, 15. By all these equivalent expressions it appears, that God's justifying the sinner, in St. Paul's sense of the expression, is his absolving him from the guilt of his past sins, from punishment, and condemnation by the Law for them, by an Act of Grace and free Pardon of them through the Blood of Jesus, his being as fully reconciled to us, as if we never had offended against the former Covenant we were all under, till the new Covenant was established in the Blood of Jesus.

§ 5. 3ly, I add, That this Justification is, by St. Paul ascribed to Faith alone, in opposition to Works of Righteousness done, either by the Jew or Gentile. This plainly follows from that Notion of Justification which I have established as the true Sense of the Expression in St. Paul; for how could Jew or Gentile be justified by the Works of that Law, whether Mosaical or Natural, which rendered them both Obnoxious to Condemnation for Sin, and guilty before God? Could they receive Remission of Sins by compliance with that Law which left them under Condemnation for it? Can any Man imagine, After the Charge he lays against the Gentiles, Chap. 1. and against the Jews, Chap. 2 & 3. He could have any Inclination to assert they should be justified, or absolved from the guilt of those Offences by their Works, and not by Faith only? The mistake in this matter seems to lie here, that Men look upon Justification, not as looking backward only, and procuring an Absolution from our past Sins, but as looking forward to our whole Christian Conversation, and importing our Absolution from all our Sins committed against the Tenor of the Covenant of Grace, or the

the New Covenant; whereas it only doth consist ἐν τῇ παρίσει καὶ προγενέσθων ἀμαρτημάτων, in the remission of our past sins, Rom. 3. 25. in the redemption of us from καὶ ἐπὶ τῇ πρώτῃ διαθήκῃ ἡμεῶν, the sins committed against our former Covenant, Heb. 9. 15. in the purgation of the Believer καὶ πάσαι αὐτῶ ἀμαρτίαι from his old sins, 2 Pet. 1. 9. And leaves us afterward to be absolved or condemned, as we obey, perform, or violate the Conditions of the New Covenant, and so to be judged hereafter, not according to our Faith, but Works. See the Note on Rom. 3. 25.

2ly, This is exceeding evident from the plain words of the Apostle, and by the Arguments by which he proves we must be justified by Faith, and not by Works. For, saith he, by the deeds of the Law shall no flesh be justified in his sight, for by the Law is the knowledge of (that) sin, (which renders us obnoxious to condemnation.) Now this knowledge of sin, being chiefly produced by the Moral Law, Rom. 7. 7. shews the Apostle excludes as well that, as the Ceremonial Law, from justification. And evident it is, that the Antithesis runs all along not between Ceremonial and Moral Works, or between Works done by the Law of Moses, or by the tenor of the Law of Nature, but between Works in general, and Faith, the Law of Works, and the Law of Faith. Again, We are, saith he, justified freely by his Grace, Rom. 3. 24. i. e. by a free Act of Grace in pardoning our past sins, by which we had fallen short of the Glory of God: Now a free Act of Grace is still opposed to Works. Thus if our Election or Calling to the Faith of Christ, be of Grace, then is it not of Works, Rom. 11. 6. By Grace ye are saved through Faith, not of Works, Eph. 2. 8, 9. See the Note there. Not by works of righteousness which we had done (before the goodness and loving kindness of God our Saviour appeared to us,) but according to his mercy he saved us, Tit. 3. 5. See the Note there. Moreover we reckon, saith he, that a man is justified by faith without the works of the Law, v. 28. where 'tis on all sides granted, that the Works of the Law of Moses are entirely excluded from justification by Faith, and then much more the Works of the Gentiles; it being the same God who justifies the Circumcision by Faith, and the Uncircumcision through Faith, v. 30. In the next Chapter he saith, To him that worketh not, but believeth in him that justifieth the ungodly, his Faith is reckoned for righteousness, Rom. 4. 5. Now how can the ungodly be justified by Works, and by what words can works be more entirely excluded, than by not working?

3ly, That Evangelical Obedience, or Works of Righteousness done by us after faith in Christ, are excluded from that faith which justifies, is evident, because they follow the faith which justifies, i. e. procures the pardon of our past sins. For, saith the Apostle, we are saved (from

the wrath due unto us for our past sins, Rom. 5. 9. or we are put into the way or state of salvation) by grace through faith, not of works; for we are created in Christ Jesus to good works, which God hath ordained that we should walk in, Eph. 2. 8, 9, 10. So that we must be first in Christ by virtue of this faith, before we can be fitted to do works of Evangelical Righteousness. And this Argument may be confirmed from many instances of Persons who believed, and were immediately baptized the same day; for being baptized for the remission of sins, they must be justified. Thus at St. Peter's Sermon, three thousand believed, and were baptized the same day, Acts 2. 41. Thus the Samaritans upon the hearing Philip preach concerning the Kingdom of God, and the Name of the Lord Jesus, were immediately baptized, Acts 8. 12. So also was the Eunuch upon his preaching to him, v. 38. So was Cornelius, and all that heard St. Peter's Sermon, Acts 10. 48. So was the Jaylor, and all his house (it is true, way, Acts 16. 33. See Acts 9. 35, 42. & 11. 21. & 13. 12, 48, 49. & 14. 1. & 17. 4, 12, 34. & 19. 18. Now what Evangelical Obedience could these men perform to render them justified by works?

4ly, This may be fairly argued from the example of Abraham's justification, and the passage whence St. Paul concludes it; Abraham believed God, and it was imputed to him for righteousness: For it deserves to be observed that Abraham had faith, or was a Believer before this was said unto him, for by faith Abraham being called obeyed, and went forth, Heb. 11. 8. And after by a strong faith he offered up his Son Isaac, believing that God was able to raise him from the dead, v. 17. but neither of these instances are pitch'd upon by the Apostle, as fit for his purpose, because in both Obedience was joyned with Faith, whereas here was a pure act of faith without works; and of this act of faith it is said, what is not said of either of the other, it was imputed to him for righteousness. If therefore thus it was in the example of the Father of the faithful, we may hence conclude, it was so also in the Children of faithful Abraham.

Lastly, The Scripture is express and frequent in this assertion, That Believers are justified by Faith; in which expression either Faith must include Works, or Evangelical Obedience, or it doth not; if it doth not, we must be justified by Faith alone. And that it doth not formally include Works of Evangelical Righteousness, appears

1. From the plain distinction which the Scripture puts between them, when it, informs us that Faith works by love; acts with our works, and is made perfect by them; when it calls upon us to shew forth our faith by our works; and to add too our faith virtue, knowledge,

Gal. 5. 6.
Jam. 2. 18.
22. 2 Pet. 1.
5, 6. Rom.
16. 26.
1 Thess. 1. 3.
god-

godliness, temperance, patience, brotherly kindness, charity; and when it speaks of the work of faith, and the obedience of faith.

2ly, Faith in the nature of it is only an assent to a Testimony, Divine Faith an assent to a Divine Testimony, Faith in Christ an assent to the Testimony given by God of Christ. Now 'tis not reasonable to conceive that Christ, and his Apostles, making use of a word which had this known and fixed import, should mean more by the word, than what it signified in common use, as sure they must have done, had they included in the meaning of the word the whole of our Evangelical Righteousness; Though therefore Faith is the spring, and the foundation of that righteousness, and, where 'tis cordial and lasting, will most assuredly produce it; yet is not that righteousness included in the very nature, or contained in the import of it.

Object. But doth not St. James say expressly, That a man is justified by works, and not by faith only? Chap. 2. 24.

Ans. In answer to this capital Objection, I shall first produce the words of the Apostle James, with a short Paraphrase, and then return a positive Answer to the Objection, The words I paraphrase thus:

Ver. 14. [And let not any Jew or Christian think his Faith sufficient to justify and save him without those works of charity and mercy here spoken of, v. 8---13. for] what doth it profit, my Brethren, if a man say he hath faith, [i.e. in words profess to have faith in God, v. 19. or in Christ, v. 1.] and have no works [to evidence the truth of that profession,] can [such a naked, fruitless] faith save him?

Ver. 15. If a brother or sister be naked, or destitute of daily food,

Ver. 16. And one of you say unto them, depart in peace, be you warmed and filled, [making profession of compassion for, and good will to them in your words, but] notwithstanding ye give them not those things which be needful for [the cloathing or feeding of] the body, what doth it profit [them to hear your kind words?]

Ver. 17. Even so faith [professed with the mouth,] if it hath not works [answerable to that profession, or consequent upon it,] is dead [and fruitless as those words,] being alone, [i.e. without works shewing the truth of it.]

Ver. 18. Yea, a man may say, [to such a Sotifidian,] thou hast [in profession] faith, and I have [real] works, shew me thy faith, [which thou professest] without thy works, [which thou canst never do, faith being seated in the heart, and only discoverable by its effects,] and I will shew thee by my works my faith, [as the cause is demonstrated by the effect.]

Ver. 19. Thou [being a Jew] believest there is one God, thou [in this] doest well, [but doest no more than the very devils, for] the Devils also believe and tremble, [and if thou hast no better faith than they, thou hast the same reason to tremble which they have.]

Ver. 20. But wilt thou know, oh vain man, [who makest profession of such a naked faith,] that faith without works is dead, [and so unable to justify or save thee; see it in the example of that very Abraham, in thy Relation to whom thou so confidest:]

Ver. 21. [For] was not Abraham [whom we stile] our Father, justified by works [proceeding from his faith,] when he had offered his son Isaac upon the Altar? [counting that God was able to raise him from the dead, Heb. 11. 17, 19.]

Ver. 22. Seest thou how [Gr. thou seest by this example that] faith wrought with his works [to produce them?] and by works was faith made perfect, [and advanced in him to the greatest height.]

Ver. 23. And the Scripture was [again] fulfilled which faith, Abraham believed in God, and it [viz. that faith which produced these works,] was accounted to him for righteousness, and [upon that account] he was called the friend of God.

Ver. 24. Ye see then how that by works [proceeding from faith] a man is justified, and not by faith only, [i.e. being alone, and without them.]

Now in answer to the Objection from these words, I say,

That when St. Paul saith, we are justified by faith without the works of the Law, and that to him that worketh not, but believeth in him that justifieth the ungodly, faith is imputed for righteousness, or to justification; Justification there ascribed to faith without works, imports only our absolution from condemnation by reason of our past sins committed before faith in Christ, and our reconciliation to God by the pardon of them, or the not imputing them to those who believe in him. This I have shewed already, and 'tis apparent from the chief Argument the Apostle useth to prove, that both Jew and Gentile should be justified freely by his grace, and not by works, because they were all under sin, all become guilty before God, all having sinned, and come short of the glory of God, Rom. 3. 9, 19, 23. whereas, saith he, being justified by faith, we have peace with God, and rejoyce in the hope of the glory of God, Rom. 5. 1, 2. Therefore, Chap. 3. he must be speaking of the condition both of Jew and Gentile before faith in Christ. So again when the Apostle saith, The Scripture hath concluded all under sin, that the promise [of justification] by [the] faith of Jesus Christ might be given to them that believe [in him.] Wherefore the Law was [then] our School-master to bring us to Christ, that we might be justified by faith [in him.] But now, after that Faith is come we are no longer under a School-master, [i.e. under the pedagogy of the Law;] For ye are all the Children of God through Faith in Christ Jesus, Gal. 3. 22, 23, 24, 25, 26. He plainly insinuates that we cannot be justified by

by the works of the Law, because the Law leads us to Christ for justification. And again, We are justified by grace, not of works; for we are God's workmanship, created in Christ Jesus to good works, Eph. 2. 10. Where the Argument seems plainly to run thus, we cannot be justified by works preceding faith, because we do no good works till by faith we are interested in Christ Jesus. Whereas St. James speaks plainly of those works which follow faith, are wrought by it, and are the effects of it, and of their necessity in order to our continuance in a state of justification, and our freedom from final condemnation. St. James speaks of a mere profession of faith with the mouth, St. Paul of believing from the heart, St. James of a faith dead and fruitless, when we have it, St. Paul of a faith working by love when we have it, and of a person only justified without works, because he had no faith to produce them.

§ 6. 4ly, It seemeth necessary from the nature of the thing, and the state and condition of the persons to whom the Gospel was first preached, that they should be justified, or absolved from the guilt of their past sins, without new obedience, or without actual obedience to all the Commandments of Christ; though not without that faith which did engage them to it, and was sufficient to produce it. For

1. This was all that could be done by the convinced Jews or Gentiles, who at one Sermon or Discourse believed, and were baptized for the remission of sins. 'Tis manifest they then knew but little of the Commandments of Christ, and so could not be doers of them. Either then they were not justified, and then faith is not imputed to them for righteousness, nor did Baptism consign to them remission of sins; or they were justified by that faith which did not include actual obedience to all the Commandments of Christ, as the condition of that justification. And seeing perseverance to the end, and being faithful to the death, are by our Lord himself made the Conditions of Salvation, and of receiving from his hands the Crown of Life; if these be also the Conditions of the Justification promised to faith in Christ, no person is, or can be justified by faith till he dies. This faith therefore in Jew and Gentile, thus converted, could only import three things: (1.) By way of preparation for it, an owning the true God who gave this testimony to his Son, and so a turning from dumb Idols to serve the living God, and a sorrow for the sins committed against him in the time of their ignorance; and in the Jews, a sorrow for their past sins, and in particular for having crucified the Lord of Life; and in this sense repentance goes before faith: And Christ's Apostles preached to the Jews repentance for the remission of sins through faith in his Name, Acts 14. 15. and to the Gentiles, to turn from these vain things to the living God, who made Heaven and Earth; and to both, repentance towards God,

and faith in our Lord Jesus Christ, Acts 20. 21. (2.) As a means to obtain this remission of sins, faith in our Lord Jesus Christ. (3.) An engagement for the future to cease from sin, and to give up themselves to the service of God, according to the Rules and Precepts delivered to them by his Son. Now this engagement was virtually contained in their repentance, and their faith in Christ, and was solemnly made by them at their Baptism, as will be proved hereafter. Now this being all that they could then do, it must be all they were obliged to do in order to their justification; and yet 'tis certain that a promise of obedience, is not obedience; and that even the New Covenant requires, in order to salvation, a sincere and constant performance of the obedience thus promised. So that the Conditions of Salvation, and of Justification from our past offences, can never be the same.

2ly, This will be farther evident, if we consider that no man can enter into Covenant with God, bereconciled to him, be admitted to his grace and favour, or be enabled to serve him acceptably, till his sins be pardoned; for God cannot be reconciled to sinners whilst they continue under the guilt of sin unpardoned; nor can he enter into Covenant with them, or receive them to his grace and favour, or accept their services, till he be reconciled to them. When God entered into Covenant with his own People, a Sacrifice was first offered to make atonement for their sins, and the Blood of it was sprinkled upon all the People, Heb. 9. 19. And the new Covenant, in which he promised to be merciful to our iniquities, and to remember our sins no more, was stablished in the Blood of Jesus shed for the remission of our sins. So that the sins of a Believer must be immediately pardoned upon his faith in Christ, or he can have no peace with God, no reconciliation to him, no interest in the New Covenant, and be in no capacity to do him any acceptable service. This is the import of those words Christ suffered for our sins, ἵνα ἡμᾶς ἀποκαταστήσῃ ἡμᾶς ἐᾷ, that he might bring us to God, 1 Pet. 3. 18. For to bring us to God in all other places of the New Testament, in which this phrase is used, with respect to Christ, is to give us freedom of access to God, who by our sins were formerly excluded from it, and banished from his gracious presence; By him, saith the Apostle, we have ἀποκαταστάμεθα ἡμᾶς ἀδελφὴν admission to the Father, Eph. 2. 18. by him we do obtain a freedom ἵνα ἡμᾶς ἀποκαταστήσῃ of access to God with confidence, Eph. 3. 12. This is obtained, saith the same Apostle, by virtue of Christ's Blood; for we who sometimes were afar off, are by the Blood of Christ brought nigh unto him, for he is our peace, v. 13, 14. and he hath reconciled both Jew and Gentile to God by his Cross. If then the Blood of Christ procured this freedom of access to God, 'tis certain we had no freedom of access to him without it; and 'tis as certain we must have it by that faith

faith which groweth us an interest in the propitiation purchased by it.

To set this matter in the clearest light, and show the reason why it was necessary that such an act of grace in pardoning our past sins upon our faith in Christ should be vouchsafed, that so we might be reconciled to God, capacitated for his friendship, and fitted for his service, let it be observed,

1. That to come to God, is to approach him in the way of worship, as in those words, He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him, Heb. 11. 6.

2ly, That God being an holy God, none were to come into his presence who had any pollution or defilement upon them, upon pain of death, till they were sanctified, or cleansed from it, by some purification or atonement made for them to God. He dwelt in the whole Camp of Israel, and so those Lepers, who were so unclean as to pollute the Camp, were drawn from it, Lev. 13. 46. Numb. 5. 2, 3. 2 Kings 15. 5. And those Sin-offerings which were polluted with the sins of the whole Congregation, were carried out of the Camp, Lev. 16. 21, 22, 27. Heb. 13. 11. God dwelt more especially in the Temple, and therefore they who had lesser impurities, i. e. who were defiled by the dead, or by an issue, and all menstruous women, were not to come thither till they were cleansed from those defilements, Lev. 12. 4. & 15. 31. Moreover, he being a God of purer eyes than to behold iniquity, they who had committed any sin of ignorance, or lay under the guilt of it, were not permitted to come into the Court of the Men of Israel, till they had brought their Offering of Atonement. See Ainsworth on Numb. 5. 3.

3ly, They who had no Ceremonial Defilement to be purged away, and no known sin to make Atonement for, were admitted to come near to God, as being holy, they had *προσχωρῶν πρὸς Θεῷ*, a freedom of access to God in his Tabernacle, and in his Temple, whence they are styled *ὁ λαὸς ἐγγιζὼν αὐτῷ*, the people that draw near to God, Psa. 65. 4. & 148. 14. Lev. 10. 3. And God is said to be *ὁ Θεὸς ἐγγιζὼν αὐτοῖς*, a God near to them, Deut. 7. 4. both by relation, as having owned them as his Children, and entered into Covenant to be their God, and by his more especial presence with them, for the Shechinah, or the glorious Presence dwelt among them in the holy place, and so to them belonged *ἡ λατρεία* the privilege of coming to his Court to worship him, and a promise of his blessing if they sincerely did it: Whereas the Heathens who by reason of their Idolatry were not permitted to serve him, are said to be afar off, and so far without God in the World, as to have no freedom of access to his Service, no such converse with him, or relation to him, Eph. 1. 12, 13, 17, 19.

Now God being still as holy a God as ever, and still of purer eye than to behold iniquity the Scriptures of the New Testament seem as plainly to make our freedom of access to God to depend upon our being sanctified in the sacrificial sense, i. e. our being purged, and delivered from the guilt of sin by an atonement made for us by the Blood of Christ, that our sins being thus pardoned through faith in his Blood, we may have peace with God, and an access to his favour. This plainly seems to be the import of those words, If the blood of Bulls and Goats, and the ashes of an Heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, (and by so doing procureth an admission of the person cleansed to serve God in the Sanctuary,) How much more shall the Blood of Christ, who through the Eternal Spirit offered himself without Spot to God [for us,] purge your Conscience from dead works, Heb. 9. 12. [or works exposing you to death, the punishment of the person who came unclean into God's presence, that so you may be admitted] to serve the living God? See the Notes there. So again, the Apostle having said that the Covenant established in the Blood of Christ, was this, that he would be merciful to our iniquities, and remember our sins no more; and having thence infer'd, that having thus obtain'd remission for us, there was no need that he should make himself again an offering for sin, he adds, that therefore we may draw near to God with full assurance of Faith, that we shall be accepted through the beloved, as having our hearts sprinkled by his Blood, and therefore cleansed from all guilt of Conscience, and our Bodies washed [by Baptism] with pure water, Heb. 10. 16, 17, 18, 19, 20, 21, 22.

Two things observed by the judicious Dr. Barrow, seem here considerable,

1. That the Apostle in this discourse implies, that no precedent dispensation had exhibited any manifest overture, or promise of pardon, and upon that account were in a main point defective; for the Light of Nature doth only direct to duty, condemning every man in his own judgment, and conscience, who transgresseth; but as to pardon, in case of transgression, it is blind, and silent; and the Law of Moses rigorously exacteth punctual obedience, denouncing in express terms a condemnation, and curse to the transgressors of it in any part; and so it was a *Λαὸς ἰδωκυπόητος*, not able to give life, Gal. 3. 21. or save us from death. Hence doth the Apostle lay down this as the foundation of this whole Dispute, that the Gospel alone was the power of God through Faith to the Salvation both of Jew and Gentile, Rom. 1. 16, 17. because in that alone was the righteousness of God by faith revealed to beget faith in them, even the faith by which the just shall live, declaring that no precedent dispensation could

justify

‘ justify any man, and that a man is justified by faith, or hath an absolute need of such a justification as that which the Gospel tendereth. λογίζεσθαι ἐν, We therefore collect, saith he, that a man is justified by faith without the works of the Law, whether Natural or Mosaic, which justification must therefore import their receiving that free pardon which the criminal and guilty World did stand in need of, and without which no man could have any comfort in his mind, or peace with God : For if the state of Man was a state of Rebellion, and so of heinous guilt, of having forfeited God’s favour, and of obnoxiousness to his wrath, then that justification which he needed must be a dispensation of Mercy removing that Guilt, and restoring him to the favour of God.

And this may also strongly be argued from the Objections which the Jew and Gentile made against this Doctrine of Justification by a free Act of Grace, that it seemed to render it unjust in God to take vengeance on those Sins which tended so highly to the glory of God’s grace ; see the Note on Rom. 3. 5. and to encourage us to do evil that good may come. See the Note on v. 8. And more especially from the Objections which he answers, Chap. 6. 1, 15. For thus they run, τί ἐν ἐρεμῳ ; What do we say then ? [do we say this,] Let us [who have received this grace,] continue [still] in sin, that grace may abound [towards us ?] And v. 15. What then shall we [go on in] sin, because we are not under the Law, [which condemns us to death for every transgression,] but under [that Covenant of] Grace [which allows the pardon, and promises the forgiveness of it ?] That is, do we by declaring that we are justified freely by his grace, through the redemption that is in Christ Jesus, Chap. 3. 24. and that as sin abounded grace did more abound, give just occasion for these Inferences ? Now if the faith to which St. Paul, in this Discourse ascribed our Justification, did not only oblige us to, but even comprehend and include Evangelical and constant Obedience, what colour could there be for these Objections ? And therefore

2ly, The Doctor (p. 83.) proposes it as his Conjecture, That the Apostle in this Discourse designedly sets himself to answer this Objection of the Jew and Gentile against this Doctrine of Christianity, viz. that it did upon so slender a Condition or Performance as that of Faith, tender to all Persons indifferently, howsoever culpable their former lives had been, a plenary remission of their sins, and reception into God’s favour. The Jews could not conceive or relish that any man should be translated in-

to a state equal, or superior to that which they supposed they did enjoy. The Gentiles themselves could hardly digest it, that the Christians said, Believe, and ἡ πίστις σε σώσει σε, thy faith shall save thee ; this is one of the Exceptions which Celsus makes against it. And (d) Zorinus having said, that the Heathen Priests having told Constantine that their Religion afforded no purgation for his Crimes, he was persuaded to embrace Christianity, as being told the Christian Doctrine would take away all sin ; and had this promise annexed to it, That the ungodly, who would embrace it, should presently be absolved from all sins, intimates that he looked on this as a just Exception against the Christian Faith. This prejudice against the Gospel, saith he, St. Paul removes, by shewing that, because of all mens guilt and sinfulness, such an exhibition of mercy, such an overture of acceptance and remission of sins was necessary in order to salvation, so that without it no man could be exempted from wrath and misery, and that consequently all other Religions, as not exhibiting such a remission, must be esteemed in a main point defective.

§ 7. Object. 1. But against this it may be objected, That our Justification seems to be connected with our Glorification, for whom he justifies them he also glorifies, Rom. 8. 30. Now it is certain that our future state of Glory, depends not only on our Faith, but Works ; And by the same Apostle, in the same Epistle, is promised to him that worketh good, Rom. 2. 6, 7, 10. we being all to be hereafter recompensed according to our works.

Answ. 1. To this it may be answered in the words of the Reverend Dr. Hammond, (Pr. Catech. p. 89.) That whom God justifies, if they pass out of this Life in a justified state, them he will certainly glorify. Or as in his Paraphrase, Whom he called to suffer after the example of his Son, them upon patience and perseverance under those Sufferings, he justifies, i. e. he approves of as sincere, and worthy, as they suffer for, so to be glorified with him, Rom. 8. 17. 2 Tim. 2. 11, 12. 1 Pet. 4. 13. and whom he thus justifies, them he will also glorify. And according to this import of the words, Justification doth not signify, as in the great dispute of the Apostle, the remission of our past sins committed before Faith in Christ, but rather our Justification at the great Day of our Accounts, as his sincere and faithful Servants. As it seems to import most clearly in those words of the same Apostle, I know nothing of my self (whereby to condemn my self of unfaithfulness in the discharge of my Office)

(d) Περί τῶν ἱερῶν καθαρίσας τὸν ἡμαρτηρῶν αὐτῶν, εἰπόντων ὅς ἐστιν ὁ καθαρισμὸς τῶν ὁσίων καὶ τῶν δικαιοῦν κατὰ τὴν πίστιν. Hift. 1. 2. p. 61.

(e) Πάντες ἀμαρτάνουσιν ἀναρῶντες ἐν τῇ χάριτι Χριστοῦ, καὶ τὸ τοῦτο ἔχον ἐπαγγελίαν τὴν τῶν ἀποστόλων μίαν λαμβάνοντες αὐτῆς, πάντες ἀμαρτίας ἐξ αὐτοῦ καθαρίζονται, Ibid.

yet am I not thereby justified, but he that judgeth me is the Lord, 1 Cor. 4. 4. And in these words of the Epistle to the Romans, Not the hearers of the Law only shall be δικαιωθῆναι just before God, but the doers of the Law (ἡ ἀδικία) shall be justified, Rom. 2. 13. And so St. James, Abraham was justified by works and he was called the Friend of God:

Ans. 2. But 2ly, there is another ancient Interpretation of these words, which cuts off the whole force of this Argument, viz. Those he glorified, by giving them that Spirit of Glory, and of God, who is the earnest of their future Inheritance. He glorified them, say (f) St. Chrysostom, Theodoret, Oecumenius, and Theophylact, by the Spirit of Adoption, calling them Sons, and giving them the grace of the holy Spirit. To strengthen this Interpretation, let it be considered that our Saviour is said, whilst he was on Earth, to have wrought his Miracles by the Spirit of God; and by these Miracles he is said sometimes to be δοξαζόμενος glorified, Luke 4. 15. sometimes to shew forth τὸ δόξαν αὐτοῦ his glory, John 2. 11. and sometimes it is said that God ἐδόξαρε glorified him, John 8. 54. & 11. 4. & 13. 31, 32. & 16. 14. And when Christ gave to his Apostles and Believers the Holy Spirit to enable them to work the like Miracles, he expresses himself thus to his Father, The glory which thou gavest me I have given them, that the World may know that thou hast sent me, Joh. 17. 22, 23. Moreover, by reason of this Spirit given with the Gospel, the ministration of Justification is said to be ἐν δόξῃ with or in glory, 2 Cor. 3. 8, 9, 10, 11. as being the ministration of the Spirit; and Believers, by participation of this Spirit of the Lord, are said not only to behold the glory of the Lord, but also to be changed into the same Image with him, from glory to glory, v. 18. and so to be conformed to the Image of his Son. And thus, saith Origen on this place (g), they may be said to be glorified in this Life. Note also that when the Apostle speaks of our final Glorification in this Chapter, he still speaks of it as a thing future, saying, We shall be glorified with him, v. 17, 18, 21. whereas here he speaks of it as a thing past already, saying, ὅς ἐστιν ἐδικαιώθη, τέλει ἐν ἐδόξαρε, whom he hath justified, them he hath also glorified; which confirms this Interpretation. And lastly, Thus it connects well with the foregoing words, The Spirit which helpeth our Infirmities, intercedeth according to the mind of God for the Saints; οἱ δαίμονες, we know therefore that all things shall work together for good to them who love God, who are called according to his purpose [of making

them the Sons of God by adoption, and giving them the Spirit of his Son in their hearts, Gal. 4. 6. Eph. 1. 5, 13.] For whom he [thus] foreknew, them he predestinated [or appointed] to be thus conformed to the Image of his Son, and whom he [thus] predestinated, them he also called [to the Christian Faith], and whom he called, [upon their cordial embracing of that faith] he justified, [we being made the Sons of God through faith in Christ Jesus, Gal. 3. 26.] and whom he [hath thus] justified, them he hath also glorified.

§ 8. Object. 2ly, It may be said, that not only our Justification, but Salvation is by the Apostle ascribed to Faith: As when he says, By grace ye are saved through faith, Eph. 2. 8, 9. and if thou believest with the heart, thou shalt be saved, Rom. 10. 9. Tit. 3. 5. whereas doubtless Salvation dependeth on our Works, which therefore must be included in this Faith.

Ans. To this Objection I answer, That Salvation may very well in Scripture be ascribed to Faith upon these two accounts:

1. Because Faith puts us in the way of Salvation; that way of owning the Saviour of the World, and subjecting our selves to his Government, which gives us a present right to Salvation, should God take us hence soon after Baptism into this Faith, or a sincere belief in Christ, as in the case of those many Martyrs who believed, and suffered the same day; and if we live by, and suitably to this Faith, still owning the Lord Jesus, and still subjecting our selves to his Laws and Government, will keep us in the state of Salvation; for he that thus believeth in the Son hath Eternal Life, Joh. 3. 36. See v. 16. i. e. he hath a present right to it, and may rejoice in the hope of the glory of God, and by continuing so to do, he shall receive the end of his faith in the salvation of his soul. It puts us in a present state of freedom from condemnation, by procuring the pardon of all our past sins; for he that thus believeth, shall not come into condemnation, but is passed from death to life, John 5. 24. & 3. 18. It doth at present save us from the wrath of God, he being only angry with us on the account of sin unpardoned; for being justified, saith the Apostle, ἐν τῷ αἵματι, in his blood, we shall be saved from wrath by him, Rom. 5. 9. Now this is all which very frequently is signified by the words Saved and Salvation: As when it is said of Zachæus, This day is Salvation come unto this House; and the Lord daily added to the Church τοὺς σωζομένους the saved, Acts 2. 47. And again, The word of the Cross is τοῖς σωζομένοις ἡμῖν to us the saved, the power of God, 2 Cor. 1. 18. See this farther pro-

(f) Ἐδόξαρε διὰ χάρισματῶν, διὰ τὴν ὑποδοχὴν, διὰ τῶν χάρισμάτων τὴν ὑποδοχὴν. Chrys. Oecum. Ἐδοξάσθαι οὐκ ἐν χάρισματι, ἀλλ' ἐν πνεύματι ἀγίῳ δωροδοκῶν χάριν. Theodor. Theoph.

(g) De glorificatione in præsentis sæculo possumus illud intelligere quod dicitur ἀποδοθήναι, non autem omnes revelata facie gloriam Domini speculantes eadem imagine transformamur a Gloria in Gloriam.

ved in the Notes on Eph. 2. 8. Tit. 3. 5.

2ly, Salvation may be well ascribed to Faith, not indeed in opposition to, or exclusion of works, but rather as the cause, and the producer of all Works of Piety and Righteousness: And both the Wisdom and the Excellency of this Method for the procuring the great ends of Christian Piety, of purity of Life, and of sincere Obedience to the whole Will of God, will be extremely evident from these Considerations:

1. That this Faith, consigned by Baptism, doth lay the highest Obligations on us to a Life of Holiness and Obedience, under the pain of forfeiting all the Blessings of the New Covenant, or all the Privileges of Christianity. For (1.) Faith in him as the true Messiah, the Prophet sent from God to declare his Will, and make known his Precepts, and to lay down the Terms on which we may expect Salvation from him, must surely oblige us to perform that Will, and to submit to the Terms on which alone Salvation is thus tendered to us, not only that we may not miss of that Salvation, but that we may not be condemned as Despisers of so great Salvation.

Again, Faith in him as our Saviour, one who hath by his death purchased deliverance to us from death, and from the wrath to come, must sure oblige us, as well in point of Duty, as of Gratitude, to live to him who died for us, 2 Cor. 5. 15. and being bought with such a price, to glorify him with our Souls and Bodies which are his, 1 Cor. 6. 20. especially when we consider that this was one great end of these his Sufferings; he having died for all, that they who live should not henceforth live to themselves, but to him that died for them, that he might redeem us from this present evil world, Gal. 1. 4. and purify us to himself a People zealous of good Works, Eph. 5. 25, 26. and that we being dead to sin, might live to righteousness, 1 Pet. 2. 24. And surely, they cannot expect the Blessings of his salutary Passion, who defeat the design, and frustrate the purpose of it.

Faith in him as our Lord and King, as it doth presuppose his right to require Service from, and prescribe Laws to us, so must it engage us to the honour and service of this Lord; (for why, saith he, call ye me Lord, Lord, and do not the things that I say? Luke 6. 46.) to fear and to obey this King of Saints, as knowing he will say to all his disobedient Subjects, Bring these mine enemies, which would not I should reign over them, and slay them before me, Luke 19. 27.

Faith, lastly, in him as our Judge and our Rewarder, must cause us herein to exercise our selves always to have Consciences void of offence towards God and Man, Acts 24. 16. as we desire to be found blameless at that day, and to be steadfast and abounding in the work of the Lord, which will so plentifully be rewarded, 1 Cor. 15. 58.

In a word, to what other end can we think an holy God was so concerned that we should firmly be persuaded of, and yield a free assent to these things? Can it be only this, that he should fill our heads with Notions, but leave us still at liberty to disobey the Message sent us from Heaven by his only Son? Why then, said he, This is my beloved Son, hear him? Matth. 17. 5. Can he suffer us to slight the Terms on which alone Salvation is thus tendered to us? Why then were they at all propounded? Can he permit us to be disobedient to this Lord, or Rebels to this King of Saints? Why then was this Authority conferred upon him? Hath he made him the Judge, and the Rewarder of all Men at the great Day? And will he not reward them all according to their Works?

But then if we consider further, this Faith, as it hath Baptism annexed to it, according to those words of Christ, He that believeth and is baptized shall be saved; our obligation to Obedience by it will still be more evident. For is not our Baptism in the Name of the Father, Son, and Holy Ghost, an entire dedication of our selves to the service of the Blessed Trinity, a solemn entrance into Covenant that we will own no other God, will serve no other Lord, will not be led by the unclean, but by the conduct of the good and holy Spirit? Did not Christ command his Disciples to teach them whom they baptized, to observe all things which he commanded? Matth. 28. 20. and must they not be obliged to obey what they were to be taught in his Name? What is it to baptize, but μαθητῶν to make Disciples to the holy Jesus; and hath he not said, Then only are you my Disciples indeed, when you continue in my word? John 8. 31. What is it to be baptized, but to make the stipulation of a good Conscience towards God? 1 Pet. 3. 21. and are not we obliged to be true to this solemn Promise made to God? Or can we neglect to do so without mocking him, and taking his sacred Name in vain? Are we not baptized into the Name of Christ? And are not they who name that Name engaged to depart from all Iniquity? 2 Tim. 2. 19. Hath not St. Paul informed us, that as many as are baptized into Christ, are baptized into his death, Rom. 6. 3. and so are by that baptism obliged to die to sin, v. 6. 11. not to obey it in the lusts thereof, not to yield their Members instruments of sin to unrighteousness, but to walk in newness of life, v. 12, 13. to live to God, and to present their Members instruments of righteousness to God, v. 4. 10, 13. and to have their fruit to holiness, that the end may be eternal life, v. 22. And that upon this conformity to Christ's Death and Resurrection depends our hope that we shall live with him? v. 8. So that 'tis evident to a demonstration, that both our Faith and Baptism do lay upon us the strictest Obligations to depart from all iniquity, and yield sincere Obedience to the Laws of God and Christ, as we expect the Blessings purchased

purchased by him for, or promised to Believers. As then St. Peter saith on this account, that Baptism now saveth us, 1 Pet. 3. 21. so may salvation be on the same account ascribed to our Faith in Christ.

2ly, Faith is the Spring and the Foundation of all the Obedience we afterwards perform, and therefore may be well said to save as many as obtain Salvation, because it worketh in them that Obedience by which they are saved, and moves them to perform those Conditions on which their actual Salvation doth depend. Thus of Faith in God, the Apostle teacheth that it must be necessarily laid as the foundation of all the service we perform unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek [to please] him, Heb. 11. 6. And thus he shews it was with all the Patriarchs and holy People of God before the Revelation of the Gospel; they by that Faith, which was the expectation of things hoped for, the evidence of things not seen, obtained testimony that they were righteous, Heb. 11. 4. and that they pleased God, v. 5, 8, 18, 19. obeyed his call in the most difficult instances; chose rather to suffer affliction with the People of God, than to enjoy the pleasures of sin for a season; wrought righteousness, and suffered death, not accepting a deliverance, v. 25, 26, 33, 35. And so it is with Faith in Christ, 'tis the foundation of all our Obedience, which therefore is in Scripture styled the obedience of faith, Rom. 1. 5. & 16. 26. and of all our good works, they being all the work of faith, 2 Thess. 1. 11. It is by virtue of this Faith that we are enabled 1 John 5. 5. to overcome the World, to resist the Devil, and to quench all Eph. 6. 16. the fiery darts of Satan. 'Tis faith that works by love to God, and to our Brother, which love we testify to God by keeping his Commandments, and to our Neighbour by fulfilling the Laws of Justice and Charity. And this is very evident even from the nature of Faith; for can any man obey the Precepts this Prophet hath delivered in his Father's name, unless he believes he was that Prophet which was sent by him to reveal his will? And that King by whose Laws we must be governed? Can he submit to the Terms of Salvation propounded by him, till he believes he is the Author of Salvation to all that obey him? Can he herein exercise himself to have always a Conscience void of offence towards God and Man, but by that Faith which doth assure him, that he will judge all men by these Laws, awarding glory and immortality to every man that worketh righteousness, Rom. 2. 8. and punishing them with everlasting destruction from his presence that obey not his Gospel? 2 Thess. 1. 8. And is not then this Faith the true Foundation of all Christian Piety? Thus doth the just man live by his faith, and doing so believeth to the salvation of his soul.

As therefore we are said to be saved by hope, Rom. 8. 24. because it is the motive to steadfastness in our obedience, so may we be said to be saved by faith upon the same account. And,

3ly, We may be well said to be saved by Faith, because where faith is hearty and constant, it will produce sincere Obedience, and Holiness will follow in the Life; And when it doth not follow, this is to be ascribed to the want of faith. This will be evident if we consider the material Objects of our Faith, the Blessings promised to the Obedient, and the Evils threatened to the Disobedient; for it is certain, that the Blessings promised in the Gospel, do far exceed all other Blessings that we can enjoy; and that the Evils threatened there are far more lasting and intolerable than any other Evils we can suffer; and it is no less certain that these Blessings are by our Lord confined to the Obedient; for not every one that faith unto me, Lord, Lord, shall enter, saith he, into the Kingdom of Heaven, but he that doth the will of my Father which is in Heaven, Matth. 7. 21. And 'tis as sure that these tremendous Evils are entailed upon the wicked, Christ having solemnly declared he will say to them at the great day, Depart from me, I know ye not, ye workers of iniquity, v. 23. And if we do believe our Saviour was a Prophet sent from God, we must believe those Revelations he hath made concerning both our future happiness and misery, and the conditions on which alone the one can be obtained, and the other is to be avoided. Now can a man at the same time believe these are the greatest Blessings which he can enjoy, and yet prefer a lesser Good before them? If not, whenever he doth this, he ceases in effect to have this faith. Can a Man fully be perswaded, that what he is about to do will render him obnoxious to the worst of Evils, and yet be mov'd to do it to avoid a lesser Evil? If not, whenever he doth chuse to do what renders him obnoxious to the worst of Evils, he ceaseth to believe they are so. When therefore we neglect to do that which is by our Lord declared absolutely necessary to obtain, and to secure our eternal Interests, and venture upon that to which he threatneth everlasting Misery, 'tis certain that we have no lively, full perswasion of these Truths then present to our Minds, and therefore do not actually believe them then. So that although we may have still such an habitual assent to all that this great Prophet hath delivered, as that we do not doubt the truth of what he taught, yet doth not Christ dwell in our hearts by faith, nor have we any living sense, or permanent perswasion of these Truths on our Souls, but faith is at the present dead, and so no more deserves the name of Faith, than a dead man can properly be called a man. Thus for example, when Christ saith to his Disciples, fearing to perish in the storm, how is it that ye have not faith? Mark 4. 40. He lays this to their charge, not that they disbelieved his power to save

save them, for this they testify, by saying, Master, save us; but that they did not actually exert this Trust by an intire Commission of themselves to the protection of his Providence. As therefore when we do what is contrary to our love to God, or to our hope, and our affiance in him, there always is a want of love, and hope, and trust in God; so when we do what is opposite to the great Objects of our faith, there must be in us a like want of faith, and so when this is customarily done, there must be a defect as to the habit, or the grace of faith.

2ly, This will be still more evident, if we consider all the glorious things which are ascribed in Scripture to this faith, and do compare them with other passages of the same Scripture: For instance, Whosoever believeth that Jesus is the Christ, is born of God, 1 John 5. 1. saith the Apostle John; But then he adds in the same Chapter, Whosoever is born of God overcometh the world, v. 5. by virtue of this faith: And again, We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and the wicked one toucheth him not; v. 18. chap. 3. 9. Whence it must follow, that he believeth not in the Apostle's sense, that Jesus is the Christ, who overcometh not by virtue of that faith, the temptations of the World, the Flesh, and the Devil. Whosoever confesseth, saith the same Apostle, that Jesus is the Son of God, God dwelleth in him, and he in God, 1 John 4. 19. But then he also saith, He that abideth in him, ought also

to walk as he walked, 1 John 2. 6. that we do hereby know that we are in him, by keeping of his word, v. 5. that whosoever abideth in him sinneth not, and he that sinneth hath not seen him, neither known him; that if we say we have fellowship with him, and walk in darkness, we lie. So that if this faith doth not preserve us from sin, and engage us to walk in the light, and as he walked, 'tis not that faith in the Son of God the Apostle speaks of. We are not justified by the Works of the Law, but by the Faith of Jesus, saith St. Paul to the Galatians, Gal. 5. 6. & 6. 15. But then it is, saith he, that Faith which works by love, and renders us New Creatures. The same he saith in the Epistle to the Romans, declaring that his Gospel was the power of God through faith unto Salvation, Rom. 1. 16. v. 5. But then 'tis the obedience of faith in the same Chapter, Obedience in word and deed, Chap. 15. 18. Obeying from the heart the form of Doctrine delivered to them, Chap. 6. 16. which makes this faith become the power of God to salvation. Whence it is evident that he esteemed that alone true faith which was productive of Obedience, and so doth virtually, although not formally, include Obedience, as the effect is virtually contained in the cause. So that the difference between men of judgment, as to saving faith, is more in words than sense, they all designing the same thing, that we cannot be saved by that faith which doth not produce in us a sincere Obedience to the Laws of Christ.

A
P A R A P H R A S E
W I T H
A N N O T A T I O N S
O N T H E
E P I S T L E to the G A L A T I A N S.

C H A P. I.

Verse 1. **[I]** Paul *[who am]* an Apostle, a not of man, neither by man, *[for I received not my Call, or my Commission to that Office from Man, nor was I chosen to it by Man, as Matthias was,]* but by Jesus Christ *[appearing to me in Person for that end, that he might send me to the Gentiles, Acts 22. 21. & 26. 16, 17]* and God the Father *[who chose me that I should know his will, and see that just One, and be his Witness to all Men, of what I had seen and heard, Acts 22. 14, 15. and revealed his Son to me, v. 13. even that God]* who raised him from the dead ;

b 2. *b* And all the Brethren which are with me, *[and own the Doctrine which I preach, send greeting]* to the Churches of Galatia ;

3. *[Wishing that]* Grace *[may be]* to you, and peace from God the Father, and from our Lord Jesus Christ,

4. Who gave himself *[an expiatory Sacrifice]* for our Sins, that he might deliver us from *[the wrath and condemnation of]* this present evil world, *c* according to the will of God, and our Father *[Gr. of our God and Father.]*

5. To whom be glory for ever and ever. Amen.

d 6. I marvel that ye are so soon removed from him that called you to *e* the grace of Christ, to another Gospel.

7. Which, *[whatsoever some may suggest, who preach another thing under the specious title of the Gospel,]* is not *[indeed]* another *[Gospel, nor would be so esteemed by any of you,]* but *[that]* there be some who trouble you *[with false stories,]* and would pervert

the Gospel of Christ *[by mixing with it the necessary observance of the Law of Moses.]*

8. But *[whatsoever they suggest to you of another Gospel, taught by Peter, James and John,]* though we *[Apostles,]* or *[even]* an Angel from Heaven, *[should]* preach any other Gospel to you, than that which we *[Paul, and Barnabas,]* have preached to you, let him be accursed.

9. *[And that ye may not think this proceeds rashly from me, but may the more regard it,]* As we said before, so say I now again, if any man preach any other Gospel to you, than that ye have received *[from us]* *f* let him be accursed.

10. *[But this you cannot reasonably suspect concerning me,]* For do I now *[in the execution of my Apostleship,]* *g* persuade *[obey, or seek to appease]* men, or God ? Or do I *g* seek to please men ? *[no sure,]* for if I yet pleased men, *[if I made that my business,]* *h* I should not be the servant of Christ *[in that work of the Gospel which creates me so much hazard from them.]* *h*

11. But *[howsoever others may lessen my Gospel,]* I certify you Brethren, that the Gospel which was preached of me *[i. e. by me to you, and others,]* is not after man.

12. *i* For I neither received it of man, *[as the Jews do their Traditions from their Fathers,]* neither was I taught it, but by the *[immediate]* *k* revelation of Jesus Christ. *k*

13. *[And of this you may be further satisfied from my former Conversation, and my Deportment, since I began to preach the Faith of Christ ;]* For *[doubtless]* ye have heard of my

my Conversation in times past in the Jews Religion, [*which was such*] that beyond measure I persecuted the Church of God, and wasted it. [Acts 8. 3. & 9. 1, 13, 14. & 22. 4. & 26. 10, 11.]

14. And profited in the Jews Religion above many my equals in mine own Nation, [*or above many Jews of the same age with me,*] being more exceedingly zealous [*than they were*]^l of the Traditions of my Fathers.

15. [Thus, I say, was my Conversation in times past:] But when it pleased God, who separated me from my mother's womb, [*as he had formerly done Jeremiah, to be a Prophet of the Nations*, Chap. 1. 5.] and [*after*] called me by his grace [*to preach the Gospel*, Acts 22. 14.]

^m 16. To reveal his Son ^m in [*to*] me, that I might preach him among the Heathen, ⁿ immediately I conferred not ⁿ with flesh and blood, [*i. e. with any man, so as to receive any Mission from them to that work, or any Instructions how to perform it.*]

17. Neither went I up to Jerusalem to them that were Apostles before me, [*as, if I had wanted either Authority, or Instruction,*

I should have done,] but I went from Damascus, [*the place of my Conversion,*] to Arabia, and returned again to Damascus, [*preaching the Gospel there.*]

18. Then after three years [*of my Conversion,*] I went up to Jerusalem to see Peter, and abode with him fifteen days.

19. But ^p other of the Apostles saw I ^p none, save James the Lord's Brother, [*and therefore could not learn my Gospel from them.*]

20. Now [*of the truth of*] the things which I write to you, [*you may rest assured, for*] ^q behold, before God I lie not.

21. Afterwards I came into the Regions of Syria, [*i. e. to Casarea*, Acts 22. 17, 18.] and [*to Troas*, Acts 9. 30. & 22. 3. in] Cilicia.

22. And was [*all the while*] unknown by face to the Churches of Judæa which were in Christ.

23. But they had heard only, that he which persecuted us [*Christians*] in times past, now preacheth the faith which once he destroyed.

24. ^r And they glorified God, [*for the Conversion he had wrought*] in me.

Annotations on Chap. I.

^a Verse 1. **Ο** ^a *ὅτι ἀπ' ἀνθρώπων, ἢ δι' ἀνθρώπου,* not of man, neither by man.]

It is no objection against the truth of these words, that the Holy Ghost, saying by the Prophets at Antioch, Separate me Barnabas and Saul to the work of the ministry to which I have called them, they fasted, and prayed, and laid their hands on them, and sent them away, Acts 13. 2, 3. for that this was not a Mission to the Apostolical Office, appears, because St. Paul, at least nine years before, was immediately called to it by God, and sent to exercise it by Jesus Christ; and because Barnabas is here equally separated to this Office, and sent with him, who yet was never an Apostle properly so called. This Separation, and Mission therefore of them was only by way of Prayer, and Benediction of them in their Ministry; or by way of special Commission to preach in the Synagogues of the Jews, v. 5. And this Mission they presently completed, and then returned to Antioch, declaring to them what they had done in pursuance of it, Acts 14. 26, 27.

^b Ver. 2. *Καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοί,* and all the Brethren that are with me.] It is the Conjecture of the Reverend Dr. Hammond, that the word Brethren here denotes, those that accompanied St. Paul in his Travels, and assisted him in preaching the Gospel; in

which sense Sosthenes is called, a Brother, 1 Cor. 1. 1. as also Apollos, 1 Cor. 16. 12. Timothy, 2 Cor. 1. 1. Tirus, Chap. 2. 12. Tychicus, Eph. 6. 23. Epaphroditus, Philip. 2. 25. Onesimus, Col. 4. 9. Sylvanus, 1 Pet. 5. 12. St. Paul, 2 Pet. 3. 15. And in this sense the word Brethren seems to be distinguished from that of Saints, Philip 4. 21. and mention is made of the Brother whose praise is in the Gospel, 2 Cor. 8. 18. of Titus, Paul's fellow worker, of the Brethren, who are the Apostles of the Church, v. 25. and of the Brethren, who for his Name's sake, went forth to preach the Gospel, taking nothing of the Gentiles, 3 John 3—7. or else it may be said that the Apostle writes according to the form of Epistles used in the beginning of Christianity, when Bishops sent to other Churches, not in their own names only, but in the name of the whole Church where they resided: So (a) Clemens begins his Epistle to the Church of Corinth thus, The Church of God in Rome, to the Church of God at Corinth; and so this Epistle being writ from Rome, shews the consent of that Church with him in his Doctrine.

Ver. 4. *Κατὰ τὸ θέλημα τοῦ Θεοῦ,* according to the will of God.] These words may refer to our deliverance from the evil manners of this world, this being the will of God; even our

(a) Ἡ Ἐκκλησία Θεοῦ ἡ παρὲν ῥώμῃ, τῇ Ἐκκλησίᾳ Θεοῦ παρὲν ῥώμῃ.

Sanctification, 1 Thess. 4. 3. and the great end of our Lord's Salutory Passion, who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people zealous of good works, and bare our sins in his body on the Tree, that we being dead to sin, might live to righteousness, 1 Pet. 2. 24. 2 Cor. 5. 15. Eph. 5. 25, 26. whence it is evident that Christ's inherent Righteousness is not imputed to us; for sure he died not to this end, that we might do our selves what he already had done for us, and so what he had made it needless for us to do. Or else these words may be connected thus, Christ gave himself for us according to the will of God, viz. that he should die for our sins; and then the Apostle here asserts, in opposition to the Judaizing Christians, that our Justification by Faith in Christ's Death is according to the will of God, and that he died in pursuance of his Decree to establish that new Covenant in his Blood by Faith, by which we are translated from that Wrath, and state of Alienation from God, in which the World lies, and have obtain'd Peace with God, and are become his Church and People.

- d Ver. 6. Ἀπὸ τοῦ καλέσαντός ὑμᾶς, from him that called you;] i. e. from God: For the Apostle scarce ever ascribes this work to himself, but constantly to God the Father. See Rom. 9. 24. 1 Cor. 7. 15. Gal. 1. 15. 1 Thess. 2. 12. & 4. 7. & 5. 24. 2 Thess. 2. 14. 2 Tim. 1. 9.
- e Ibid. Ἐν χάριτι Χριστοῦ, to the grace of Christ.] Or rather, by, or through the grace of Christ offered you in the Gospel. For though ἐν be often put for εἰς, yet ἐν χάριτι, where it is elsewhere used, doth either signify, in the grace, or through the grace, as Rom. 5. 15. 2 Cor. 1. 12. 2 Thess. 2. 16. 2 Tim. 2. 1. nor do I find where it is ever used in the Epistles for εἰς χάριν.

- f Ver. 9. Ἀνάθεμα ᾧ τῷ, let him be Anathema.] Hence it follows (1.) That the Doctrine of Justification by Faith, as it stands oppos'd to the contrary Doctrine of the Necessity of the observance of the Mosaical Law to Justification, is a Fundamental Doctrine, to which he that opposeth himself, maintaining the Necessity of observing the Law of Moses to that end, deserveth an Anathema, as introducing another Gospel. Whence Commentators here observe, that the Apostle calls not the Galatians Saints, because they had begun to decline from the Gospel, by seeking thus to be justified by the Law; but speaks

of them as those who had Christ yet to be formed in them; and who were to be born again, Chap. 4. 19.

2ly, Hence it appears that a man may err fundamentally, not only by rejecting a fundamental Article of Faith, but also by maintaining, and teaching in the Name of Christ, things unnecessary to be necessary, so as to say Salvation cannot be obtained without them: And herein consists the great Guilt of the Church of Rome, and particularly of the Trent Council, that they have added many unnecessary Articles to the true Christian Creed, and have defin'd them to be so necessary to be believed by all Christians, that no Salvation can be obtain'd without the belief of them: And so they seem plainly to have fallen under the Anathema of St. Paul, more dreadful than all the vain Anathema's they have thundred out against the Protestants.

Mr. Walker, and Grotius note, that the Apostle speaks here only of Doctrines contrary to his Gospel. But this Exposition is (1.) contrary to the very words of the Apostle, who saith not, against, but παρ' ἐ, besides what I have delivered. And it is contrary to the Exposition of the (b) Fathers, St. Chrysostom, Occumenius, among the Greeks, and St. Austin among the Latins, whose note is this, He saith not, if they preach things contrary, but if they preach things never so little different from the Gospel which I have preached to you. 'Tis very true, as Estius suggests, that the Apostle doth not pretend to propound an Anathema against any man who shall suggest any thing farther in confirmation of Christ's Gospel, as St. John after did, or give any further Rules pursuant to the Precepts of it, by the suggestion of that Spirit by which the Gospel was edited, for then he would have pronounced an Anathema upon all that writ after him, and even upon himself who writ many Epistles after this; but yet he pronounceth an Anathema upon all those who preach a Gospel which differed from the Gospel which they preached, to whom alone it was by Christ committed to propound the terms of Salvation, and this is that of which we do accuse the Church of Rome, that they propound terms of Salvation nowhere delivered by Christ, or his Apostles.

2ly, This Exposition of Mr. Walker will not free them from the Anathema of the Apostle; for by this very thing, that they add any thing to the Gospel of Christ as ne-

(b) καὶ ἡ ἐκ τῶν ἐν ἐκείνῃ κατὰ γράμματα, ἀλλὰ καὶ μὴ ἐν τῇ ἐκείνῃ παρ' ἐδύναμιτος μαρτυρίας. Restes ergo, ut non ex divinis Scripturis, sed ex vobis ista dicatis. Proinde dignissime respondetis Anathema sitis. Teneat enim Ecclesia Apostolico labore fundata, eam quam cura sibi prestitutam sit; si quis vobis Evangelizaverit præterquam quod accepistis, Anathema sit. De unitate Eccl. contr. Epist. Petil. To. 7. c. 15. p. 542. Sive de Christo, sive de ejus Ecclesia, sive de quacunque alia re quæ pertinet ad fidem, vitamque nostram, si Angelus de Cælo nobis Evangelizaverit præterquam quod in Scripturis legalibus & Evangelii accepistis, Anathema sit. L. 3. contra. Lit. Petil. c. 6. p. 167.

cessary to be believed, or done to Salvation, they do no less oppose the Doctrine of the *Apostle*, than they did who joyned the observation of the Law of *Moses*, as necessary to the Faith of *Christ*; for therefore did they oppose his Doctrine, because they teaching this was needful to Salvation, did thereby teach that what the *Apostle* had taught as sufficient to Salvation, was not so without their Additions, which is the very thing the *Papists* do by their *New Articles*, and *Traditionary Doctrines*; for if they be indeed necessary to Salvation, what is delivered in the Gospel, in which confessedly some of their Doctrines are not, cannot be sufficient to Salvation. Moreover, it is extremely evident, that *Prayer in an unknown Tongue* is plainly contrary to the *Apostle's* Doctrine, 1 Cor. 14. and that *Communion in one kind* is opposite both to *Christ's* Institution, and to *St. Paul's* Discourse upon the Sacrament, 1 Cor. 11.

g Ver. 10. Πείθεν, to persuade.] The Criticks here observe, that the word πείθεν signifies to pacify, and appease any one incensed against us. So when *David's* Soldiers, hunted and harassed by *Saul*, were earnest, when they found *Saul* in the Cave, that they might have liberty to slay him, ἔπεισε Δαβὶδ τοὺς ἀνδρες αὐτοῦ ἐν λόγοις, *David pacified his men with words*, 1 Sam. 24. 7. So to induce the Soldiers to own that *Christ's* Body was stolen away by his Disciples from the Sepulchre whilst they slept, the chief Priests and Elders promise, that if this come to the Governour's ear, πείσομεν αὐτόν, we will appease him, Matt. 28. 14. And *Menelaus* promised *Ptolemy* to give him much Money, πείσει τὸ πείσαι ἢ βασιλεῖα, if he would pacify the King towards him, 2 Mac. 4. 5. Or (2.) the word may signify to obey; for so the word is used by *St. Paul* in this Epistle, when he says, *Who hath bewitched you, τῇ ἀληθείᾳ μὴ πείθεσθαι, that you should not obey the truth?* Chap. 3. 1. and, *ye did run well, who hindered you τῇ ἀληθείᾳ μὴ πείθεσθαι, that you should not obey the truth?* Chap. 5. 7. and elsewhere: So τοῖς ἀπειθεῖσι μὴ τῇ ἀληθείᾳ, παρομιμῆσι ὃ τῇ ἀδικίᾳ, to those who obey not the truth, but obey unrighteousness, Rom. 2. 8. πείθεσθε τοῖς ἡγεμόσι, obey your Governours. Heb. 13. 17. See also Acts 5. 36, 37. James 3. 3. And so is the word often used by *Heathen Authors* when they treat of *Moral Subjects*: So (c) *Plato* saith, Philosophy compels the *Irrational Affections* to obey Reason, and introduceth (d) *Socrates* saying, πείσομαι τῷ Θεῷ μᾶλλον ἢ ὑμῖν, I will obey God rather than you. (e) *Plutarch* saith, It is the same thing ἔπειθε Θεῷ, καὶ τὸ πείσαι λόγῳ, to follow God, and obey reason. So (f) *Arian*; This is to be placed among the highest pleasures, ὅτι πείθῃ τῷ Θεῷ, that thou obeyest God; I am

free, and the friend of God, ἵνα ἐκὼν πείδομαι αὐτῷ, that I might willingly obey him. I know to whom I ought to be subject τινὶ πείθεσθαι, τῷ Θεῷ καὶ τοῖς μετ' αὐτοῦ, and to obey God, and those that are next to him. And *Zeno*, That it is fit τὸ πείθεσθαι τοῖς παιδαγωγοῖς, that Children should obey their Masters, *Dion. Laert.* l. 7. p. 432. So then the import of these words is this, Do I in preaching the Gospel act in obedience to Men, who every where persecute me, and oppose me for it, or in obedience to that God who called me to be an *Apostle* of the Gentiles? v. 15, 16. And this sense is confirmed by the Verse following.

Mr. Cl. here is positive that πείθεω signifies only to persuade; whereas the (g) Lexicographers say expressly, τρία significat pareo, morem gero, suadeo, persuadeo. So *Hesychius*, πείθω σε τὸ ὅ τὸ πείθεμαι, I obey thee in this thing; and πείδομαι σοι τὸν, saith *Stephanus*, ought to be rendred, pareo tibi in hac re, or pareo consilio tuo in hac re. And whereas he fancies an *Elleipsis* of μὴ ἀγανακτῆν μοι, not to be displeased with me, making the sense to run thus, For do I now persuade Men, or God, not to be displeased with me? he is still out; for who can see either any Connection of these with the former words, or any force in the *Apostle's* reason, according to this strained sense? If any Man, saith he, preach any other Gospel than that which ye have received from us, let him be Anathema, v. 9. for do I in preaching this Gospel obey Men, or God? saith our Interpretation, making both the Connection clear, and the Reason strong; seeing God could not command him to preach one Gospel, and others another; let him be Anathema, saith Mr. Cl. for do I now persuade God, not to be displeased with me? where, let him that can, shew either Reason, or Connection. 2ly, How could *St. Paul* say, he did not persuade Men not to be displeased with him, when in this Epistle he so often doth it? saying, Brethren, I beseech you be as I am, Chap. 4. 12. am I therefore become your Enemy, because I tell you the truth? v. 16. From henceforth let no man trouble me, Chap. 6. 17. See Chap. 5. 11. And 3ly, why should he tell the *Galatians*, he persuaded God not to be displeased with him, when he was so honestly discharging his Office, that he knew nothing of Insincerity by himself in the execution of it, 1 Cor. 4. 4. and surely had no mind to give them any reason to suspect he had displeased him.

Ibid. Χειρὸν δούλου ἑαυτοῦ ἵνα ἂν ἡμῶν, I should not be the servant of *Christ*.] That is; say the *Greek Commentators*, I should not have left

(c) Τὸ μὴ ἀλογον τῷ λογικῷ πείθεσθαι. Tim. loc. p. 1096. C.

(d) Apol. p. 23. B.

(e) De audis. p. 37. F.

(f) Arian. l. 3. c. 4. p. 343. l. 4 c. 3. 12.

(g) Constantine. Judaism.

Judaism to embrace Christianity; i.e. I should not have quitted Honour, Friends and Kindred, for Dangers, Persecutions, and Dishonours, which I continually suffer for the Cause of Christ. And this Exposition is confirmed from those words, *If I preach Circumcision, why do I yet suffer Persecution, since then is the offence of the Cross ceased?* Chap. 5. 11. and from his account that others preached up Circumcision only, *lest they should suffer Persecution for the Cross of Christ*, Chap. 6. 12.

i Ver. 12. Οὐ παρ' ἀνθρώπου, *I received it not by man.*] In the first Verse he saith, He was not an Apostle by Man, but by Jesus Christ; Here, that he was not taught his Gospel by Man, but by Jesus Christ; whence Chrysostom, Theodoret, St. Jerom, Occumenius, and Theophylact conclude that our Lord was not only Man, but God; and so Novatian (cap. 13.) argued before the Nicene Council, *if St. Paul was not constituted an Apostle of, or by Man, and yet was constituted such by Jesus Christ, Merito Christus est Deus, Christ must be God*; for though the Scripture sometimes calleth Magistrates, and Judges Gods, as Crellius here notes, it never saith that what was done by them, was not done by Man. Crellius adds further, That our Lord being the only begotten Son of God, and having now obtained his Celestial Kingdom, was exempted from the common rank of Men; and from the state of mortal Men, saith Grotius; And so the Apostle might speak of him not as a Man, as Sampson saith of himself, *If they bind me with Wreaths, I shall be as a Man*, Judges 16. 7, 11, 17. But there it is not said, *I shall be as a Man*, but כָּאִישׁ אֶחָד as one Man, i. e. as weak as one Man only, or having no more strength than another Man. Crellius therefore hath not said any thing apposite in answer to this Argument. Nor doth the Apostle here oppose Man to Man, or Mortal Man to those Blessed Spirits who are Immortal, but only to Jesus Christ, and God the Father.

k Ibid. Δι' ἀποκαλύψεως, *by Revelation.*] At what time this Revelation was made to him is uncertain, but it is probable it must be before he went to preach the Gospel to the Gentiles; for the words following, *I consulted not with flesh and blood, but preached at Damascus*, seem plainly to imply this Revelation was made to him before he preached there, or went to Jerusalem.

l Ver. 14. Τῶν παλαιῶν ᾠδῶν, *of the Traditions of my Fathers.*] He being a Pharisee, and speaking of the Traditions not of the Law, but of the Fathers, seems to mean the Oral Traditions, that Sect so highly magni-

fied even above the Law, and the Prophets. See Note on Mark 7. 3. Acts 28. 17. Now there is reason to believe, that a Man so exceeding zealous for the Religion of the Jews, and so full of hatred to that of Christians, would not have renounced the Religion he had so great a Reverence for, to embrace that he was so incensed against, without some more than Humane Motive.

Ver. 16. Ἐν ἐμοί, *to me.*] So ὁ λαλῶν ἐν ἐμοί, m *He that speaketh to me shall be a Barbarian*, 1 Cor. 1. 11. See Mark 1. 15. Acts 4. 12. 1 Cor. 9. 15. 2 Cor. 4. 3. & 8. 1.

Ibid. Σαρκὶ καὶ αἵματι, *with flesh and blood.*] n This Phrase in Scripture, and among Jewish Writers, is only a Periphrasis for Man, as Matt. 16. 17. 1 Cor. 15. 20. Eph. 6. 12. Heb. 2. 14. Eccles. 14. 18. and so all other Interpretations of it must be alien from the Scope of the Apostle.

Ver. 17. Eis Ἀραβίαν, *into Arabia.*] Of o this Journey into Arabia, St. Luke, not being with him, saith nothing.

Ver. 19. Ἄλλοι τινες τῶν Ἀποστόλων, *other of the Apostles.*] p Hence it appears,

1st, That only Peter and James were then at Jerusalem, for Barnabas brought him to the Apostles that were there, Acts 9. 27.

2ly, That James the Lord's Brother was an Apostle in the strict and proper sense of the word, since Peter, who is mentioned with him, was doubtless so, and Barnabas who brought him to Peter and James, is said to bring him to the Apostles; and Peter, James, and John, who are here called the Men of Reputation, and Pillars of the Church, Chap. 2. 6, 9. seem plainly to be the same Persons, who in his second Epistle to the Corinthians, are called λίαν Ἀπόστολοι, the chief of the Apostles; And (h) Origen saith expressly of James the Just, *This is that James, whom Paul in his Epistle to the Galatians saith he saw*, citing those very words for the proof of it. See this confirmed in the Preface to the Epistle of St. James. Note

3ly, That the Apostle's Argument is to this effect, Having therefore preached the Gospel so long before I saw them, and staying so little while with them, and going then only to see, not to learn of them, it cannot be conceived I should receive any Instructions how to preach the Gospel from them.

Ver. 20. Ἰδὲ ἐνώπιον τοῦ Θεοῦ, *behold before God.*] q Hence it is evident that the Apostle, when it was necessary to confirm the truth of the Gospel, or of his Commission to, or his Sincerity in preaching it, i. e. when the

(h) Ἰακώβος ὁ ἐστὶν ἑστὸς, ὃν λέγει Παῦλος ἰδὲν ἐν τῇ πρὸς Γαλάτας ἐπιστολῇ, εἰπὼν ἕτερον ὃ ἦν Ἀπόστολος, &c. Hom. 13. in Matth. Ed. Huet. p. 223. C. & l. 1. contra Celsum. p. 35.

benefit of Souls required him thus to attest to Men, what otherwise they could not be assured of, refused not to swear, and so esteemed not our Saviour's Prohibition of an Oath to be absolute. See Rom. 1. 2. & 9. 1. 2 Cor. 1. 23. & 11. 31. 1 Thess. 2. 5.

See the Note on 2 Cor. 1. 23.

Ver. 24. This Testimony of the Jewish Christians was a Confirmation of his Doctrine; for if they could have found any just Exceptions against it, they would not have glorified God for his preaching of it.

CHAP. II.

a Verse 1. **T**hen a fourteen years after my [first journey thither,] I went up again to Jerusalem with Barnabas, and took Titus with me also [though uncircumcised, to shew the liberty. I took of conversing with Persons not circumcised.]

b 2. And I went up by Revelation, and communicated to them [at Jerusalem,] that Gospel which I preach [every where] among the Gentiles, but [this I did] c privately to them which were of reputation, [or the chief Men there, not that I distrusted my Doctrine, or needed their Instructions, but] left by any means, [or false suggestions of the Judaizers, that my Doctrine was contrary to what they who were called before me, preached, and such as they would not own,] I should run [hereafter,] or had run [hitherto,] in vain.

3. But [even then was nothing done by me which shewed any change in my Doctrine or Practice, or any opposition made, by them to it, for,] neither Titus who was [then] with me, being a Greek, was [upon that account] compelled to be circumcised, [as they would have contended he should, had they thought Circumcision necessary to the Gentiles.]

d 4. And that [which concerns the bringing and retaining Titus with me uncircumcised, was done] d because of false Brethren, [who came down to Antioch, Acts 15. 1.] unawares brought in [Gr. introduced into the Assembly, Acts 15. 5. or insinuating themselves into the Church of Antioch, v. 1.] who came in privily to spy out, [Gr. to ensnare us in] our liberty [from the observance of the Jewish Law,] which we have in [and through] Christ Jesus, that they might bring us into bondage [to it, they pleading for the necessity of circumcising the Gentiles, and commanding them to keep the Law, Acts 15. 1.]

5. To whom we gave place by subjection, not not for an hour, [by submission to their Demands, but continued firm to our Resolution, not to subject the Gentiles to this yoke of bondage,] that the truth of the Gospel [of Christ, which frees the Gentiles from the Obligation of the Law,] might continue with [or among] you.

6. But of those who remained with us, what, whatsoever they were, [but] e whoever they were, who seemed to be of the Law, it maketh no matter to me; [I was] f

or their real greatness affects not my Doctrine,] God accepteth no man's person; for they who seemed to be somewhat, in conference added nothing to me, [or to my Doctrine, nor corrected any thing in it, and so neither am I concerned for their greatness, nor doth God respect them the more upon that account.]

7. [They added, I say, nothing to my Doctrine,] but contrariwise [they approved of it, for] for when they saw that the Gospel of the Uncircumcision was committed to me, [and I was authorized to preach to the Gentiles,] as the Gospel of the Circumcision was to Peter, [he being appointed to preach to the Jews:]

8. [As evidently it was,] For he who wrought effectually in [with] Peter, towards the Apostleship of the Circumcision, the same was mighty in me, [Gr. wrought also with me] towards the Gentiles, [Rom. 15. 19.]

9. e And when James, Cephas and John, e who seemed to be Pillars [of the Church,] perceived the grace [of God] that was given to me [for the Apostolick Office] they gave to me, and Barnabas the right hand of fellowship, [concluding] that we should [still] go [on to preach] to the Heathen, and they [should still continue preaching] to the Circumcision.

10. f Only they would that we should remember the poor [Christians in Judea,] the same which [Gr. which same thing] I also was forward to do.

11. But when Peter was come to Antioch, g I withstood him to the Face, because he was to be blamed. g

12. For before that certain [Brethren of the Jews] came from James, he did [freely] eat with the Gentiles, but when they were come, he withdrew, and separated himself [from them,] fearing [to exasperate, or scandalize] them which were of the Circumcision.

13. And the other Jews dissembled likewise with him, inasmuch that [even] Barnabas also was carried away with their dissimulation. When I saw that [in this matter] he was not uprightly, according to the truth of the Gospel, I laid to Peter before them all, If thou being a Jew, [one of

N n that

that Nation to which alone the Law of Moses was given,] livest after the manner of the Gentiles, [conversing freely with them, and eating of their Meats, as, since the Vision which thou sawest, thou hast done,] and not as do the Jews, [abstaining from their Meats, and Persons as unclean,] why [now] compellest thou the Gentiles, [by thy Example,] to live as do the Jews?

15. We who are Jews by [birth, or] nature, and not i sinners of the Gentiles, [not idolatrous Heathens.]

16. Knowing that a man is not justified by the works of the Law, but [only] by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the Faith of Christ, and [thereby have testified our own Conviction, that we could] not [be justified] by the works of the Law, [as indeed we cannot be,] for by the works of the Law shall no flesh be justified.

k 17. k But if while we [thus] seek to be justified by Christ, we our selves also are found sinners, [as we must be, if we be still obliged to observe that Law we have renounced as unable to justify us] is therefore Christ [who taught us thus to renounce the Law, and to seek justification by Faith in him,] the minister of sin? God forbid [that we should charge this on him.]

18. [And yet we by asserting the necessity

that the Gentiles should observe the Law, and so much more the Jews, do in effect say that Christ hath taught us to be sinners,] for if I [thus] build again the things that I destroyed, [urging the necessity of observing that Law to Justification, which I declared unable to justify, and therefore renounced for Faith in Christ,] I make my self a Transgressor [by not observing it to that end.]

19. [But whatsoever others may think fit to do, far be it from me to imitate them;] for I through the Law, [teaching me that it condemns all men to death, and bearing witness to the Justification which is of God by Faith, Rom. 3. 21.] am [become] dead to [the observance of] the Law, that I might [for the future] live to God, [Rom. 7. 4.]

20. I am crucified with Christ, [and so dead to the Law, Rom. 6. 4.] nevertheless I live, yet not I [as formerly a Jew, and an observer of the Law,] but Christ liveth in me, [and I am atted by his Spirit, Rom. 7. 6.] and the life that I now live in the flesh; I live by the Faith of the Son of God, who loved me, and gave himself for me.

21. I do not frustrate the grace of God, [as I should do, did I seek for Righteousness by the Law;] for if Righteousness come by the Law, then Christ is dead in vain, [there being then no necessity that he should die to purchase Justification for us, and no sufficient Virtue in his Death to procure it.]

Annotations on Chap. II.

a Verse 1. Δὲ δεκάτεσσον ἐτῶν, fourteen years after.] I cannot assent to those Criticks, who for δεκάτεσσον, fourteen, would read τεσσάρων, four years after; for not only all the Manuscript Copies and Versions read fourteen, but Irenæus l. 3. c. 13. doth confirm this reading in these words, Then after fourteen years I went up to Jerusalem, &c. if any man carefully examine by the Acts of the Apostles, the time mentioned of his ascent to Jerusalem for the question aforesaid, he will find the years agreeing with those mentioned by St. Paul. Now these years must be reckoned from the time of his Conversion mentioned here Chap. 1. 18. which hapned in the year of our Lord 35. and then between that and the Council of Jerusalem, assembled Anno Christi 49. will be fourteen intervening years; for whereas some reckon these fourteen years from the third year of his Conversion to the Council met at Jerusalem, and so make that Council meet Anno Domini 52. because it is said here ἐπὶ αὐτῷ, afterwards, and πάλιν ἀνέβη, I went up again; it may be answer'd that the word ἐπὶ αὐτῷ, afterwards, doth not connect these words with the three years mentioned Chap. 1. 18. as is evident, because there follows another ἐπὶ αὐτῷ, afterwards, v. 21. nor doth πάλιν ἀνέβη, I went up again, relate to his first

Journey to Jerusalem; mentioned Chap. 1. 18. for he had been twice at Jerusalem; three years after his Conversion, to see Peter, and nine years after that, to carry Alms to the Brethren at Jerusalem, Acts 11. 30. though, seeing then none of the Apostles, he makes no mention of that Journey here, as being nothing to his purpose; See Dr. Pearson Annal. Paulin. p. 8, 9. So that whereas he had said, Chap. 1. 18. that three years after my Conversion, I went up to Jerusalem, to see Peter, he saith here, and fourteen years after it, I went up again. Now that the Apostle here speaks of the Journey to Jerusalem mentioned Acts 15. will appear,

1. From the agreement of what he here relates, with what then hapned, as that he communicated to them the Gospel, which he preached among the Gentiles, v. 2. as he then did Acts 15. 4. That Circumcision was not then judged necessary to the Gentiles, v. 3. as we find Acts 15. 24. That when they saw the Gospel of Uncircumcision was committed to him, they gave to him and Barnabas the right hand of fellowship, v. 9. as then they did, sending their very Decree, with one consent to the Gentiles, by the hands of Paul and Barnabas, Acts 15. 22, 25. who were received by the whole Church, v. 4. and called beloved, v. 25.

2ly, It seems not likely that the Apostle writing this Epistle about nine years after the decree of that Council, should make no mention of a thing so advantageous to the Cause he is pleading here, and so proper to confute the Pretences of the Adversaries he disputes against: And

3ly, James, Peter, and John being all the Apostles that were present at the Council then held at Jerusalem, the mention of their Consent to his Doctrine and Practice, was all that was necessary to his Purpose to be mentioned concerning that Council. It is no objection against this Opinion, that we find no mention Acts 15. of Titus's being with him, for he is not mentioned in the whole Book of the Acts, during which interval this journey must have hapned.

b Ver. 2. Ἀνέβην κατὰ ἀποκάλυψιν, I went up by Revelation.] Made to the Apostle, saith Dr. Hammond, to comply with this Determination of the Church of Antioch; made to the Prophets of the Church of Antioch, to send them, saith Dr. Lightfoot, which I do not gainsay. But the Apostle doth not say he went up δι' ἀποκαλύψεως by Revelation, but κατὰ ἀποκάλυψιν according to Revelation. Now he had said before, he received not his Doctrine or Gospel by Men, or of Men, but by the Revelation of Jesus Christ; and here he may be supposed to add, that in his journey he acted suitably to the Revelation which constituted him the Apostle of the Gentiles, telling the Church of Jerusalem what things he had done among the Gentiles in pursuance of it, not enquiring what they did, but declaring what God did by him; not permitting Titus a Greek to be circumcised; not giving place for an hour to the false Brethren, &c.

c Ibid. καὶ ἰδίᾳ ὁ τοῖς δοκῶσι, privately to them of Reputation.] Not that his Doctrine might be confirmed by the Concurrence of St. Peter, or others with him in it, as Esthivius from St. Jerom, and St. Austin, here suggests; for sure, that Doctrine which he received by immediate Revelation from Jesus Christ, and God the Father, needed no farther confirmation from the Authority of Man; but only to obviate the Cavils of those who laboured to hinder the effect of his Gospel, by suggesting that it was contrary to, or disowned by those Apostles who were called before him.

d Ver. 4. διὰ τὰς ψαυδελφείας, because of false Brethren.] These false Brethren, saith (a)

Epiphanius, were Cerinthus, and those of his Party.

Ver. 9. Note, That the beginning of this Verse from the Greek runs thus, And James, Cephas and John, who seemed to be Pillars of the Church, knowing the grace, &c.

Ver. 10. Note That from these four Verses, the Supremacy of Peter over the rest of the Apostles, and the whole Church, may be by many Arguments refuted. For

1. James is here mentioned first among the Apostles of the Circumcision, according to the common Doctrine of the Ancients, who stile him, (b) the first Bishop, Archbishop, Prince, and Bishop of Bishops, ὁ πρῶτος ἱεροσολίμῃ Ἀρχιεπίσκοπος, ὁ τῶν ἱερῶν ἡγεμόν, τῶν Ἀποστόλων ὁ ἐκάρχων, ὁ ἐν κεφαλῇ καὶ ἡγεμῶν, the Chieftain of the New Jerusalem, the Leader of the Priests, the Prince of the Apostles, the Top of the Heads. And this agrees with the Ecclesiastical Tradition mention'd by (c) Eusebius, That the Brethren and Kinsmen of our Lord, whilst they lived, were preferr'd before other Apostles and Bishops, and that therefore Peter and John contended not with James the Lord's Brother, but chose him Bishop of Jerusalem, and after his death judged Simeon his Cousin German worthy of that See, ὡς ἀπὸ γένους οὐ τοῦ Κουίν, as being of the Kindred of our Lord.

2ly, He puts no difference betwixt these Pillars, or chief of the Apostles; which no more agrees with the suppos'd Supremacy of Peter, than it would with the Pope's Supremacy to be reckoned among, or after some of the Cardinals, which as it is never done by them, who own the Pope's Supremacy, so neither would this have been done by St. Paul, had he owned the Supremacy of Peter.

3ly, He says the Gospel of the Uncircumcision was committed to him, as was that of the Circumcision to Peter, by which words (d) he shews himself equal to Peter, say the Scholiasts. By these words, saith Hilary the Deacon, Plena auctoritas Petri in predicatione Judaeis data dignoscitur, & Pauli perfecta auctoritas in predicatione Gentilium invenitur.

Lastly, It makes no matter to me, saith he, what they were; which sure could not fitly be said of him whom Christ had constituted to be his Head and Judge.

Ver. 11. Ἀντὶ ἀντεστάω, I withstood him, &c.] g (e) Quis ergo auderet Petro, primo Apostolo resistere, nisi alius talis qui fiducia sua electionis sciens se non esse imparem, constanter

(a) καὶ ἄλλοις ἐκείνῳ ὁ Κηρύξας, καὶ οἱ μετ' αὐτοῦ ἐργασάμενοι, ἐν αὐτῇ τῇ ἱεροσολίμῃ, ὅταν ἴκῃ Παῦλος ἀνῆλθε μετὰ Τίτῳ—διὰ τοῦ Παύλου λέγει, ἀλλ' ἐν τῇ ὁ σὺν ἐμοί, διὰ Πέτρου 23. 34. p. 112.

(b) Hesych. apud Phot. Cod. 279. p. 443. See Gloss. Hieron. p. 61.

(c) Eccl. Hist. 1. 2. c. 11. l. 4. c. 20. § 32.

(d) Δεκνουν ἐαυτὸν ἰσότητι μετὰ Πέτρου, καὶ οὐκ ὡς ὑποτάκτον αὐτῷ. Chrysost. Oecum. Theophylact.

(e) Hilary. in locum.

- h *ἀπρόβατοι, quod sine consilio federat?*
 Ver. 14. Οὐκ ὀρθοποδοῦσι πρὸς τὸ ἀληθινόν. *Et recte, they walked not uprightly.* By this action Peter is charged with a sinful fear, v. 13. *not walking uprightly according to the truth of the Gospel,* v. 14. with hypocrisie and dissimulation against his own knowledge, and practice elsewhere, v. 13. with building again what he had pulled down, v. 18. and with compelling the Gentiles to live as do the Jews, v. 14. where observe, that he is said to compel, in Scripture, not only who doth violently force; but, who being of Authority, provokes by his Example, as here: As also they who lay a necessity on others to do any thing, either by their Deportment, as the Corinthians who compelled St. Paul to glory, 2 Cor. 12. 11. or by their Doctrine, as did the Judaizers, compelling the Gentiles to be circumcised, Gal. 6. 12. and in this sense our Saviour says to his Disciples, *compel them to come in,* Luke 14. 23.
- i Ver. 15. Ἀμαρτωλοὶ, *sinners of the Gentiles.*

This word in the Scripture phrase signifies a great and habitual sinner; and because the Gentiles were by the Jewish Nation still esteemed such, and generally were so, therefore the word is used to denote the Gentiles that knew not God. So what is ἔθνη, the Heathens, in many Copies, Matth. 5. 46. 47. is ἀμαρτωλοὶ, *sinners,* Luke 6. 32, 33, 34. And to be delivered ἐς χεῖρας τῶν ἀμαρτωλῶν, *into the hands of sinners,* Matth. 26. 45. Mark 14. 41. is to be delivered τοῖς ἔθνεσιν *to the Gentiles,* Matth. 20. 19. Mark 10. 33. Luke 18. 32.

Ver. 17, 18. This Exposition of these two k Verses, which I have taken from Hilary, and all the Greek Scholiasts, seems much better than that of late Commentators, who make the Seventeenth Verse to be an Objection against St. Paul's Doctrine of Justification by Faith, and the Eighteenth an Answer to it; for which I see no ground in the Apostle's words.

CHAPTER III.

- a b Verse 1. a Foolish Galatians, b who hath bewitched you, [or *en-vised your happiness, and so endeavoured*] that c you should not obey the truth, c before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2. This only would I learn of you; Received you the Spirit [in his gifts and powerful operations] by [obedience to] the works of the Law, or by the hearing of Faith? [i. e. the belief of the Gospel; if by the latter; this is a manifest token, that your justification and acceptance with God, was the fruit of your faith, and not of your obedience to the Law, since God by giving you his Spirit whilst uncircumcised, as well as to believing Jews, bare witness to this very thing, that he put no difference betwixt you and them, on that account, Acts 15. 8, 9.]

3. Are ye [then] so foolish? having [thus] begun in the Spirit, [as to receive his miraculous Gifts by Faith, without the Works of the Law,] are ye now [seeking to be] made perfect by the flesh [by Circumcision, and observing the Carnal Ordinances of the Law?]

- d 4. Have ye suffered so many things [from the persecuting Jews, Acts 17. 5. in vain? d if it be yet [or even] in vain.

c 5. [To re-assume my Argument,] He therefore that ministrETH the Spirit to you [in his extraordinary Gifts] and e workETH Miracles among you, doth he it by [virtue of your obedience to] the works of the Law, or by the hearing of Faith? [i. e. that Faith which

taught you to believe in a crucified Saviour.]

6. [For we must be justified,] even as Abraham [the Father of the faithful was, who] f believed in God, and it was accounted to him for righteousness.

7. Know ye therefore, that they who are of Faith [and seek justification by it,] the same are the [true] Children of [faithful] Abraham.

8. And the [Holy Ghost in] Scripture foreseeing that God would justify the Heathen through Faith, preached before [the giving of the Law, and before his Circumcision,] the Gospel to Abraham, [by] saying [Gen. 12. 3.] g in thee shall all Nations be blessed.

9. So then they which are of faith, [and seek justification by it, Rom. 9. 32.] are blessed with faithful Abraham, [and as he was.]

10. [And not by the works of the Law;] For as many as are of the works of the Law, [and seek to be justified by them,] are under the curse [of it, and so incapable of justification by it;] for it is written [there] Curfed is every one that continueth not in all things that are written in the Book of the Law to do them, [Deut. 27. 26. Now this being perfectly done by none, all that are under the Law are under the Curse of it.]

11. But that no man is justified by [ob- servance of] the Law in the sight of God, it is [farther] evident, for [the Prophet Habakkuk saith, Chap. 2. 4.] h the just shall live by faith.

12. And [now, or whereas] the Law is not

not of faith, but [faith,] the man that doth them, [i. e. that perfectly observes what is required by the Law,] shall live in [or by] them.

13. [This being so,] Christ hath redeemed us from the curse of the Law, [by] being made [according to the Sentence of the Law,] a curse for us; for [there] it is written, i Cursed is every one that hangerth on a tree, [as you know he did upon the Cross.]

14. [And this he suffered,] That the blessing of Abraham might come on the Gentiles through [faith in] Jesus Christ, that we [Gentiles believing in him] might receive the promise of the Spirit k through Faith, [for we are all the Sons of God through faith in Christ Jesus; and because we are Sons, God hath sent forth the Spirit of his Son into our hearts, Gal. 4. 5.]

15. Brethren, I speak after the manner of men, [using an example taken from the common practice of all men, and speaking what is owned in all civilized Nations; See Note on 1 Cor. 9. 8.] though it be but a man's covenant [that is made,] yet if it be [legally] confirmed, no man disannulleth [it,] or addeth any thing thereto.

16. Now to Abraham, and his l Seed were the promises made; He [God] saith not, And to Seeds, as of many; but as m [speaking] of one, and m to thy Seed, which is Christ.

17. And this I [farther] say, that the Covenant which was confirmed before of God in Christ, [i. e. the Covenant made in Christ the promised Seed, and confirmed by God to Abraham before the Law was given,] the Law n which was [given] n four hundred and thirty years after, cannot disannul, [so] that it should make the promise [be] of none effect, [as it must have done, were justification to be obtained by the Law, for then none could be blessed in, and by, the promised Seed only, or without the Law.]

18. For if the Inheritance [of the blessing promised to Abraham,] be [to be obtained by observance] of the Law, it is no more [the effect] of [the] promise; but [that cannot be said, for] God gave it to Abraham by promise.

19. [But you will enquire,] Wherefore then serveth the Law? [I answer,] it was added [after the promise made,] o because of transgressions, until the Seed should come to whom the promise was made, and it was ordained, [or delivered, not as the Promise, immediately by God himself to Abraham, but] by Angels, [it being the word spoken by Angels, Heb. 2. 2. not as the Promise, without a Mediator betwixt God giving, and Abraham receiving it, but] in the hand of a Mediator, [even Moses, who stood between them, and the Lord at that time, so that when the word of the Lord, Deut. 5. 5. and ratifies the Co-

venant on the People's part.]

20. Now [But the Promise required no Mediator, for] p a Mediator is not of one P [party only, but God [who made the Promise to Abraham] is one [only.]

21. Is the Law then against the Promises of God? [as it must be, if it condemns them to whom the promise doth assign a blessing: Or is it against those Promises, which say the just shall live by faith, and the Blessing of Abraham shall come upon us by faith? as it must be, provided we are to be justified not by faith, but by the works of the Law: But] God forbid [it should be thought he had given a Law which disannulled his Promises; as it must have done, had justification to life depended on the observance of it:] For if there had been [such] a Law given which could have given life, verily righteousness [i. e. justification to life, Rom. 5. 18.] should have been by the Law, [whereas it subjecting us to death, we may be sure God never did intend it for that end.]

22. But the Scripture hath concluded all [men of all Nations] under sin, [and so under condemnation by the Law Moral, and Ceremonial, and sentenced not to life, but death by it, and thereby shewed the necessity] that the promise [of justification] by faith of Jesus Christ, [the promised Seed,] might be given to them that believe [in him; and thus the Law is not contrary, but subservient to the Promises of living by Faith.]

23. But before faith came [so be revealed,] we were kept under [the Discipline of] the Law, q shut up unto the Faith which q should afterwards be revealed.

24. r Wherefore the Law was [then] our r School-master to bring us to Christ, [and cause us, thus condemned by the Law, to fly to him who is the end of the Law for Righteousness, Rom. 10. 3.] that we might be justified by faith [in him.]

25. But [now] after that faith is come, we are no longer under a School-master, [being no longer Children in minority, Rom. 7. 3.]

26. For ye are all the [adult] s Children s of God, [and so heirs of God] by faith in Christ Jesus.

27. For as many of you as have [believed in Christ, and upon that faith have] been baptized into Christ, have put on Christ, [and so are become Sons of God; for so as many as believed in him, he gave power to be the Sons of God, John 1. 12.]

28. There is [under the Gospel Dispensation,] neither [distinction made of] Jew, nor Greek; there is neither [of] bond, nor free; there is neither [of] male, nor female, [as under the Jewish Oeconomy, the Male only bearing the sign of the Covenant,] for ye are all one, [as to the privileges of the Gospel] in Christ Jesus.

29. And

29. And if ye be Christ's, then ~~are~~ ye ^{but Isaac,} and ^[therefore] heirs according to the promise. ^[indeed] Abraham's Seed; ^{[not from Isaac,} to the promise.

Annotations on Chap. III.

a Verse 1. *ὁ ἀνόητος*, O foolish. &c.] The Apostle by calling the Galatians, foolish, doth not contradict our Saviour's Precept, because he doth it not ~~in~~ rashly and without cause, saith Theophylact, nor out of anger, and ill will to them, but from an ardent desire to make them sensible of their folly.

b Ibid. *Τὸ πῶς ἐβάρυνε, ὅς τις ἐβάρυνε* you?] *Τὸς ἐπιδόμας, ὅς τις ἐπιδόμας* you with an evil, or envious eye, as envying you the Blessings of the Gospel? so the Greek Scholiasts. The word also signifies, *oculis prestigiis imponere*, to put Delusions, or as we say, *Mists before the Eyes*, which import suits best with the following words. The Reverend Dr. Hammond observes here, that this Seduction may refer to the Ebionites, if the time would permit, as doubtless it will, for they were only a Branch of the Nazarens, or Cerinthians, who were contemporary with St. Paul; and all his Epistles shew that then there were many who maintained, and eagerly promoted among the Gentile Converts the chief Doctrine of those Sects, viz. that they were obliged to observe the *Legal Constitutions*, (a) as being not capable of Salvation only by Faith in Christ, and a Life agreeable to it. And if this once be granted, there will be no need of his Gnosticks in this, and perhaps not in any other of St. Paul's Epistles.

I cannot sufficiently wonder at Mr. le Clerc's wild Conjecture, That the Ebionites were Samaritans, especially after he had given us the words of Origen, in which he twice saith, they were *οἱ ἀπὸ τῆς Ἰουδαίας, οἱ καὶ τῶν Ἰουδαίων*, base of the Jews that believed in Jesus, 1. 2. contr. Cell. p. 56. Had he not read in Irenæus that they did *Prophetica curiosius exponere, & Judaico charactere vitæ ui.* & *Hierosolymam adorare, quasi domus sit Dei*, lib. 1. c. 26. And could the Samaritans do this? Doth not St. Jerom say of them, *Dum volunt Judæi esse, & Christiani, nec Judæi sunt, nec Christiani*? Ep. ad August. yea, even his own Epiphanius informs us, (*Har. 10. Anaceph. p. 240.*) that *Ἰουδαίοι οὖτος* being Jews, they used the Gospel.

c Ibid. *Ὅς καὶ ὁ παλαιὸς Ἰησοῦς Χριστὸς περὶ ἐσθλῆς ἐσθλῆς ἐσθλῆς*] These words may bear this Construction, Before whose eyes Jesus Christ crucified, hath been evidently set forth

to, or among you, viz. in, and from the Scriptures of the Old Testament; for the words *ἐν ὑμῖν*, are not in the *Alexandrian Manuscript*, and so may be here omitted, or construed with the word *μεσσην*, and so they accord both with the Context, and with the way of preaching used by the Apostles, whose custom it was to prove out of the Old Testament, that Jesus was the Christ, and that Christ ought to have suffered for us according to the Scriptures, Acts 17. 3. And then the Argument runs thus, If he died to procure the pardon of our sins, and so our Justification, why do we render his Death upon the Cross vain, by seeking to be justified by the Law? He having by his Sufferings blotted out the hand writing which was against us, and nailed these Ordinances to the Cross, why is it that you who are dead with Christ, from these Elements of the World, are still subject to Ordinances? Eph. 2. 15, 16. Col. 2. 14, 20.

Ver. 4. *Εἴτε ἐν ἑμῶν, ἢ ἐν ὑμῶν*, if it be in vain.] As d it must be upon your Hypothesis of the Necessity of the observance of the Law, for then is the scandal of the Cross ceased, Chap. 5. 11. and all necessity of suffering Persecution is removed; these Deceivers themselves doing and urging others to these things only, lest they should suffer Persecution for the Cross of Christ, Chap. 6. 12. For the first Persecutions which the Church suffered, were either from the Jews in Person, or by the *Acts 8. 1. 1 Thess. 2. 14, 15, 16. Acts sent chosen men from Jerusalem to all places, where they, 19. & 17. 5, 13.* up the Heathen Governors against them, as (b) Justin Martyr testifies. Note also, That they were chiefly scandalized at the Doctrine of the Cross, 1 Cor. 1. 23. not only as it contradicted their pleasant Dream of a Temporal Messiah, under whom they should live gloriously, and triumphantly, but as being that which put an end to the Jewish Ceremonies, and taught Men to expect Justification, not by observance of the Law, but by Faith in the Blood of Christ shed for us, upon which account they were incensed against all who thus taught, or thus believed it.

(a) *Ὅς καὶ ὁ παλαιὸς Ἰησοῦς Χριστὸς, ὅς τις ἐβάρυνε* Euseb. *Eccl. Hist.* 1. 3. c. 27.

(b) *Dial. cum Tryph.* p. 234.

of

of the Law, was only Temporal, why should they say, that the Death threatned to the Violation of it is *Eternal Death*? 'Tis true, all Death must be Eternal to them that cannot raise themselves, and have no promise of a Resurrection; upon which two accounts our Saviour's Death was not Eternal, because he had power to revive himself, and had a Promise that he should not see Corruption; but the Death threatned by the Law, in its own Nature, being only the Separation of the Soul and Body, this our Lord did as truly suffer, as they could do who should never live again.

The distinction therefore which the Case requires, is only that which results necessarily from the difference of the Person; i. e. we should have suffered the Curse of the Law for our own Sins, and consequently should also have been accursed, in the sight of God; Christ actually suffered the Legal Curse to obtain Pardon for the Sins of others, and therefore only was accursed in the Eye of the Law, and in the sight of Men; but being in his own Person wholly innocent, he could not be accursed in the sight of God. And thus it is, and must be in all Vicarial Sufferings, the Person sinning, and he that undertakes to suffer for him, are both guilty in the Eye of the Law, and suffer the Punishment the Law requires, but one of them alone is guilty in the sight of God. Christ therefore was so made a Curse, as he was made sin for us, 2 Cor. 5. 20. not by contracting the Guilt, but by suffering the Punishment of our Sins, by being numbred with Transgressors, and condemned with them to the Death which the Law styles accursed.

k Ver. 14. Διὰ τῆς πίστεως, through Faith.] It seems to follow from these words, and from 2 Cor. 2. 7, 8. that the ministration of the Spirit belonged not to the Law, but to the Gospel, the Law being rather the ministration of Death; hence the Apostle here opposes to the Curse of the Law, the blessing of Abraham, which, saith he, is the promise of the Spirit through faith.

l Ver. 16. Αἱ ἐπαγγελίαι, the Promises.] Made to Abraham, Gen. 12. 3. and repeated Gen. 22. 18. and to Isaac, Gen. 26. 4.

Ibid. καὶ τῷ σπέρματι σου, and to thy Seed, which is Christ.] This Interpretation is owned by the (d) Jews, who observe that it is not written here, thy Son, but thy Seed, that is, the King Messiah. And, as Theodoret observes, the words are capable of no other sense; for by Christ only was the Promise fulfilled, and in him alone did the Gentiles receive this Blessing. He therefore in whom alone this Promise was verified, must be the Person of whom it was chiefly, if not only

intended. And so St. Peter, assisted by the Holy Ghost, interprets these words, saying, *You are the Children of the Prophets, and of the Covenant which God hath made to your Fathers, saying, And in thy Seed shall all the Families of the Earth be blessed; To you first God having raised up his Child Jesus, sent him to bless you; This Child therefore is the Seed: We need not the Gloss of Mr. Cl. that St. Paul here argues according to the Allegorical Interpretation of that Age; but if it be considered in it self, it cannot be thought of any force by those who have other Sentiments, because the Hebrew Zarah is a collective Name; for this is the very Objection of R. Isaac, that great Enemy of the Christian Faith, and is answered by the Reverend Bishop of Bath and Wells, by shewing that the Hebrew word is used of one, Gen. 3. 15. & 4. 25. & 15. 3. & 38. 8, 9. and that the Jews themselves so expound it. Demonstrat. of the Messias, part 2. p. 256. Nor his other corrupt Gloss, that by Christ is meant Christ's Disciples; for is this sense, In thy Seed, i. e. in Christ's Disciples, shall all the Families of the Earth be blessed? Is not this to ascribe that to Christ's Disciples which belongs to him alone? and to make them the Saviours of the World? And why does he say that nothing was promised to Christ, when the Apostle tells us, that in thee, and in thy Seed, signifies Christ, who was to be the Blessing both of Jew and Gentile? For though indeed the Promise was to Abraham, the first subject of it was Christ, which is all the Apostle here intends.*

Ver. 17. Μετὰ ἑτὶ τρεῖς καὶ τεσσαρὰς, four hundred and thirty years after.] Hence it is evident, that the Apostle here refers primarily to the Promise made, Gen. 12. 3. since from that only are the four hundred and thirty years to be computed, for then Abraham was seventy five years old, Gen. 12. 4. from thence to the birth of Isaac, which happened when Abraham was a hundred years old, Gen. 21. 5. is five and twenty years; from his birth to the birth of Jacob was sixty years, for Isaac was sixty years old when Rebecca bare him, Gen. 25. 26. from Jacob's birth to his descent into Egypt, were one hundred and thirty years, as he saith to Pharaoh, Gen. 47. 9. the abode of him, and his Posterity in Egypt, was two hundred and fifteen years; for that, with their sojourning in Canaan, was four hundred and thirty years, Exod. 12. 40. according to the Septuagint.

Ver. 19. Τῶν ὑπερβόλων ἁδων, because of Transgressions.] (e) Maimonides in his More Nevochim, acknowledges, that the Ceremonial Law was given for the Extirpation of Idolatry: 'For, saith he, when God sent

(d) Moses Haddarjan ad Gen. 19. 34.

(e) Part 2. c. 32. p. 432, 433.

‘ *Moses* to redeem his People out of *Egypt*,
‘ it was the usual Custom of the World,
‘ and the Worship in which all *Nations* were
‘ bred up, to build Temples in Honour of
‘ the Sun, Moon and Stars, and to offer di-
‘ vers Kinds of Animals to them, and to have
‘ *Priests* appointed for that end, therefore
‘ God knowing it is beyond the strength of
‘ Humane Nature, instantly to quit that
‘ which it hath been long accusom’d to, and
‘ to be powerfully inclin’d to, would not
‘ command that all that worship should be

Exod. 20. 24.
& 25. 24. *Lev.*
1. 2. *Exod.* 22.
19. & 34. 14.
Exod. 22. 41.

crifices offer'd to him only, and these Priests should be consecrated to his Service. And the like is said, by (f) *Cedrenus*, of their Festivals, Separations, Purgations, Oblations, Decimations, that God enjoyned them, that *Israelites* (being employed in doing these things to the true God, they might abstain from Idolatry. And thus, saith Dr. *Spencer*, were they kept, or guarded under the Discipline of the Law, and shut up from the Idolatrous Rites and Customs of the *Heathen* World, by the strictness of these Legal Observations, and the Penalties denounced against the Violaters of them. And it is well known that all the *Ancient Fathers* were of this Opinion, That God gave the *Jews* only the *Decalogue*, till they had made the *golden Calf*, and that afterwards he laid this yoke of Ceremonies upon them to restrain them from *Idolatry*. Thus when God first brought them out of *Egypt*, and commanded them not to defile themselves with the *Idols* of *Egypt*, *Ezek.* 20. 7. he is said to have given them his *Statutes*, and shewed them his *Judgments*, which if a man do, he shall live in them, v. 11. But, saith he, still their hearts were after their Father's *Idols*, the *Egyptian Apis*, &c. wherefore I gave them *Statutes* which were not good, and *Judgments* whereby they should not live, v. 24, 25. that is, that Law of *Carnal Commandments*, which, saith the *Apostle*, was abolished for the weakness and unprofitableness of it, *Heb.* 7. 16, 18. And those words of *Maimonides* give us a clear Reason why these Rituals were called by St. Paul *στοιχεῖα τῆς νόσου*, the *Rudiments of the World*, *Gal.* 4. 3. *Col.* 2. 28. namely, because for Matter they were the same which *Heathens* used before to their

false Gods. This is a very ancient Exposition, and is partly true, but it containeth not the whole truth. For the *Apostle*, in the Epistle to the *Romans*, which is the best Expounder of this, informs us that *the Law entered that Sin might abound*, Rom. 5. 20. i. e. that it might appear to abound unto Death, that *Sin might appear, sin working death in us*, Chap. 7. 13. and that *the Law worketh wrath*, Chap. 4. 15. & 3. 20. by giving us the knowledge of that Sin which deserveth it : And this answers to that which the *Apostle* here saith, That *the Law was added because of Transgressions*, viz. to discover them, and their Punishment ; that the *Scripture hath concluded all men under sin*, viz. by virtue of the Law, that *as many as are under the Law, are under the Curse*, v. 10. and that upon these accounts, *the Law is our School-master to bring us to Christ*, that we may be justified through faith in him, who are condemned by the Law, v. 24. *Christ being the end of the Law for justification to every one that believeth*, Rom. 10. 3.

Ver. 20. *[ὁ Θεός]* Perhaps these words may better be expounded thus, (g) *But this Mediator, (viz. Moses) was only the Mediator of the Jews, and was only the Mediator of one Party, to whom belonged the Blessing of Abraham, v. 8, 14. But God who made the Promise, That in one should all the Families of the Earth be blessed, is One, the God of the one Party, the Gentiles as well as of the Jews, and so as ready to justify the one as the other, ἐκείνός ἐστι ὁ Θεός, seeing he is one God who will justify the Circumcision by Faith, and the Uncircumcision through Faith, Rom. 3. 30. To strengthen this Exposition, let it be noted that the ancient Jews thought, that in those words, The Lord thy God is one God, Deut. 6. 4. understood this Mystery, That God should be owned and celebrated, not by the Jews only, but by all the Gentiles, that he should be King over all the Earth, and in that day, the Lord should be One and his Name One. So Farchius on these words, the Lord our God is one God, says, it is intimated that Jehovah, who is now our God, and not the God of the Gentiles, shall hereafter be one God, as it is written Zeph. 3. 9. then will I turn to the Nations a pure lip, that they may all call upon the name of the Lord; and Zech 14. 9. The Lord shall be King over all the Earth, and in that day shall the Lord be One, and his name One. See Campegius Virringa de Synag. Vet. l. 3. part. 2. c. 17. p. 1084, 1086.*

Ver. 23. Συσκεκλησάμενοι.] The *Apostle* ha- q

(f) *Comp. Hist.* p. 239.

(g) Λόγῃ τῶν αὐτῶν Μωσῆς μὴ ἐμεσιτάσας τοὺς ἄλλους τὰ κοινὰ ἀλλ' ἐνὶ μόνον ἐμεσιτάσας εἶναι, διότι τὰς ἀνάγκας πολλὰς ἀποφύγειν περὶ τῶν πάντων εὐχόμενα ἴσταν, καὶ καθ' ἑνὸς εὐχόμενα ἀλλ' ὅλα πάντα κοινῇ τῇ μαρτυρίᾳ ποιεῖσθαι, ἐπειδὴ καὶ πάντων εὐχόμενα εἰς ἓν Θεός. Gennadius in locum.

ving said in the foregoing Verse, *συνελαβεν*, the Scripture hath shut up all, both Jew and Gentile, under sin, it seems most reasonable to interpret the word here, of Men shut up as Prisoners, condemned by the Law to death, the punishment of sin, till that Faith came to be revealed, by which we obtain an happy freedom from Condemnation to Death.

And having thus explained the Apostle's Argument, it seemeth necessary a little to consider what Mr. le Clerc here offers in his Notes upon this Chapter, from v. 10. to the end.

1. Therefore when he says, *It was very difficult indeed to observe all the Rites of Moses, yet he supposes his Law might be observed, and that it did not require a degree of Holiness above humane strength.* I answer with the distinction mentioned, Note on v. 24. This is all true, as to such a sincere performance of it as God would accept of; but 'tis not true as to the most exact, perfect, and unflinching observation of it in the highest import of the words.

Object. But doth then God command what is impossible? Is it not absurd to make Laws that cannot be kept, and to punish men for what they cannot do?

Answer. God never commands what is naturally impossible, and which when we offend against, we can justly plead, that had we used our utmost strength and diligence, we could not have avoided the doing what was forbid, or leaving undone what was commanded; for of what is so impossible no man can rationally repent, nor can his Conscience condemn him for it; but he may require what, through the weakness of the flesh, is morally impossible to be always done or avoided; v. g. an infinitely holy God cannot but command, that we should not sin against him, *sin being a transgression of his Law*: But though there be no particular sin of which we can truly say it is impossible we should have avoided it, yet, through the Infirmary of Humane Nature, we have too much cause to say, that it is morally impossible we should live without, or always free from sin.

2ly, When he says, *The Laws of Moses are not so severe, as not to pardon the least sin, God having instituted Sacrifices for some sins.* This also I grant, according to the distinction mention'd, viz. That God for the sake of those Sacrifices cleansed them from Ceremonial Defilements, and freed them from the Civil and Ecclesiastical Punishments, which by the Law of Moses they would have been subject to, had no such Sacrifice been offered for them. God also fully pardoned the sins of the upright Jews, and freed them from the punishments of the other life, but not by virtue of the blood of Bulls and

Goats, for the Reasons there alledged, but by virtue of their Faith in the Messiah, owned by them to be Messiah their Righteousness.

3ly, When he says, *That the Jews in St. Paul's time had got quite another Notion of it, than the Law of Moses, as it is set down in the Pentateuch had, and boasted it to be the most compleat and perfect Pattern of Sanctity imaginable, as appears by several places in Josephus, and particularly in his Books against Appio.*

Answer. I answer, That neither is Josephus in this matter of much credit; neither faith he more than Moses had said before him in these words, *What Nation is there so great that hath Statutes and Judgments so righteous as all the Law which I set before you this day?* Deut. 4. 8. and much less than David, when he faith, *the Law of the Lord is perfect*, Psal. 19. 8. Besides, our Saviour seems to give us a contrary account of this matter in his Sermon on the Mount, where though it be disputed whether he added to the Law it self, yet no man questions but that he added to the gross Senses the Jews had then of it, and had put upon it.

4ly, When he adds, *That the Rabbins used (as appears by the Version of the Septuagint, and the Citations of St. Paul in this place,) to interpret Deut. 27. 26. as if the meaning of Moses was there; that God required of them the most perfect holiness, which if they did not perform, they must expect to be cursed by him; but in reality, all that Moses says, is only, that the People were to curse him that did not confirm the words of the Law to do them.*

Answer. In all this there is scarce one word of truth; For 1. The Rabbins were so far from expounding this, or any other Text of Moses in so high a sense, that they thought it sufficient to exempt them from God's curse, that they were of the Seed of Abraham, and had him for their Father, Matth. 3. 8, 9. that they should be accepted for the Merit of Circumcision, and that 'twas enough to be hearers of the Law, though they were not doers of it, James 1. 22. and that the observation of some Precepts of the Law, would excuse their neglect of the rest. See Note on Rom. 2. 13. and James 2. 10, 11. and the Note there.

(2.) Whereas he faith, *This appears by the Version of the Septuagint; if that way of arguing be of any force, then the contrary appears from the Targum of Onkelos, and B. Uziel, who have added nothing to the words.* Moreover, What hath the Septuagint here added, which is not necessarily contained in the sense of the words as they lie in the Hebrew? For (1.) whereas they add, *πᾶς ἄνθρωπος*, every man, do not all Interpreters add, *he*, and is not that the same in sense? ought

ought not every Man, who committed the sins against which any of these Curses were denounced, to think himself subject to these Curses? 2ly, Whereas they add *ἐν παντί* to the Hebrew, doth not the Context plainly lead them to that addition? when it saith, v. 3. and v. 8. *Thou shalt write כל רברי* all the words of this Law, were not the Jews obliged to do all the words of the Law, i. e. all things commanded by the Law of Moses? Deut. 19. 9. Yea, are not the Blessings in the next Chapter, promised to them only who observe to do all the Commandments, v. 1. and the Curses denounced against them who do not observe to do all his Commandments, and Statutes? v. 15. Doth not the Holy Ghost, assisting the Sacred Pen-men, warrant this Addition in other places? See that thou make according to the Pattern, saith the Hebrew and the Septuagint, Exod. 25. 43. See that thou make *כאשר* all things according to the Pattern, saith St. Paul; Heb. 8. 5. At the mouth of two or three Witnesses shall a word be established, saith the Hebrew, *על שני או על שלשה עדות* shall every word be established, say the Septuagint and St. Paul. Nor (3ly,) hath St. Paul added any thing to the sense of the words; for all the words of the Law being written by Moses in the Book of the Law, it is plainly the same thing to say, All the words of the Law, and all the words written in the Book of the Law.

4ly, When he saith, Doubtless St. Paul would never have altered any thing in the words of Moses, nor followed the Septuagint at all, but rendred the Hebrew himself exactly, if he had reasoned from the bare Authority of the Prophet, and not from the Opinion of the Jews. I answer,

1st, That he casts the vilest Imputation on St. Paul, by saying here, that he argues only upon the false Supposition of the Jews: For St. Paul lays down this general Proposition, As many as are under the Law are under the Curse; this is false, saith Mr. Cl. For in reality all that Moses says is only, that the People were to curse him that did not confirm the words of the Law to do them. It is so, saith St. Paul, *ὅτι γεγραπτόν ἐστιν*, for it is written, By your good leave, St. Paul, you are out again, there is no such thing; but you are guilty of adding to the Word of God; if you understand your self, you do not, and if you understand the words of Moses, you cannot in this Argument depend upon what is written, but only on the false and rotten Notion of the Jews touching these words: So le Clerc.

2ly, Through the sides of St. Paul here he wounds our blessed Saviour, and all the Sacred Pen-men; for if it be true of St. Paul, it must be also true of them; that if they had reasoned from the bare Authority of the Prophet, and not from the Opinion of the

Jews, (not grounded on the true sense of the Prophets,) they would have rendred the Hebrew exactly, and never have altered any thing in the words of Moses, nor followed the Septuagint at all; which seeing Ocular Demonstration shews, that both our Lord, and his Apostles have often done, you must not think, saith Mr. Cl. that they have given us the true sense of the Prophets, but only some corrupt Opinions which the Jews had of them. And let Mr. Cl. say as dogmatically as he pleases, that it is common with St. Paul to cite the Old Testament, so as it was usually alledged by the Doctors of the Jews, whom they call *Darshanim*, that is to say, with little regard to the Circumstances of the Place, or the proper signification of the words, and to argue from them so alledged, I cannot but look upon it as a very bad Suggestion.

Ver. 24. Note, for the right Explication of these words from v. 21. to this Verse,

1st, That it cannot be denied that good and holy Men under the Law were justified, and obtained the Pardon of their Sins; since otherwise they could not be accepted by God here, or saved hereafter.

2ly, It also seemeth evident from the Discourse of the Apostle in this, and the Epistle to the Romans, that they could not be justified by the Observance of the Law; for he lays down this as the foundation of his Discourse, that by the works of the Law no man is justified, Rom. 3. 20. and no flesh shall be justified, Gal. 2. 16. The Proofs he offers to confirm this Position do equally concern all Times and Persons, from the giving of the Law to the revealing of the Gospel: As v. g. (1.) Because by the Law is the knowledge of sin condemning us to death, Rom. 3. 20. & 7. 9, 10, 11, 13. Gal. 3. 22. (2.) Because the just, saith the Prophet Habakkuk, shall live by his faith, Rom. 1. 17. whereas the Law is not of faith; whence he infers, that no man is justified in the sight of God by the works of the Law, Gal. 3. 11. (3.) Because as many as are under the Law are under the Curse, v. 10. (4.) Because it was impossible, through the weakness of the Flesh, that the Law should justify, Rom. 8. 3. or that it should give life, Gal. 3. 21. and so it never was designed for that end. It had indeed its Expiatory Sacrifices, but they procured only Pardon of that Guilt which rendred them obnoxious to the violent Death threatened by the Law to such and such Offenders, but gave no remedy against Natural Death by the Promise of a Resurrection to Eternal Life, and so exempted no Man from the Punishment of Adam's Sin: Or they only released Offenders from the Obligation to Civil and Ecclesiastical Punishments, but could not free them from the Punishments of the other Life; for the Apostle assures us, that the blood of Bulls and Goats could not take away sin,

sin, Heb. 10. 4. and that they did only sacrifice to the purifying of the flesh, Heb. 7. 13. See the Note there.

Now (3.) hence it follows, That they also must be justified by faith, from all those sins by which they could not be justified by the Law of Moses, Acts 13. 39.

Object. But are not the Jews stiled Righteous before God, by virtue of their Obedience to the Law of Moses? as in these words of David, *The Lord rewarded me according to my righteousness*, Psal. 18. 20. *for I have kept the ways of the Lord, and have not wickedly departed from my God*, v. 21. *For all his judgments were before me, and I did not put away his statutes from me*, v. 22. *I was also upright before him, and kept my self from mine iniquity*, v. 23. *Therefore hath the Lord recompensed me, according to my righteousness*, v. 24. Is it not said of Zachariah and Elizabeth, that they were both righteous before God, walking in all the Commandments and Ordinances of the Lord blameless? Luke 1. 6. Yea, doth not our Apostle say, *Not the hearers of the Law are $\sigma\iota\kappa\alpha\iota\sigma\iota$ just before God, but the doers of the Law $\epsilon\iota\kappa\alpha\omega\sigma\iota\gamma\omicron\upsilon\varsigma$ shall be justified?* Rom. 2. 13.

Ans. Now to this I answer, That there is a double Justification of which the Scripture speaks: (1st.) That which consists in the Absolution of a Sinner from the Guilt of Sin, by God's free Pardon or Remission of it, or his not imputing it to the Sinner. And thus no Man is, or can be justified by the Law, either Ceremonial, or Moral, since neither of them do contain any Promise of the Pardon of it. Now all Men being Sinners, this Justification must be necessary to all Men, to put and keep them in a state of Favour with God. And this is that Justification which St. Paul ascribes to Faith, and which, saith he, could never be obtained from the Works of the Law. But

2ly, There is, a Justification to be undergone by all Men at the great Day of their Accounts, and this is only the Pronouncing them sincere in the performance of their Covenants, Legal, or Evangelical, or in compliance with the Laws of Nature, Moses, or of Grace, the Providence of God had placed them under; and in this sense we find mention of Men *working Righteousness* under the Law of Nature, Job 1. 1. Acts 10. 35. under the Law of Moses, Luke 1. 6. Psal. 18. 20 = 24. and under the Law of Grace, 1 John 3. 7. Rev. 22. 11. And thus all pious Persons, who made it their sincere endeavour to obey the Law of Moses, were righteous before God; though still the Imperfections which cleaved to their Obedience were pardoned through Faith. To explain this, note,

1st, That the whole Nation of the Jews believed in the promised Messiah, or the Messiah that was to come, and that in the Seed of Abraham should all the Families of the Earth be blessed; this being one of their fundamental Articles.

2ly, They believed that this Messiah should confer upon them not only Temporal, but Spiritual, yea Eternal Blessings; they expected Spiritual Blessings from him, even Remission of Sins. So Zacharias speaks of the Baptist, that he should go before the Lord to prepare his way, to give knowledge to his People of Salvation through the remission of sins, Luke 1. 76, 77. To him, saith Peter, give all the Prophets witness, that through his Name all that believe in him should receive remission of sins, Acts 10. 43. So the Jews say, that the (h) Messiah was to remove *הרע כולל* the general sin of mankind, or the sin of the first man. 2ly, They expected by him Justification, he being stiled by the Prophet, *The Lord our Righteousness*, and by the Jews *משיה צדקנו* Messiah our Justification. Now this, say the Ancient Fathers, might be a justifying Faith in them without explicitly believing that Christ should die for their Sins; though we have no reason to think that they who were so plainly taught this by the Prophet Isaiah, by the Type of Isaac, the lifting up of the Serpent, and by their Sacrifices, should be wholly ignorant of it.

Ver. 26. *Υιὸι θεοῦ τισιν*, the Sons of God ^s through faith.] Hence, saith the Antipadobaptist, it appears that Infants cannot be made the Sons of God by Baptism, because we are all made the Sons of God by faith in Christ Jesus. Now Infants have no Faith. Ans. They might as well argue thus, By grace you are saved through faith, Eph. 2. 7. but Infants have no Faith, therefore they cannot be saved. Or thus, He that believeth not shall be damned, Mark 16. 16. No Infants do believe, ergo all Infants shall be damned. The Apostle plainly speaks here of Persons converted from Heathenism to Christianity, who were therefore baptized being adult Persons, as he doth in the Gospel of St. Mark, and the Epistle to the Ephesians. This place can therefore, with no more reason be applied to the case of Infants, than the places cited from St. Mark, and that Epistle.

Ver. 29. *καὶ ἐπαγγελίαν κληρονομοῖ*, Heirs ^t according to the Promise.] It is to be observed for the Explication of many places in these Epistles, that there is frequent mention in the New Testament of the Promises in the plural Number, To the Israelites belong the Promises, Rom. 9. 4. Jesus Christ was a Minister of the Circumcision to confirm the Promises, Rom. 15. 8. To Abraham and his Seed

were the Promises made, Gal. 3. 16. & v. 21. Is the Law then against the Promises? Those all died in faith, not having received the Promises, Heb. 11. 13, 17. & v. 39. They all having obtained a good report through faith, received not the Promises.

Now there is mention made in the New Testament of three sorts of Promises:

1st, The Promise of a Seed in which all the Families of the Earth should be blessed, viz. in Christ, Acts 3. 25. & 12. 23, 33. & 26. 6. Rom. 1. 13, 14, 20. & 9. 9. Gal. 3. 21, 22. See the Note there.

2ly, The Promise of the Holy Spirit in his extraordinary Gifts and Operations, Acts 2. 33, 39. by which Believers were then sealed up to the day of redemption, Eph. 1. 13. and this is called the Promise of the Father, Luke 24. 49. Acts 1. 4. And this Promise was not immediately made to Abraham, but was the consequent of the Blessing which God had promised to his Seed; the Blessing of Abraham being first to come upon the Gentiles, that they might receive the promise of the Spirit, i. e. that being made the Sons of God through faith in Christ Jesus, the Seed promised, God might send the Spirit of his Son into their hearts, crying, Abba, Father, Chap. 4. 6.

3ly, The Promise of a Future Rest, and an Eternal Inheritance; there being a Promise made of entering into rest, Heb. 4. 3, 9. (See the Note there) peculiar to Believers, and to the People of God, after the Rest which God had given them in Canaan, and a Promise of an Eternal Inheritance, Heb. 9. 15. & 10. 36. For that the Patriarchs did by Faith expect a City having foundations whose builder and maker was God, and an heavenly Country, we learn from Heb. 11. 9.

14, 15. yea, they expected to obtain a better Resurrection, v. 35. viz. by virtue of their Messiah, this being their common saying, (†) The Messiah shall raise up those that sleep in the dust; and one of their fundamental Articles is this, That the Messiah will come משיח אמת and will raise the dead, and bring them into Paradise. This Faith generally obtained among them before our Saviour's Advent, as we learn, not only from the Book of the Maccabees, but from St. Paul's plain words, Acts 24. 15. & 26. 7, 8. If you enquire where any such Promise was made to Abraham or others? I answer, That such a Promise was made to him and to the Patriarchs, we are assured from this, that they by Faith expected such things, all Faith being built upon a Promise; this Promise therefore might be made to Abraham, Gen. 17. 7. where God saith, I will establish my Covenant betwixt thee and thy Seed after thee in their generations, for an everlasting Covenant, to be thy God, and the God of thy Seed after thee; for that to be the God of Abraham, Isaac, and Jacob, is to be the God that will raise them up from the dead, we learn from our Saviour's Argument, Matth. 22. 32. See the Note there. And that he therefore was called their God, because he had prepared for them a City, from Heb. 11. 15. And in reference to this future Recompence it is that the Apostle saith, These all died in faith, not having received the Promise, God having provided some better thing for us, that they without us should not be made perfect, Heb. 11. 39, 40. See the Note there. Now this seems to be the promise mentioned here, of which Christians are said to be the Heirs, they being heirs of God, joint-heirs with Christ, Rom. 8. 15. Gal. 4. 7.

(i) Maim. Expl. c. 10. Traik. Sanhed. p. 136. Pocock. Not. p. 109, 110.

CHAP. IV.

Verse 1. NOW I say, [to shew how you, who are Heirs of the Promises, should be kept in bondage under a School-master, Chap. 3. 23, 25.] that the Heir, as long as he is a Child, differeth nothing [as to the possession, and free use of his Estate,] from a Servant, though he be [by right of Inheritance] Lord of all [his Father left:]

2. But is under Tutors and Governours until the time appointed by the Father [in his last Will and Testament.]

3. Even so we [the Seed of Abraham,] when we were Children, [as till Faith came a we were,] were in bondage under the Elements of the World, as Servants were of old to their Masters.

4. But when the fulness of the time [ap-

pointed for the appearance of the Messiah for the benefit of Jew and Gentile, that they might be made Sons by him,] was come, God sent forth his Son made of a Woman, made under [subjection to] the Law.

5. To redeem them that were under the Law [from the bondage of it,] that we [together with them,] might receive the Adoption of Sons.

6. And because ye are [now made] Sons [of God by Faith, Chap. 3. 25.] God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father, [i. e. witnessing to your spirits that ye are the Sons of God, and that he is your Father, Rom. 8. 15, 16. and enabling you to use the language, not of Servants, but of Sons.]

*

7. Where-

7. Wherefore thou art [*after this redemption wrought,*] no more a Servant, ^b but a Son, and if a Son, then an Heir of God through Christ.

8. [*I say thou art no more a Servant,*] ^c Howbeit, then when ye knew not God, ^c ye ^d did service ^d to them which by nature are no Gods:

9. But now after that ye have known God, or rather are known of God, [*being made his Sons by Adoption,*] how [*after this freedom purchased by Christ,*] turn ye ^e again to the weak and beggerly Elements [*of the Law,*] whereunto you desire again to be in bondage?

10. [*For*] ye observe [*the Jewish Sabbath*] ^f ^f days and months, [*the new Moons,*] and times [*of their solemn Festivals*] and [*Sabbatical*] years.

11. ^g I am afraid of you, lest I have bestowed on you labour in vain, [*in preaching the Gospel to you.*]

12. Brethren, I beseech you, be as I am, ^h for ^h I am as you are, ye have not injured me at all.

13. Ye know how [*that*] through infirmity of the flesh I preached the Gospel to you at the first.

14. And [*notwithstanding*] ⁱ my temptation which was in my flesh, ye despised [*me*] not, nor rejected [*me,*] but received me [*rather*] as an Angel of God, even as Christ Jesus, [*thinking your selves very happy in having such an Apostle.*]

15. Where is then the blessedness ye spake of? [*in having me for your Apostle, who taught you no such thing as this, that you were to be justified by the Observance of the Law;*] for I bear you record [*you had once such a great affection to me,*] that if it had been possible, you would have pluckt out your own eyes, and have given them to me.

16. [*And after this*] am I therefore become your Enemy, [*or look'd upon as such,*] because I tell you the truth?

17. They [*who seduce you, do indeed*] zealously affect you, but not well, [*and in a due manner,*] yea, they would exclude us [*from your affection,*] that you might affect them [*only.*]

18. But it is good [*for you*] to be zealously affected always in a good thing, [*as your affection to me, and to the truth I preached, is,*] and not only when I am present with you.

19. My little Children, of whom I travail in birth again, [*to renew you in the faith from whence ye are fallen,*] till Christ be [*fully*] formed in you, [*as the Child is in the Womb.*]

20. I desire to be present with you now, ^k and to ^k change my voice, for I stand in doubt of you.

21. Tell me ye that desire to be under the ^l Law, do ye not hear [*what is contained*] ^l in the Pentateuch, the Book of ^l the Law?

22. For it is [*there*] written, That Abraham had two Sons, the one [*to wit, Isaac*] by [*Hagar*] a Bondmaid, the other [*to wit, Isaac,*] by [*Sarah*] a Free-woman, [*a Lady or Princess,*] [*as her name imports, saith Philo.*]

23. But he that was of the Bond-woman ^m was born after the flesh, [*and so was not*] ^m to be accounted for the Seed, but [*whereas*] he of the Free-woman was by promise [*and so was only to be accounted for the the promised Seed,* Rom. 9. 8.]

24. Which things are an Allegory, [*expressing one thing, and by that hinting another to us,*] for these [*two, Hagar, and Sarah*] are [*intended typically to represent to us*] the two Covenants, the one [*viz. that of the Law given*] from Mount Sinai, [*is that Covenant*] which gendereth to bondage, [*i. e. subjects its Children to bondage, and is the Covenant*] which is [*typified by*] Hagar [*the Bond-woman.*]

25. ⁿ For this Hagar, [*whose name signifies*] ⁿ a Rock, is [*in the Allegory*] Mount Sinai in Arabia, [*whence the Law was given,*] and [*so she*] answereth to [*that*] Jerusalem which now is, [*they living long in the Wilderness, and receiving the Law from Mount Sinai in Arabia*] and is in bondage with her Children [*to the Law given there.*]

26. [*Thus it was, and is, with the Terrestrial Jerusalem,*] but [*the*] ^o Jerusalem which ^o is [*from*] above, [*and is signified by Sarah, the Type of the Second Covenant*] is free, [*is the Free-woman, and so her Children cannot be in bondage to the Law, as the Jews were, and it is this Jerusalem*] which is the Mother of us all.

27. For [*of this Jerusalem, Isa. 54. 1.*] it is written, Rejoice thou barren which bearest not, break forth, and cry, thou that travailest not, [*and so in this art like to Sarah,*] for [*now*] the desolate hath many more Children than she that hath an Husband, [*the Gentile, than the Jewish Church.*]

28. Now [*to apply these things to us,*] we Brethren, as Isaac was, are the Children of the Promise, [*as being born, not of the flesh, but of the spirit by virtue of the Promise, in thy Seed shall all the Families of the Earth be blessed.*]

29. But as then he that was born after the flesh, [*i. e. Isaac,*] ^p persecuted him ^p that was born after the Spirit, [*i. e. Isaac, the Seed produced by the Spirit of God, and the Representative of us who are born of the spirit, John 3. 3, 5.*] even so it is now, [*the Jew, the Seed of Abraham according to the flesh, every where persecuting us Christians,* 1 Thess. 2. 14, 15, 16.]

30. Nevertheless, what saith the Scripture? [*i. e. What is contained in the Scripture,* even

even these words approved by God, Gen. 21. 12.] cast out the Bond-woman and her Son; for the Son of the Bond-woman shall not be Heir with the Son of the Free-woman.
31. So then Brethren, we [being Children

of the Promise, v. 28.] are not Children of the Bond-woman, [and so in subjection to the Law,] but of the Free [woman, and therefore at liberty from the obligation, or bondage of it.]

Annotations on Chap. IV.

a Verse 3. Σ *Torχαι α. τ. ε. κόσμος, the Elements of the World.] i. e. The Jewish Rites so called; because, as was observed, Chap. 3. 19. they were for matter mostly the same which had before obtained in the World, only they were directed to a better object, and a better end.*

b Ver. 7. *ἄλλ' υἱός, but a Son.] That the Notion of Adoption includes a state of Immortality, and that the Sons of God were to be Sons of the Resurrection, I have shewed upon the parallel place, Rom. 8. 16---23. And that the Jews were not ignorant of this import of the Phrase, we learn from the Author of the Book of Wisdom, Chap. 2. 12. who introduceth the wicked Atheists speaking thus, Let us lay in wait for the righteous, for he calleth himself a Child of God. He maketh his boast that God is his Father. Let us see if his works be true—for if the just man be the Son of God, he will help him—Let us condemn him to a shameful Death, for by his own saying he shall be respected. Thus, faith he, were they deceived, neither hoped they for the wages of Righteousness, nor discerned a Reward for blameless Souls. For God created man to be immortal, and made him an Image of his own Eternity.—The Souls of the Righteous are in the hands of God, and their hope is full of immortality. Having been a little chastised, they shall be greatly rewarded, for God tried them, and found them worthy of himself. And Chap. 5. he introduceth the same wicked Persons, saying, We fools counted his Life madness, and his end to be without honour; how is he numbered among the Children of God, and his lot is among the Saints? Where*

1. The Righteous are represented as the Sons and Children of God; And it is farther said

2. That as such they are to be rewarded in their Souls, which are to be received into the hands of God, and to be at rest; and in their Bodies, which are to be immortal.

3. That, at the day of Recompence, they shall stand in great boldness, and shall, as being the Sons of God, have their Lot and Portion with the Saints, *ἐν ἀγίοις ὁ κληρονομήσει*

αὐτῶν, that is, he shall be ὁ κληρονόμος, an Heir with the Saints.

Ver. 8. *Ἐδουλόσατε, ye did Service.] Hence we learn how frivolous is the distinction of the Papists, that Larria is indeed Service proper to God, but Dulia is such Worship, as may be paid to Saints and Angels; for seeing Saints and Angels are by Nature no Gods, the giving Dulia to them must be the thing condemned here in the Heathens, that being only this, that they did δουλέω, give Dulia to them which by Nature were no Gods.*

Ibid. *Τοῖς μὴ οὖτος ἑστὶ θεοῖς, to them which are not God's by Nature.] Hence we learn the Consequence of the Socinian Hypothesis, That Jesus Christ is not by Nature God, and yet is to be honoured with the same Worship which all Christians give to him who is by Nature God, seeing it teacheth us to do what St. Paul here condemneth in the very Heathens: And surely it must be absurd to make that an Article of Christian Faith, and a part of Christian Worship, which the Apostle here makes a great Crime of the Heathen World, and a certain Evidence of their Ignorance of the true God. That the Socinians cannot answer this Objection, appears from what they here return to it, viz. That (a) Gods by Nature, is not here opposed to Gods by Grace, or to those who have received their Divinity from the one true God; for to serve and worship such a God, by reason of the Empire which he hath received from God, is not prophane and wicked, but pious and necessary. Now in answer to this, I say,*

1st, That it is very evident from the Text, that those who are not God's by Nature, are opposed to him who is God by Nature, viz. to him whom the Heathens knew not, and to him whom the Galatians, being Christians, knew, and by whom they were known. Since then the Socinians God by Grace is not a God by Nature; since he is not the God intended in these words, ye know not God; he must be ranked among those which are here opposed to him.

2ly, I have elsewhere shewn that the Heathens had the very same Sentiments with

(a) Natura Dei non opponuntur Deo ex Gratia, sed Divinitatem habent ab illo uno Deo acceptam, Tali enim Deo, pro ratione imperis quod a Deo acceptum; servit, et quique totum, non est profanum & impium, sed pium, & necessarium. Cressius in locum.

the Socinians, as to the worship of their inferior Deities; and it is wonderful to

see how they concur in sense, and almost in words.

Sociniani.

1. Qui Divinitatem habet ab illo uno Deo acceptam. Crell.
2. Christum pro ratione Imperii quod a Deo accepit colendum sentiunt. Crell.
3. Eum sic colere pium & necessarium est. Crell. Christi enim honor & adoratio spectat ad Gloriam Dei Patris. Wolf.

Ethnici.

1. Dii minores ab uno illo facti, & sublimiter collocati. Apud August. de Civ. Dei. l. 6. cap. 1.
2. Τῶτον δὲ, ὃ οὐκ ἔστιν ἑκείνῳ τέλει, ὅτι αὐτὸς ἀδικαίος ὁ σέβων τὸ θεῖον; Cels. apud Orig. l. 7. p. 377.
3. Τὸν θεοπαύδοντα θεὸς παλείνας πρὸς ἑν τι τῶν τοῦ μεγάλου θεοπαύδοντος φίλον καὶ ἐν τέτρῳ ἐκείνῳ παύδον. Cels. ibid. l. 8. p. 381.

Indeed, there is scarce any Plea they use for the Worship of Jesus Christ, as a made God, which was not before used by the (b) Philosophers for the Worship of their inferior Deities.

2ly, Hence also it appears to be a mistake to say that the *Galatians*, to whom the *Apostle* here writes, before they received the Gospel, were, as to the greatest part of them, *Profelytes* of the Gate, or also of Righteousness: seeing 'tis plain that they were *Heathens*, not knowing the true God, but serving them which by nature were no Gods, Chap. 4. 8, 9. and by the Gospel were to be delivered ἐκ τοῦ ἐνεδούτου αἰῶνος πονηρῆς, from the present evil Age, Chap. 1. 4. from which they who were made *Profelytes* of the Gate, and worshipped the true God were in a great measure delivered. (2ly,) The great endeavour of the *Judaizers* that crept in among them, was to perswade them to be circumcised, Gal. 5. 2. & 6. 12. whereas all the *Profelytes* of Righteousness, all the *Gentiles* which had before been subject to the *Jewish* Rites, must be circumcised when they were admitted to be *Profelytes* of Righteousness, they being made such by Circumcision, and a Promise of Obedience to the Law of Moses.

Object. It is the Jewish Law which is stiled the Elements of the World to which they were in bondage, Chap. 4. 3.

Ans. The Jewish Law is indeed so called, but it was for this reason, that it was made up of Ceremonies, which for the Matter were the same with those which had been used by other Nations of the World, the Object of them only being changed. See the Note on Chap. 3. 19. and they are no where called Elements of Piety, as Mr. Clerc supposes.

- e Ver. 9. Πάλιν ἐν τῷ αἰῶνι καὶ ἀσθενεῖ, again to weak and beggarly Elements.] Here Interpreters find great difficulty to shew, how the *Galatians*, who were never under the Law, can be said to be again, and anew, in bondage to these Elements. But the Ob-

servation made on Chap. 3. 19. that the Rites of the Jews and Heathens were for the matter mostly the same; removes that difficulty, and shews that they are said to return to these Elements, not because they before observed the Jewish Ceremonies, but because the Ceremonies of the Law, being for the matter mostly the same with those the *Gentiles* used to their Heathen Deities, by returning to them, they returned to those Elements. These Rites are also weak and beggarly Elements in comparison of the Riches of the Holy Ghost, and the Power of the Holy Ghost; they are weak, as having no power to cleanse the Soul; and beggarly, as not being able to confer upon us the Spiritual Riches of the Gospel, Pardon of Sins, Adoption, the Gifts and Graces of the Spirit, Eternal Redemption.

Ver. 10. Ἡμέρας καὶ μηνῶν, days and months.] f That this Verse is to be interpreted of the Jewish Solemn Times, and the Festivals observed by them, as far as they could be observed out of Judaea, the whole drift of this Epistle shews, which is to bring off the *Galatians* from thinking they were obliged to observe the Rites and Ceremonies of the Law. For that the Jews did ἑορτάζειν keep their Feasts in Egypt and Alexandria, and wherever they were settled among the Heathens, we learn from (c) Philo, in his Oration against Flaccus. That they were very numerous in Asia minor, of which Galatia was a part; see the Note on James 1. 1. That in those places where they dwelt they had converted a great many to the Jewish Worship, and made them as it were a part of themselves, Josephus testifies; See Note on 1 Pet. 1. 1. and if it were so at Galatia, this might make them so ready to relapse to their old Jewish Rites.

Ver. 11. φοβέμαι υμᾶς. I am afraid of you.] g As well he might, for by this practice they must revolt again from Christ to the Jewish Synagogues, for it belonged only to their great (d) Sanhedrim to state the certain times of their New Moons, and other Festivals; so

(b) Vide Traët. de vera Christi Deitate.

(c) P. 760. A. B.

(d) Mechilta Parafsch.

that for the due Observation of them they must entirely depend upon the Jewish Sanhedrim.

h Ver. 12. Ὅτι καθὼς ὡς ὑμεῖς, I am as you are.] That is, say the Fathers, I was once zealous for the Law as you are; but now I live as do the Gentiles, and not as do the Jews; do you who are not Jews but Gentiles, live in like manner, as Men exempted from the Law: But this Exposition seems not to cohere with these words, *Ye have not injured me at all.* They may therefore be thus interpreted; Brethren, be still as affectionate to me as I am to you, and count me not your enemy, because I tell you the truth; for I am still as affectionate to you, as ever you were to me, v. 14. I do not look upon you as Persons who have done any thing with an intent to injure me; and though your false Teachers have done you this Injury by their pernicious Doctrines, yet have they not prevailed on you to speak evil of me, or act injuriously towards me.

i Ver. 14. Τὸν πειρασμὸν μου ἢ ἐν τῇ σαρκί, my temptation which was in the flesh.] It is the Opinion of the Greek Commentators, and of the Reverend Dr. Hammond, that the ἀδύναμις ἢ σαρκί, the infirmity of the flesh, v. 13. and the temptation in the flesh, here, only signify the Persecutions the Apostle suffered for preaching the Gospel; But that this cannot be the full import of the words, is evident from these Considerations, (1.) That the Persecutions which he suffered for the Cause of Christ could minister no reason to the Galatians κατακυριεύσαι καὶ ἐκτελέσαι, to conquer, to despise him as nothing, and even to spit upon him who preached the Gospel with such great demonstration of the Spirit; and such power of Miracles under all his Persecutions. Moreover, the Apostle in the Epistles to the Corinthians represents these Sufferings as a Vindication of the Truth of his Apostleship; yea, as an Argument of the Life and Power of that Jesus who did such mighty things by his Apostles under all their Sufferings, and as that which should create the greater Respect to him; and gives them a large Catalogue of them, confirming it with an Oath, 2 Cor. 11. 31. which shews, that though he sometimes feared the greatness of his Tribulations might make them faint, or shake them who were taught that they must also be Partakers of the like Sufferings, yet did he not conceive himself more contemptible, or vile in his own Person for his Persecutions: And therefore as he mentions this to the Thessalonians as a proof of his sincerity, that having before suffered, and been shamefully entreated at Philippi, he was still bold to preach the Gospel to them; 1 Thess. 2. 2. As he mentions his Sufferings to the Ephesians, as their glory, Chap. 3. 13. so here he declares to his Galatians, that he still suffered Perse-

cution; and he concludes his Epistle thus, From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus, Gal. 5. 11. insinuating that these Sufferings were so far from giving any Person a just reason to despise him, that they were rather an inducement to a more honourable treatment of him.

2ly, Though ἀδύναμις and πειρασμός, infirmity and temptation, absolutely put, do sometimes signify Afflictions or Persecutions; yet do we never elsewhere read that ἀδύναμις σαρκός, πειρασμός ἐν σαρκί, σκόλοφος ἐν σαρκί, an infirmity, temptation, or thorn in the flesh, is used in that sense. Nor was it only the Sufferings he endured in his Body, but the very Presence of his Body, which was weak; See Note on 2 Cor. 12. 7, 8, 9. having therefore in that place proved, that besides his Persecutions, he had a Weakness, and Imperfection in his Body, which rendered both his Person and his speech contemptible, I think it reasonable to refer these words to it.

Ver. 20. Ἀλλάξαί ᾤ φωνήν.] To temper my Voice to you as your Affairs require, lamenting the fall of some, and striving to recover them, and commending the steadfastness of others in the Faith.

Ver. 21. Τὸν νόμον ἢ ἀκούετε, Do not you hear the Law? i. e. Do not you, Christians, to whom the Law and the Prophets are read every Lord's day, and which you have the liberty to read at all times, hear what the Law speaks? Here, saith Mr. Cl. it is to be noted, that St. Paul argues from some received Midrash vulgarly known; for if that Allegory whereof he here speaks, had not been before heard of, he would have had no reason to wonder that the Galatians had never collected any such thing from the story which he refers to.

Ans. 1. To this I answer, That no such Interpretation of this Passage was vulgarly known among the Jews, is apparent from the Silence of all the Jewish Paraphrasters upon the place, and of all those Interpreters who have conversed most in the Writings of the Jewish Rabbins, and yet produce not the least hint of any such thing, nor can Mr. Cl. do it. It is true indeed that the Jews had this Canon, that Proles sequitur Matrem, and so allowed that the Offspring of a Bond-woman must be born in Bondage, the Offspring of a Free-woman must be free, but it is not true that they ever deemed Hagar the Representative of those under the first, or Legal Covenant, and Sarah only of those who were under the new, and Gospel Covenant.

2ly, This supposed Midrash is contrary to their known and avowed Principle, That their Law was to be Eternal, and so that there was no New Covenant to succeed for the abolishing of it, as is plain from the Apostle's dispute

dispute against them, both here, and in the Epistle to the *Romans*, and in that to the *Hebrews*. Moreover, doth not Mr. Clerc tell us in his *Annotations* on the former Chapter, that the *Law*, and a perfect Pattern of Holiness, was the same in the Opinion of the *Jews*? And must this perfect Pattern of Holiness here, in the Opinion of the same *Jews*, be only a Covenant gendring to Bondage, and represented by *Hagar* a Bond-woman?

3ly, The *Apostle* doth not wonder that the *Galatians* had collected no such Allegory from the story referred to, but only asks if they had not heard the words he doth thus allegorically expound to them. He proceeds thus:

Object. Farther,* Seeing this Interpretation could not be urged against those who might deny that the Scripture ought to be so understood, and the *Apostle* doth not make use of his Authority to confirm it, it is evident, that he argues here from what was generally allowed, which kind of things it is not material should be true, or well grounded, as long as they contain nothing prejudicial to true Piety, and are believed by those against whom we dispute. So that from St. Paul's using such an Allegory against the Judaizing *Galatians*, it does not follow that we in this Age are bound to admit it as a Secret revealed from Heaven to the *Apostle*.

Ans. To this I answer, (1.) That it is too confidently said that the *Apostle* doth not make use of his Authority to confirm this Interpretation, for it is not, Paul an *Apostle*, not of Man, but of Jesus Christ, and of God the Father, Chap. 1. 1. who writes thus to the *Galatians*? And had not the *Apostles* from the Holy Ghost the Word of Wisdom, and of Knowledge to direct them in the understanding the Mysteries of the Old Testament? Does he not declare they spake the Wisdom of God in a Mystery? 1 Cor. 2. 7. that Wisdom which God had revealed to them by his Spirit, v. 10. that they had received the Spirit which is of God, that they might know the things which are freely given us of God, which things they also spake not in the words which Man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual; See the Note v. 12, 13. there. And is not this a sufficient Confirmation of all which they declared they writ as the *Apostles* of Jesus Christ?

2ly, I add, That it cannot reasonably be said he argues here from what was generally allowed, not only because I have proved, that nothing of this nature ever was, or could be allowed by the *Jews*, but also because no one Instance can be produced where the *Apostle* useth any such Argument *ad hominem*, or from their own mistaken Principles, but where it is evident from his own words and declarations that he doth so. Had

the *Apostle* said, as he is forced in his Paraphrase to make him speak, *These things use to be allegorically explained by the Jews, and may be interpreted so as to signify what I a little before said; or as he begins his Christian Allegorist, We take you at your word, O Jews: There might have been some probability in this Fancy; but the Apostle having not given us the least hint of any thing of this Nature, it must pass for mere Romance. And the other things he adds, can be no better than a Reflection on the Authority, and Writings of the Apostles; for do you not hear the Law? saith the Apostle: No, saith Mr. Cl. that they do not, yea, they cannot in this case, it being not at all necessary that the words of Scripture should have any such allegorical Interpretation, as that which is supposed (here) to belong to them. Do you not hear the Law, for it is written? saith the Apostle: What then saith Mr. Cl. you grossly impose upon us in these words, connecting them to the former by a \S for, and saying gravely, It is written, when indeed you argue not from what is written, but from some Whimsies of the Jews, perhaps neither true, nor well grounded. These things are an Allegory, saith the Apostle; so you say, St. Paul, quoth this Critick; but if we thoroughly consider it, we shall find that most that hath been said by learned Men against this way of interpreting Scripture in the general, may be objected against this particular Allegory. These are the two Testaments, saith St. Paul: You are very dogmatical St. Paul, saith Mr. Cl. but we of this Age are not bound to admit this as a secret revealed from Heaven to you; and by your good leave, this Interpretation cannot be urged against those who deny that the Scripture ought to be so understood.*

To conclude, What shall we say to the unbelieving Jew objecting thus from this Interpretation? 'Finding that your *Apostle* hath produced against us a weak Argument, false and ill grounded, you pretend to help him out by saying, 'tis a Jewish Midrash vulgarly known: This we must take for an officious lie, till you can shew that either we, or our Fathers, or Philo the Allegorist, who speaks of *Hagar* and *Sarah* in a quite different way of Allegory, had any such Sentiments. And if your *Apostle* hath imposed upon you here with such ill-grounded Arguments and Interpretations, without giving you the least hint that he was arguing only from our Concessions, how know you that he hath not often done the like in all his other Writings?

Ver. 23. *κατὰ σάρκα γεννηθέν*, was born after the flesh.] i. e. By natural Generation, and the strength of the Flesh, before Abraham's Body became dead, Rom. 4. 19. The other by virtue of the Promise made to him by God, when

when *his Body* and *Sarah's Womb* were both dead, *v. 20.* and only quickned by that Spirit which is the *Power of God.*

n Ver. 25. Τὸ ὅς Ἀγάπ Σινᾶ ὅπου ἐστὶν, for this *Hagar is Mount Sinai in Arabia.*] i. e. She represents it (1.) in her Name; for *הַגָּר* in the *Arabian Language* signifies a *Rock*, as *Mount Sinai* is called. (2.) By her Flight, she flying twice into *Arabia* from her Mistress, *Gen. 16. 7.* into the *Wilderness of Shur*, called by the *Chaldee Chagra*, there, and *Gen. 25. 18.* and after flying again into the same *Wilderness.* And (3.) by her Station, for there dwelt the Posterity of *Ismael*, called from her name *Hagarens*, as the *Oriental Writers* witness; See *Bochart. Georg. Sacr. l. 4. c. 11. p. 255. cap. 27. p. 312.* and *Grotius* here.

o Ver. 26. Ἡ πόλις Ἰερουσαλὴμ, the *Jerusalem which is above.*] As the state of the Church under the Gospel is stiled by the *Evangelists*, the *Kingdom of Heaven*, so here the *Jerusalem* which is from above, the Gospel State, or *New Kingdom* being erected by the *Holy Ghost* sent down from *Heaven*, and

leading us to it, is stiled the *heavenly Jerusalem.* Note also that the (e) *Jews* tell us, that the *Inferiour Jerusalem* is a type of that which is above.

Ver. 27. Note that the *Jews* themselves interpret these words, cited from *Isa. 54. 1.* of the times of the *Messiah.* *Midrash Shir Hashirim ad Cant. 1. 5.*

Ver. 29. Ἐδίωκε, persecuted.] *St. Jerom* p here saith *Ismael struck Isaac*, but the Text, *Gen. 21. 9.* saith only, that he mocked him. This Derision therefore must be reputed as a persecuting him with the Tongue.

Ver. 30. Οὐ κληρονομήσῃ, shall not be Heir.] q Hence we may learn what that Persecution mentioned *v. 29.* was, even a derision of *Isaac's Pretensions* to be the Heir of *Abraham*, (So among the *Jews*, *Rabbi Salom*, cited by *Cartwright* on *Gen. 21. 9.* and *St. Jerom* in his *Questions and Traditions upon Genesis.*) even as the *Carnal Jews* contended with the believing *Gentiles*, that they must be the true Heirs of the Promise made to *Abraham*, who were his Seed according to the *Flesh.*

(e) *Voisin de Lege* p. 369.

(1) *R. Sal. nit; Ismaelem cum Isaaco de Hereditate contendisse, dicentem, ego sum primogenitus, & duplex Portio ad me pertinet. Duplexier hoc ab Hebraeo exponitur, sive quod Idola ludo fecerit, sive quod adversum Isaac quasi majoris aetatis joco sibi & ludo primogenita vendicaret.* Tom. ult. F. 73. L.

CHAPTER V.

Verse 1. **S**Tand fast therefore in the liberty wherewith *Christ* hath made us [*Christians*] free, and be not entangled again with the yoke of bondage [to the Law, *Acts 15. 10.*]

2. Behold, I *Paul* say unto you [*Galatians*,] that if ye be circumcised [in order to your justification,] *Christ* shall profit you nothing, [Chap. 2. 1, 3, 4.]

a 3. For a I testify again to every man that is circumcised, that he is a debtor [by virtue of that Circumcision,] to do the whole Law.

4. *Christ* is become of none effect to you, whosoever of you are [seeking to be] justified by the Law, [and not by Faith in him only,] ye are fallen from [justification by] Grace.

b 5. For we [*Christians*] through the Spirit [which we have received,] wait for b the hope of righteousness by faith.

6. [We expect it, I say, by that Faith which ministers this Spirit, and not by Circumcision;] For in [the Oeconomy of] *Christ Jesus*, neither circumcision availeth any thing, nor uncircumcision, [as to our acceptance with God, and our reward from him,] but c faith which worketh by love.

7. Ye did run well, [in the beginning of your Christian race,] who did hinder you

that ye should not [continue to] obey the truth?

8. This persuasion [of the necessity of your being Circumcised, and obeying the Law of Moses,] cometh not of him, [i. e. that God] that calleth [Gr. called] you [to the faith of *Christ*.]

9. [Nor ought this Circumcision to seem a little thing to you, nor are these Judaizers to be disregarded because they are few, for they are like to leaven; now ye know] a little leaven leaveneth, [and so corrupteth] the whole lump; [See the Note on 1 Cor. 5. 6.]

10. [But] I have confidence in you through the Lord, that [after consideration of what I have written,] you will be no otherwise minded [than I exhort you to be,] but he that troubleth you shall bear his judgment, [τὸ κέικμα, the sentence or condemnation due to him on that account] whosoever he be.

11. And [whereas some of these Judaizers have suggested that] I [elsewhere preach up that Circumcision I oppose in you,] Brethren, [you may learn the falshood of that suggestion from my sufferings, for] d if I yet preach Circumcision, why do I yet suffer Persecution [from the Jews, since] then is the offence [they take at preaching] of the Cross ceased?

12. e I would they were even cut off [from the Communion of the Church] that [do thus] trouble [and unsettle] you.

13. For, Brethren, ye have been called [by Christianity] to liberty [from the Jewish yoke,] only [be careful that ye] use not [your] liberty f for an occasion to the flesh, but by love serve one another.

14. For all the [Moral] Law [respecting our Neighbour] is fulfilled in one word, even in this, Thou shalt love thy Neighbour as thy self.

g 15. But g if you [in contradiction to this Law,] bite [calumniate] and devour one another, [as they false Teachers did those they seduced, 2 Cor. 11. 12.] take heed that ye be not [in the issue] consumed one of another.

h 16. h This I say then [to prevent these Miscarriages,] walk in the Spirit, [i. e. according to the Motions of the Holy Spirit, Rom. 8. 1, 2, 9, 12, 13, 14.] and ye shall not fulfil the lusts of the flesh, [i. e. these Carnal Motions, v. 13. and these uncharitable Contentions, v. 15.]

17. For the flesh [indeed] lusteth against the spirit, [and so incites you to these things,] and [but] the spirit [lusteth] against the flesh, and these [two Principles] are contrary one to the other; so that ye [who are led by the spirit,] cannot do the things ye would [according to the flesh, nor ye who are led by the flesh, the things that you would according to the spirit.]

18. But if ye are led by the [conduct of the holy] Spirit, ye are not under the Law, [and so sin shall not have dominion over you, Rom. 6. 14.]

19. i Now the works of the Flesh are manifest, which are these, Adultery, Fornication, Uncleaness, Lasciviousness,

20. Idolatry, Witchcraft, Hatred, Variance, Emulation, Wrath, Strife, Sedition, Heresie,

21. Envyings, Murthers, Drunkenness, Revellings, and such like; of the which I tell you before, as I have also told you in times past, that they who do such things, shall not inherit the Kingdom of God.

22. But the fruit of the Spirit is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith.

23. Meekness, Temperance; against such k there is no Law, [that can condemn, k or render them obnoxious to the wrath of God.]

24. And they that are Christ's have crucified the Flesh, with the Affections and Lusts [of it.]

25. If [then] we [pretend to] live in [and by] the Spirit, let us also walk in the Spirit, [according to the Motions, not of the Flesh, but of the Spirit.]

26. Let us not be desirous of vain-glory, [Gr. vain-glorious] l provoking one another, envying one another.

Annotations on Chap. V.

a Verse 3. **M**αρτυρομαι πάλιν, I testify again.] These words must not be thought to import that he had testified this before in this Epistle, and now did it again, there being nothing said before of this matter, but thus, I Paul say to you, that if ye be circumcised Christ shall profit you nothing; And again, I testify that you are debtors, by admitting this Circumcision, to yield obedience to the whole Law of Moses: For as by Baptism we Christians do oblige our selves to observe all the Institutions of the Christian Faith, so did the Jews by Circumcision oblige themselves to yield Obedience to the whole Law of Moses. This the Apostle elsewhere intimates, by saying to the Jew, Circumcision verily profiteth if thou keep the Law, Rom. 2. 25. to which thou art obliged by it; and by objecting to them, who were so zealous for the Circumcision of others, that they acted insincerely in that Zeal, because they themselves did not keep the Law, Gal. 6. 13. When any one became a Proselyte of Justice, or turned from Heathenism to Judaism, they first instructed him in the Law of Moses,

and when he declared himself resolved to obey it, then they circumcised him, and so admitted him into the Congregation, and he became as one of them. For Circumcision being the Sign by which they entered into Covenant with God when the Mosaical Law became the Covenant betwixt God, and the Seed of Abraham, that Circumcision by which they entered into Covenant with him, must lay an Obligation on them to observe the Law of Moses. And hence the Judaizing Christians, who held that the Law of Moses was an Everlasting Covenant, thought that the believing Gentiles were to be dealt with as their Proselytes, that is, unless they were circumcised, and observed the Law, they could not be saved, Acts 15. 1.

But still it remains a great Enquiry, Whether the words contain'd in the second, third, and fourth Verses are to be taken generally, so as to exclude all believing Jews from any Benefit by Christ, or by the Covenant of Grace, who sought for Justification by the Works of the Law? or whether they are to be restrained only to the believing Gentiles?

Now

Now in answer to this Question, let it be noted,

1. That it is not the being Circumcised which is here said to exclude from Grace and Salvation; but the being circumcised to obtain Justification and Salvation by it, as is apparent from these words, *Christ is become of none effect to you, whosoever of you are justified by the Law.* Had the bare use of Circumcision rendered Christ unprofitable to the Jew and Gentile, or put them under the Curse of the Law, St. Paul would not have circumcised Timothy, nor have owned the believing Jews as Christian Brethren, who were still zealous for the Law.

2ly, Observe that the Law of Moses being given to the Jews, and some of its Precepts being stiled Everlasting Covenants, and Commandments, and they having all engaged to observe it, might think themselves obliged still to be circumcised, and observe the Law by virtue of God's Precept, till it was more solemnly by God declared to be abrogated, though they expected not to be justified by it; for so we find it was with the believing Jews, they all continued zealous of the Law, Acts 21. 20. and thought all Jews obliged to observe it, v. 24. but then they thought to be saved, not by the Law, but by the Grace of our Lord Jesus Christ, Acts 15. 11. as the believing Gentiles were, and they believed in Christ, that they might be justified by faith in Christ, and not by the Works of the Law, Gal. 2. 16. But now the Gentiles being not under the Obligation of the Law of Moses, they having first believed in Christ, and received upon that Faith, the Holy Ghost, they could not afterwards submit to the observance of the Law, but by so doing, they must testify they thought not Faith in Christ sufficient to Justification, or Acceptance with God, without the observance of the Law, and therefore must submit to it for these ends, and so must in effect deny that Faith in Christ would justify them; or that the giving of the Holy Ghost was a sufficient Evidence of their Acceptance with God, which was a tempting, or distrusting of God, after so full a demonstration of his Grace, and Favour of them, Acts 15. 8, 9, 10.

I therefore think these words concern as well those Jews as Gentiles, who sought for Justification still not by their Faith in Christ, but through the Works of the Law, Rom. 9. 31, 32. and held Circumcision necessary to all, not by way of Precept only, but as a necessary means of Salvation; for by these things, saith the Apostle, they in effect declared that *Christ was dead in vain, and frustrated the Grace of Christ,* Gal. 2. 21. and

so fell from it. Nor is it easie to perceive how they should have Justification and Salvation from him, from whom, after the Revelation of him, they did not expect it, or have Faith in him to Justification, by whom they thought not that they should be justified.

Ver. 5. *Ἐλπίδα δικαιοσύνης, the hope of Righteousness.*] Or Justification, i. e. the hope of Glory, the consequent of our Justification; for being justified by faith we have peace with God, and rejoyce in hope of the glory of God: 'Tis through the Spirit that we wait for, and expect this glory, for he is the pledge and earnest of it, by him we are sealed up to the day of Redemption, and wrought up to the expectation of it, and therefore are not ashamed

of our hope, because the love of God is shed abroad into our hearts by the Spirit that he hath given us; and thus do we, who have the first fruits of the Spirit, wait for the redemption of our bodies, and the glorious liberty of the Sons of God, Rom. 8. 21, 23.

Ver. 6. *Πίστις δι' ἀγάπης ἐνεργουμένη, faith working by love.*] There be great Disputes about, and divers Interpretations of these words, which I think may be rendered, Faith working, or made active by love, or excited to perform our Duty to God, and to our Neighbour for his sake, by that love which we bear to him, or from Considerations of his great love to us, according to those words of the Apostle, the love of Christ constraineth us, 2 Cor. 5. 14. And here, the life I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me, Gal. 2. 20.

Ver. 11. *Εἰ περιμενῶ ἔτι κηρύσσω, If I yet preach Circumcision.*] All the Greek Interpreters say this Verse returns an Answer to the Suggestions of the Patrons of the Law, viz. That (a) he was an Hypocrite, in some places preaching up Circumcision, in others not. See the Note on Chap. 3. 4.

Ver. 12. *Ὅρεσθον καὶ ἀποκόψασθαι, I wish they were even cut off.*] The Interpretation of all the Greek Fathers, and of St. Ambrose, Austin, and Jerom on this place is this, *Utinam non solum circumcidantur, sed etiam abscindantur,* I wish not only they were circumcised, but even made like the Priests of the Mother of the Gods, worshipped formerly by you of Galatia, who had that Member cut off. But if this Interpretation seem too light to be affixed to the words of the Apostle, I rather choose to interpret them as a wish, that they were cut off from the Communion of the Church, because this

(a) Ὅτι ποτείτης ὅτιν ἀλλὰ καὶ περιμενῶ κηρύσσω, ἀλλὰ καὶ ὅτιν Theodoret.

seems agreeable to a like passage, 1 Cor. 5. 6, 7. where having said, as here, *a little leaven leavens the whole lump*, he adds, *purge out therefore the old leaven*, i. e. *put away from your selves the wicked Person*, which he himself here would not do alone, because he saw his Authority among them was impaired, and he feared this rather might exasperate, than cure their Distemper. See Note on 2 Cor. 10. 16. That ὅφελον is sometimes join'd with an *Aorist*, and sometimes with an *Imperfect* of the Indicative Mood, we learn from these Examples, ὅφελον ἐν ᾧ μὲ ἐρύλασας, *I wish thou wouldst hide me in the grave*, Job 14. 13. ὅφελον γὰρ ἰσασιν ὁσάδε, *I wish you did reign*, 1 Cor. 4. 8.

f Ver. 13. Εἰς ἄφορμὴν τῇ σαρκί, *for an occasion to the flesh.*] This is done, (1.) by a Carnal use of it to gratifie the motions of the Flesh, as they who *turned the grace of God into lasciviousness*; and thought they might sin more freely, *because they were not under the Law, but under Grace*, Rom. 6. 1, 15. Or, (2.) by an uncharitable use of it, to the Scandal of their weak Brethren, or the Contempt of those who did not fully understand their Liberty, or by contending with, or biting one another, v. 16. which was an Evidence that they were Carnal, 1 Cor. 3. 3. Or lastly, by refusing Obedience to their Masters, (See Note on 1 Tim. 6. 1, 2.) and Subjection to Superiors; See Note on 1 Pet. 2. 16. the Remedy of which Distempers is true Christian Love; for (b) *he that loves sincerely, will not refuse to serve him whom he loves.*

g Ver. 15. Εἰ δ' ἀλλήλους δάκνεις, *if ye bite, &c.*] Theodoret here notes, That the Contentions and Quarrels which arose betwixt them that stood firm, and those who warped to the Legal Observances, gave occasion to these words: And as I have observed, that the Zeal of the *Jews* would not suffer an un-circumcised Person to live among them, so might it be also with these zealous *Judaizers*.

h Ver. 16, 17. Note that I have interpreted these Verses, as most *Commentators* do, but I conceive they may be best interpreted from *Romans* 7. thus:

Ver. 16. *But this I say [to take you off from this Bondage to the Law,] walk in the Spirit, [in newness of the Spirit, and not in the oldness of the Letter, Rom. 7. 6.] and ye shall not fulfil the lusts of the Flesh, [i. e. the Motions of the Flesh shall not have Dominion over you, and bring you captive to the Law of Sin, as it doth in them, because ye are not under the Law, but under Grace, Rom. 6. 14.]*

Ver. 17. *For [in them] the flesh lusteth a-*

gainst the spirit, [or the inward man not renewed, v. 23, 25.] and the spirit lusteth against the flesh, [v. 19.—22.] and these two are contrary; so that ye [who are under the Law, and walk not in newness of spirit,] cannot do the things that ye would; [for the good that ye would ye do not, v. 19.]

Ver. 19. Τὰ ἔργα τῆ σαρκός, *the works of the flesh.*] That some of these may very properly be called Works of the Flesh, cannot be doubted; but seeing some of these Sins seem chiefly to consist in Errors of the Mind, as *Heresie* and *Idolatriy*, and others of them to derive from evil dispositions of the Spirit, as *Envy*, *Malice*, *Witchcraft*, it seems not easie to perceive with what propriety they are here called Works of the Flesh. But
1. That *Strife*, *Contentions*, *bitter Zeal*, are indeed Works of the Flesh, we may discern from a Reflection on the usual Objects of them; for we do not use to contend with, or envy Men on the account of things truly Spiritual, because they bring forth the Fruits of the Spirit, or have the Pleasures of an upright Conscience; but our Contentions generally are about Worldly, Carnal Things, the Pleasures, Honours, or Enjoyments of the present World: For *whence come Zeal and Envy*, saith St. James, *come they not from your lusts which are in your Members?* James 4. 1, 2.

Moreover, *Murder* and *Witchcrafts*, or φαρμακείαι, as that word imports, those poisonous Ingredients which are used to destroy Human Life, are the Fruits of Hatred, Envy, Malice, and so must have their rise from the same Sensual Lusts.

The *Idolatriy* of the *Heathens*, not only as it was attended with Revellings and Uncleaness, but as it represented God to Corporeal Eyes in *Images*, and brought him down unto the Senses, may well be deemed a Sensual Crime.

And lastly, *Heresie*, according to the Scripture Notion, being not a pure mistake of Judgment, but an espousing a false Doctrine out of Disgust, Pride, or Envy, or from worldly Principles, or to avoid Persecution or Trouble in the Flesh, may well be ranked among Carnal Lusts. Hence are such men said, *not to serve God, but their own belly*, Rom. 16. 17, 18. *to teach what they ought not for filthy lucre's sake*, Tit. 1. 11. *to account Gain for Godliness*, 1 Tim. 6. 5. and *through Covetousness, with feigned words, to make merchandize of others*, 2 Pet. 2. 3. And therefore the *Apostle* doth not advise us to convince, but only to admonish, and reject the *Heretick*, as knowing that he sins, being convinced of his own Conscience. See Note on Tit. 3. 10.

(b) ὁ γὰρ ἀδικεῖν ἀγαπῶν, ἐπὶ δὲ δουλῶν παρῆλθεν πρὸς φιλεργίαν. Theophylact.

k Ver. 23. Οὐκ ἐστὶ νόμος, *there is no Law.*] The Exposition of those who say *such Persons had no Law*, is not to be approved, because it suits not with the words καὶ τοῖς τοῖς *against such there is no law.* Moreover, the Law of Liberty they are under, was given to oblige them to the Practice of these Virtues, and so was needful to the end.

l Ver. 26. Ἀλλήλους προκαλέμενοι, *provoking one another, &c.*] Theodoret here observes, that they who stood firm in the Faith,

and so enjoyed their Spiritual Gifts, might be apt to contemn, and glory over the Weak on that account, and others might envy their Gifts; and this shews the seasonableness of this Exhortation, and Connects these words with the beginning of the following Chapter, where the *Apostle* condemns them who had high Thoughts of themselves, and upon that account were apt to overlook, and to neglect their fallen Brother.

C H A P. VI.

ab Verse 1. **B**rethren, if any man be overtaken with a fault, b you that are spiritual, [endowed with those Spiritual Gifts which enable you for the Publick Ministrations in the Church,] restore such a one c in the spirit of meekness [to a right understanding of his duty, and a suitable Practice,] considering thy self, d lest thou also be tempted, [and so fall as he did.]

2. Bear ye one anothers burthens, [Infirmities in Judgment or in Manners,] and so fulfil the Law of Christ, [which requires you by love to serve one another, Chap. 5. 13.]

e 3. e For if a man think himself to be something, when [wanting Charity, 1 Cor. 13. 2, 3.] he is nothing, he deceiveth himself.

f 4. But [to avoid this deceit] f let every man prove his own work, and then shall he have rejoycing in himself alone, and not [only] in [comparing himself with] another.

g 5. For every man shall bear g his own burthen.

[The Apostle having thus instructed their Teachers, or Spiritual Men, not to despise, or undervalue their Christian Brethren, proceeds now to instruct these Brethren how to behave themselves towards their Teachers; saying,]

h 6. Let him that is taught in the word, h communicate to him that teacheth in all good things [he stands in need of, as God's Blessing may enable him.]

7. Be not deceived [by your false Teachers;] God is not mocked, for whatsoever a man soweth, [of] that [kind] shall he also reap.

8. For he that soweth to the flesh, [by doing the works of the flesh, Chap. 5. 20, 21.] shall of the flesh reap corruption; but he that soweth to the spirit, [by bringing forth the fruits of the spirit, mentioned v. 22, 23.] shall of the spirit, [raising him up to it, Rom. 8. 11.] reap life everlasting.

9. And [but then] let us not be weary of well doing, [or of exercising these fruits of the spirit,] for i in due season we shall reap

[the rewards of them] if we faint not, [but hold out unto the end.]

10. As we have therefore opportunity [and ability,] let us do good [and charitable Offices] to all men, especially to them who are of the household of faith.

11. k Ye see how large a letter I have k written unto you with my own hand.

12. As many as desire to make a fair shew in [things concerning] the flesh, [endeavouring to gratifie men] and avoid their displeasure, they [would] constrain you to be circumcised; only lest they should suffer persecution [from their hands] l for the Cross l of Christ.

13. [Ifay, 'tis upon this account, and not out of regard to the Law, that they so zealously plead for Circumcision, and the Observation of it;] m for neither do they themselves who are circumcised, keep the Law, but desire to have you circumcised, n that n they may glory in your flesh.

14. But [whatsoever they may glory in,] God forbid that I should glory, save in the [knowledge, and in the profession of the] Cross of our Lord Jesus Christ, by whom the world is crucified to me, and I unto the world, [Chap. 2. 20. as being dead to sin, Rom. 6. 3, 4. to the flesh, Gal. 5. 24. to the Law by the Body of Christ, and separated from the World to live unto God.]

15. For in [the Oeconomy of] Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but a new Creature, [one dead to Sin, the Flesh, and the World, but living unto God.]

16. And as many as walk according to this Rule, [being chiefly concerned that the new Creature may be formed in them,] Peace [shall] be upon them, and Mercy, and [or that is] upon the Israel [not of the Flesh, but] of God.

17. From henceforth let no man trouble me [with their Contentions against my Office, because I renounce Circumcision, and my Legal Righteousness,] for I bear in my body the

the marks of [a Servant, not of the Law, but of] the Lord Jesus, [these wounds and stripes which testify me to be a faithful Servant of that Jesus for whose sake I suffer them.]

18. Brethren, the Grace, [Favour and Good will] of our Lord Christ Jesus be ^o with your Spirit, Amen.

Annotations on Chap. VI.

a Verfe 3. Παρεπλάμην, with a fault.] They seem not well to have considered the use of this word in Scripture, who say it is *Lapsus hominis ex improviso impingentis*, a fault committed unawares, or for want of circumspection, since the Apostle applies it to all the Sins of the Heathen World, styling them νεκροὶ ἐν τοῖς ἁμαρτίαις, dead in trespasses, Eph. 2. 1, 5. Coloss. 2. 13. and to all the Sins forgiven us through Faith in Christ, Rom. 4. 25. & 5. 16. 2 Cor. 5. 19. Eph. 1. 7. the word παρὰ ἑαυτῶν seems rather to import such a surprize.

b Ibid. Ὑμῶς οἱ πνευματικοί, you that are spiritual.] I have noted on 1 Cor. 14. 32. that in the beginnings of Christianity, when Churches were first converted, they had for a time no settled Church Governours, but all their Church Offices were performed by Men who had Spiritual Gifts, and by them are said to Prophezie in the Church to their Edification, Exhortation, and Comfort, v. 2. So I conceive it was when St. Paul writ to the Galatians, for here is no direction of this Epistle to any stated Church Governours, no Salutation of any in the close, no Charge against any for suffering these great Miscarriages in the Church; No Exhortation to them to take heed of their Ministry, and to oppose themselves to these Deceivers; and then the Spiritual Men here mentioned, must be the Prophets who then performed all Spiritual Offices among them.

c Ibid. Ἐν πνεύματι περὶ ὁμιλίᾳ, in the spirit of meekness.] 2 Tim. 2. 24. That so they may not provoke them to fly off to Judaism, Chap. 5. 26. whom they should restore to a right understanding of their Christian Liberty, and to a Freedom from that Yoke of Bondage.

d Ibid. Μὴ καὶ σὺ πειρασθῇς, lest thou also be tempted.] i.e. Lest thou fall by Temptation; for to stand firm against Temptation, when it assaults us, is not a proper Consideration to engage us to pity those that fall by it. This is the import of the word, when we are taught to pray, that we enter not into Temptation, Mat. 6. 13. when the Apostle bids the married Persons live together, that Satan tempt them not for their incontinence, 1 Cor. 7. 5. when he is solicitous for the Thessalonians, lest the Tempter should have tempted them, and rendered his labours vain, 1 Thess. 3. 3. and when St. James saith, Every man is tempted when he is led away by his own lusts, James 1. 14.

e Ver. 3. Εἰ καὶ δοκῇ τις ὑμῶν ἡμῶν ὄν, if a

man thinks himself something, being nothing.] Of himself, but by the grace of God, being what he is, 1 Cor. 15. 10. 2 Cor. 12. 11. So some truly, but not so pertinently to the scope of the Text; say others, Being nothing in the sight of God; who regards him not for his Knowledge but his Charity, 1 Cor. 13. 2, 3. i.e. If upon this account he overlooks, and despiseth his weak offending Brother, not sympathising with him, v. 2. or endeavouring to restore him, v. 1. but rather glorying in this, that he is a strong Christian, in comparison of others, he is then nothing in the sight of God.

Ver. 4. Δοκιμάζετε ἑαυτοὺς, let every man f prove.] i.e. Let him approve his Actions to God, and his own Conscience, and then he may take comfort simply in himself, that he is a Good Man, and not in this only, that he is better than others. So the word signifies, Rom. 1. 28. ἐν δοκιμασίᾳ they approved not of God, Rom. 2. 18. δοκιμάζεις, thou approvest the things which are most excellent, Rom. 12. 2. Be transformed by the renewing of your mind, ἐν δοκιμασίᾳ, that you may approve the good, and acceptable, and perfect, Will of God. And Chap. 14. 22. Happy is the man who doth not condemn, or act against his Conscience, ἐν δοκιμασίᾳ, in that which by his actions he approves of. See Eph. 5. 10. Phil. 1. 10. 1 Thess. 2. 4. 1 Tim. 3. 10. and Note on 1 Cor. 11. 28.

Ver. 5. Τὸ ἴδιον φορτίζον, his own Burthen.] g i.e. This every Man is concerned to do, viz. to make his own work good, and approved in the sight of God; for another Man's greater Sins, will not excuse thee from bearing the burthen of thy own.

Ver. 6. Κοινωνεῖτω, let him communicate.] h This he elsewhere stiles Communication, εἰς λόγον δόσεως, καὶ λήψεως, by giving their good things, and receiving his good Instructions, Phil. 4. 15. by sowing spirituals, and reaping of them carnal things, 1 Cor. 9. 11. And if this was their duty towards such Teachers as had no need of Books or Study to fit themselves for the Work, they being enabled for it by the immediate Assistance and Gifts of the Holy Ghost, how much more towards them who spend much time and Money to fit themselves for that work, and must be still employed in studying and reading to make themselves such Workmen as need not to be ashamed?

The following words, v. 7. are by most Interpreters, referred to the same subject thus, Make

Make no vain Excuses in this case, God will not be mocked with false Pretences. But I rather think the *Apostle* proceeds to a new general Exhortation against the Carnal Doctrines of their Deceivers, the hidden things of Dishonesty which he charges them with, 2 Cor. 4. 2. & 7. 1, 2. & 12. 21. whose Exhortation was attended with Uncleanness, 1 Thess. 2. 3. See Note on 2 Cor. 4. 2. Against which Doctrines this is his usual Preface, *Let no man deceive you with vain words*, Eph. 5. 6. 1 Cor. 6. 9. James 1. 16.

i Ver. 9. Καρῶ ἰδίῳ, *in due season*.] i. e. In the proper time of Recompence; for the encouragement Christ gives unto the Works of Charity is this, *Thou shalt be recompensed at the Resurrection of the just*, Luke 14. 14.

k Ver. 11. Ἰδίῃς πολλοῖς γράμμασιν ἔγραψα τῇ ὑμῶν ἑστί, *See how large a letter I have written to you with my own hand*.] It is true that γράμμα sometimes signifies *Epistles*, as when the Jews say to Paul ἔτε γράμματα πείσασκεν ἡμᾶς, *we have received no Letters concerning thee*, Acts 28. 21. but then it is also true that St. Paul elsewhere uses seventeen times the word ἐπιστολαί, but never the word γράμματα, when he speaks of his *Epistles*. Tho' therefore it be true that St. Paul wrote his other Epistles by an *Amanuensis*, Rom. 16. 22. adding only in the close of them the Salutation with his own hand, as an Indication that he indited the *Epistles*, see Note on 2 Thess. 3. 17. whereas this whole *Epistle* was written with his own hand for their greater Assurance, and as a Testimony of his great Affection and Concernment for them, yet πάλιν γράμματα what kind of Letters may not refer to that, but as the Greek Scholiast conceives, to the largeness or elegance of the Characters in which it was

written, this accurateness in writing, or forming the Greek Characters being the most probable account why all his other Epistles were written by another hand.

Ver. 12. Τῷ σταυρῷ, &c. *for the Cross of Christ*.] I have shewed, Note on Chap. 5. 11. that this was the great stumbling block of the Jews, partly because their Law pronounced a Curse on those that hanged on a Tree; See Note on 1 Cor. 1. 23. partly because the Cross, and Sufferings of Christ on it, was the Foundation of the Doctrine of Justification by Faith in his Blood, of the Cessation of the Ceremonial Law, and the Removal of the Partition Wall betwixt the Jew and Gentile, Col. 2. 14, 16. on which account chiefly they were scandalized at it, and persecuted those who thought that this was the Result of our Lord's Death, and Sufferings.

Ver. 13. Οὐδὲ νόμον φυλάσσειν, *for neither do they keep the Law*.] This was unquestionably true of these Judaizing Christians: For how, saith Theodoret, could they in Galatia regularly observe the Jewish Feasts, or offer Sacrifice, or cleanse themselves from their Defilements, by touching any thing that was unclean?

Ibid. ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχῶσινται, *that they might glory in your flesh*.] i. e. Might boast of this among the Jews, that they promoted Circumcision even among the Gentiles, and by that pretence might avoid Persecution from them.

Ver. 18. Μετὰ τοῦ πνεύματος ὑμῶν, *with your spirit*.] That is, *with you*; for in other Epistles it is μετ' ὑμῶν, *with you*, 1 Cor. 16. 23. Col. 4. 18. 1 Thess. 5. 28. or μετὰ πάντων ὑμῶν, *with you all*, Rom. 16. 24. 2 Cor. 13. 13. Philip. 4. 23. 2 Thess. 3. 18. Tit. 3. 15. Heb. 13. 25.

THE P R E F A C E

TO THE Epistle of *P A U L* the Apostle

TO THE E P H E S I A N S.

§ 1. **T**HAT this Epistle to the Ephesians was indeed written by St. Paul, and directed to them, and not to any other Church, we cannot doubt, if we believe either the Epistle, or St. Paul himself. For

1. It begins thus, Paul an Apostle (writeth these things) to the Saints that are at Ephesus. And in this Reading all the Versions and all the Manuscripts agree.

2. In the Close of this Epistle he speaks thus to them, That you may know my Affairs, and how I do, Tychicus a beloved Brother, and faithful Minister in the Lord, shall make known to you all things, whom I have sent unto you, Chap. 6. 21, 22. And in the second Epistle to Timothy, he saith, Tychicus have I sent to Ephesus, 2 Tim. 4. 12.

Moreover, all Antiquity agrees in this, that this Epistle was written by St. Paul: (a) Ignatius is express for it in his Epistle to the Ephesians. (b) Irenæus, Clemens of Alexandria, (c) Tertullian, and (d) Origen in divers places of their Works. We learn

indeed from the Argument of this Epistle in Oecumenius, and more fully from (e) Theodoret, that some of the Ancients thought this Epistle was writ by St. Paul before he had seen the Ephesians, or at least before his three years converse with them: But not any of the Ancients, excepting Marcion, ever thought that this Epistle was not written, among other Churches, to that of Ephesus, but of Laodicea; and therefore (f) Tertullian takes notice of it, as a thing proper to those Hereticks; though indeed both might be true; for this Epistle being writ, not only to the Saints at Ephesus, but also to the Faithful in Christ Jesus, might be writ also to the Colossians, the Laodiceans, and others, who had not seen his Face, Coloss. 2. 1. See note on Coloss. 4. 16. And this Observation gives a sufficient Answer to the Arguments, from Chap. 1. 15. Chap. 3. 2. from which some have conjectured, that this Epistle could not be writ to them after St. Paul had staid Three years in Asia, though they more fully are considered in their respective places.

§ 2. That this Epistle was written when

(a) Ὅς ἐν πάσῃ ἐπιστολῇ μνημονεύει ὑμῶν. *Epi. ad Eph. § 12.*

(b) *Apostolus Ephesius ait, Lib. 5. c. 8, 14. Quemadmodum Beatus Apostolus in ea quæ est ad Ephesios Epistola, c. 2. Paulus l. 1. p. 16. A. p. 37. A. D. l. 3. c. 20. Apostolus Paulus, l. 4. c. 55.*

(c) *Percurre Ecclesias Apostolicas—apud quas ipsæ adhuc Authenticæ literæ eorum recitantur—si potes in Asiam tendere habes Ephesum. De præscript. c. 36.*

(d) Ὁ Ἀπόστολος Ἐφρεσίους γράζων. *Clem. Alex. paedag. l. 1. c. 5. p. 88. C. Paulus Strom. l. 3. p. 466. Φησι δὲ ὅτι τῇ ἑστῇ Ἀποστολῇ Παύλῳ, τὸ μυστικὸν τὰτο μέγα ὄν.* *Orig. adv. Cels. l. 4. p. 197. & p. 211.*

(e) *Τὸν διότατον Παῦλον μνησθῆναι τὰς ἑφρεσίας τετραετίαν, ἣ Ἐπιστολῇ πρὸς αὐτὸς γυγασμένη.*

(f) *In Epistola quam nos ad Ephesios præscriptam habemus, Hæretici vero ad Laodiceos. Adv. Marc. l. 5. c. 11.*

St. Paul was Prisoner at Rome, is evident from Chap. 3. 1. where he is stiled, Paul the Prisoner of Jesus Christ; and Chap. 4. 1. a Prisoner in the Lord. Now it must be at soonest in the Third Year of Nero that he was sent Prisoner to Rome: For Felix was made Procurator of Judea by Nero in his First year, saith (g) Josephus; and after Two years, he left Paul Prisoner at Cæsarea, Acts 24. 27. Portius Festus succeeds him, and after some time hears him twice at Cæsarea, and sends him afterwards to Rome, which interval if we consider how long it was e're he reached Rome, may very well be supposed to take up another Year. He therefore could not write this Epistle till the Fourth or Fifth of Nero. He did not write it, saith Bishop Pearson, till the Eighth of Nero, A. D. 62.

§ 3. That this Epistle was writ against Simon Magus and his Followers, as Esthius hints, none of the Ancients say. More probable is the Conjecture of Grotius, That the Apostle rather design'd by it to arm them against the Doctrines of the Philosophers, and of those Jews who endeavoured to bring them to the Observation of their Rites; for that there were then many Jews at Ephesus, and throughout Asia, we learn both from the Acts of the Apostles, which inform us that Paul being at Ephesus, entred into a Synagogue of the Jews, Acts 18. 19. & 19. 8, 9, 10. and

discoursed with them, till by their perversness he was forced to separate from them; and that by his preaching, all that were in Asia heard the Word of the Lord, both Jews and Greeks. As also from (h) Philo, who informs us that the Jews inhabited the most and best Cities in the Provinces and Islands both of Europe and Asia. And that these Jews were disturbers of the Churches of Asia, and of Ephesus in particular, and Sticklers to introduce a mixture of Judaism with Christianity, we learn from both the Epistles to St. Timothy. Against their Doctrine of the Necessity of the Observance of the Law of Moses to Justification and Salvation, he seemeth to oppose these words, By Grace ye are saved, not of Works, lest any man should boast, Chap. 2. 8, 9. which manifestly answer to his Discourse upon that Subject, Rom. 3. where he asserts, that we are justified freely by his Grace, v. 24. and not by the Works of the Law, v. 20. and that all boasting is excluded, not by the Law of Works, but of Faith (i). Against that other Notion of theirs depending on the former, That the Gentiles should be admitted into the Church only as Profelytes, and not assumed to the same Privileges with the Jews, he declares himself more largely Chap. 2. from v. 12. to the 20th. Chap. 3. 6----10.

(g) Εἰς τὸ ἔλπιω Ἰουδαίων φίλικα κατέστησεν ὁπότερον. De Bello Jud. 1. 2. c. 22. Τῷ πρώτῳ τῷ Νέρωνι ἀρχὴς ἔστι. Antiq. l. 20. c. 5. vel 11. p. 694. F.

(h) Ἰουδαίους δὲ χώρα μία διὰ πολυανθρωπείαν ἔχωρεν, ἥς αἰτίας ἐνεκα τὰς πλείους, καὶ εὐδαιμονίας αὐτῶν ἐν Εὐρώπῃ καὶ Ἀσίᾳ, καὶ τὰ νήσους, καὶ ἡπείρους ἐκνέμοντο. In Flaccum p. 752. & Leg. ad Cajum. p. 798. C.

(i) See also the Note on Chap. 3. 15, 16.

A
P A R A P H R A S E
W I T H
A N N O T A T I O N S
O N T H E
E P I S T L E to the *E P H E S I A N S*.

C H A P. I.

Verse 1. **P**AUL an Apottle of Jesus

^a [calling me to that Office,] ^a to the Saints
^b that are at Ephesus, ^b and [that is] to the

^c faithful in Christ Jesus [throughout all Asia.]
2. ^c Grace be [given] to you, and Peace
from God our Father, and [from] the Lord
Jesus Christ.

3. Blessed be [that] God and [who is] the
^d Father of our Lord Jesus Christ, who hath
blessed us with ^d all spiritual blessings in
heavenly places [or things,] in [and through]
Christ.

^e 4. According as he hath ^e chosen us
[Gentiles, Chap. 3. 6.] in him before the
foundation of the World, [Chap. 3. 11. de-
signing] that we [thus chosen] should be holy,
and without blame before him in love, [by
virtue of our Faith in Christ, and love to one
another, Chap. 3. 17. Gal. 5. 6.]

^f 5. Having predestinated [or fore-appointed]
us to the ^f adoption of Children by [through]
Jesus Christ unto himself, [Gr. εἰς υἱοθεσίαν εἰς
αὐτὸν, unto the Adoption of Sons to him through
Christ Jesus, we being all the Sons of God,
through Faith in Christ Jesus, Gal. 3. 26.
John 1. 12.] according to the good pleasure
of his will.

6. [And this he hath done] To the praise
of the glory of his grace, wherein he hath
made us accepted, [or, with which he hath
favoured us, ἐχάρισεν ἡμᾶς] in [and through]
the beloved.

^g 7. In whom we have ^g redemption [from
the Curse of the Law, Gal. 3. 13. and from the
Condemnation due to us for Sin, Rom. 3. 24, 25.]
through his blood, [the Blood of Atonement

shed for] the forgiveness of sins, according
to the riches of his grace.

8. Wherein [or in which Dispensation] he
hath abounded to us in ^h all wisdom, and ^h
prudence.

9. Having made known to us the mystery
of his will, according to his good pleasure,
which he hath purposed in himself, [viz. his
secret purpose to chuse us Gentiles to be fellow
Heirs of the same body, Chap. 3. 6.]

10. That [so] in the dispensation [which
was to be accomplished by sending of Christ]
in the fulness of time, he might ⁱ gather ⁱ
together in one all things in Christ, both
which are in Heaven, and which are in
Earth, even in him.

11. In whom also we [believing Jews]
have ^k obtained an Inheritance, [or, are be-
come his Portion,] being predestinated [or
fore-ordained to it,] according to the purpose
of him who worketh all things after the
counsel of his own will.

12. That we should be to the praise of his
glory, who first trusted in Christ, [the glo-
rious Gifts he hath bestowed upon us, and the
eminent Graces he hath wrought in us, tend-
ing highly to the glory of his Grace, v. 6. and
Phil. 1. 11.]

13. In whom ye also [trusted] after that
ye heard [or hearing] the Word of Truth.
the Gospel of Salvation, in whom also, after
that ye believed, [or believing,] were sealed
with that holy Spirit of Promise, [i. e. the
Spirit promised to the Sons of God; for because
ye are Sons, God hath sent the Spirit of his Son
into your hearts, Gal. 4. 6.]

14. Who is the earnest of our Inheritance,
until

until the^l redemption of the purchased Possession, [for the procuring this salutary Redemption] to the praise of his glory.

m 15. Wherefore I also, m after I heard [Gr. having heard] of your [stedfast] faith in the Lord Jesus, and [your increasing] love to all the Saints, [i. e. that the faith and love wrought in you continues stedfast, and abounds];

16. Cease not to give thanks for you, making mention of you in my prayers,

n 17. [Praying] That the God of our Lord Jesus Christ, the Father of Glory, may give unto you [in greater measures] n the Spirit of Wisdom and Revelation in the Knowledge, [or to the farther acknowledgment] of him.

18. The eyes of your understanding being enlightened, [or that he would give you understandings enlightened,] that you may know what [i. e. how glorious] is the hope of his Calling, [i. e. to which he hath called you,] and what the riches of the glory of his in-

heritance in the Saints, [i. e. how great is the Inheritance he hath designed for the Saints,]

19. And what is o the exceeding greatness of his power [which he will exert] towards us who believe, [by raising us up to the enjoyment of this Inheritance,] according to the working of his mighty power.

20. Which [power] he [hath already] wrought in Christ [our Head,] when he raised [Gr. raising] him from the dead, and set him [whom he hath set] at his own right hand in heavenly places.

21. Far above all Principalities and Powers, and Might and Dominion, and every Name that is named, p not only in this world, but also in that which is to come.

22. And [he] hath put all things under his feet, and hath given him to be the Head over all things to [the benefit of] the Church.

23. Which is his Body, [and so] the fulness of him, [even that Jesus,] who filleth q all in all.

Annotations on Chap. I.

a Verse 1. **T**οῖς ἁγίοις, to the Saints.] See the Note on 1 Cor. 1. 1.

b Ibid. καὶ, and, that is.] See Note on Coloss. 1. 3.

c Ver. χαρίσ, Grace.] This Grace is given by the Communication of the Holy Ghost from the Father, and the Son, to the Church, John 14. 23. which is the Reason that the Holy Ghost is not mention'd in these Salutations.

d Ver. 3. Ἦν πάση ἐνιοσίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις.] These words ἐν τοῖς ἐπουρανίοις, in heavenly places, may probably refer to the Gifts of the Holy Ghost then conferred upon the Church, and stiled by the Prophet εὐλογίας Θεῶν, the blessings of God; Fear not Jacob my Servant, and Israel whom I have chosen, for I will put my Spirit on thy Seed, καὶ τὰς εὐλογίας μου, and my blessings on thy Children, Isai. 44. 2, 3. where the word in the Hebrew and Chaldee וברכתו and my Benedictions, and so well correspondeth with the words of the Apostle, God hath blessed us with all Spiritual Blessings. The same Apostle stiles these Gifts εὐλογία τοῦ ευαγγελίου, the blessing of the Gospel; for having said to the Romans, I long to see you that I may impart unto you χάρισμα τὸ πνευματικόν, some Spiritual Gift to the end you may be established, Chap. 1. 11. he adds, when I come to see you, I shall come in the fulness of εὐλογίας of the blessing of the Gospel, Chap. 15. 29. And the Promise of the Spirit is stiled, εὐλογία τοῦ Ἀβραάμ, the blessing of that Abraham in whom all the Families of the Earth were to be blessed, in these words, That the blessing of Abraham might come upon

the Gentiles through Jesus Christ, that we might receive the Promise of the Spirit through Faith, Gal. 3. 14. These Gifts are also called ἐπεράνια heavenly things; thus when our Saviour had discoursed of the Spirit to be received in Baptism, he saith, he had told them τὰ ἐπεράνια heavenly things, John 3. 12. and they who were made partakers of these Gifts, were said to have tasted τὸ δωρεῶν τοῦ ἐπουρανίου, of the heavenly Gift, Heb. 6. 4. Or, (2.) God's blessing us ἐν ἐπουρανίοις, with heavenly things in Christ Jesus, may signify his exalting us to a blessed state of Immortality in the Heavens through him; his giving us an house not made with hands eternal in the Heavens, 2 Cor. 5. 1, 2. and cloathing us with an house from Heaven, his giving us an Inheritance incorruptible, undefiled, reserved in the Heavens for us, on the account of which incorruptible, and immortal Bodies, we are stiled ἐπεράνιοι heavenly, as Christ is, 1 Cor. 15. 48. and the Apostle saith, that as we have born the Image of the earthly Adam by our Mortal Bodies, so by our Bodies made immortal we shall bear εἰκόνα τοῦ ἐπουρανίου, the Image of the Heavenly Adam, v. 49. and hence we are said to be partakers ἀλήσεως ἐπουρανίου of our heavenly Calling. In a word, Christ having delivered us from that Death and Mortality which came upon us by the Sin of Adam, hath blessed us with this heavenly Blessing, having made us sit together with him in heavenly places, Eph. 2. 6. And this is the hope of our Calling, v. 18. of this Chapter.

Ver. 4. Ἐξελέξατο ἡμᾶς.] It was the opinion

on of the Jews, that God in framing the World had a particular regard for them, and that the World was made for their sakes, *Ezdr.* 2. 55, 59. and that the Messiah being created before the World, God entered into Covenant with him that he should redeem the World, and them especially, (a) *The holy blessed God, say they, began to covenant with the Messiah when he created him, and said unto him, The sins of those who are laid up in secret with thee, will make thee to come under an Iron Yoke, and make thee like to this young Heifer, whose Eyes are dim, and fill thy Spirit with Anguish; and because of their Iniquity, thy Tongue shall cleave to the roof of thy Mouth; Wilt thou undergo their Condition for them? The Messiah said, I undertake it with joy, and exultation of heart, on this Condition, that not one of Israel may perish; and that not only they may be saved who live in my days, but also they who are dead from the days of the first Man to this very day. And again, (b) When God created the World, he held forth his hand under the Throne of Glory, and created the Soul of the Messiah and his Company, and said to him, Wilt thou heal, and redeem my Sons after six thousand years? He answered, Yes; God said to him, If so, wilt thou bear Chastisement to expiate their Iniquities? According to what is written, Isa. 53. 4. Surely he bare our griefs. He answered, I will endure them with Joy. Now because the Jews held that God thus elected them from the beginning of the World, and sent the Messiah that none of them should perish, the Apostle to take from them all cause of boasting against the Gentiles upon that account, declares the Gentiles were thus elected in Christ Jesus, even before the Foundations of the World, i. e. that he designed then to chuse them to be his Church and People, i. e. an holy People to the Lord.*

f Ver. 5. *Εἰς ὑποδοίαν, to the Adoption of Children.*] This in the Scripture Phrase imports Adoption to a blessed Resurrection, and a state of Immortality both of Soul and Body; for being Sons of God, saith St. Luke, Chap. 20. 36. we are Sons of the Resurrection, and if Sons, saith the Apostle, then Heirs of God, Joint-heirs of Christ, Rom. 8. 16, 17. The Revelation of the Sons of God is their future Glory to be revealed at Christ's appearing, v. 18, 19. See Col. 3. 4. Their Adoption is the Redemption of their Bodies from Corruption, v. 23. This being so, God's electing us in Christ before the foundation of the World, is his purpose before the World was made, or from the fall, to give to those that should believe in Christ, this Adoption, (i. e.) the Redemption of their Bodies from that Mor-

talitiy to which the Fall of Adam had subjected them, *Gen.* 3. 15. whence he is here said to have elected us, *προελετας ἡμᾶς εἰς ὑποδοίαν, fore-ordinating us to this Adoption, κατὰ θεουδοκίαν, according to the good pleasure of his will, or his free grace and favour, there being nothing in us, or even in our Faith, that could deserve this glorious Adoption.*

Ver. 7. *Τὴν ἀπολύτρωσιν, Redemption.*] All g Mankind lying under a Sentence of Condemnation on the account of Sin, all having sinned, and fallen short of the Glory of God upon that account, *Rom.* 3. 23. 'twas necessary that something should be done to take away the Guilt of Sin, and reconcile us to a God displeased with us for it, that so we, as to our Persons and Performances, might find acceptance with him: This could not be done by any Righteousness of our own before Faith in Christ, we being in Christ Jesus created to good works, *Eph.* 2. 10. and therefore was necessary to be done by an Act of Grace on God's part, accepting us as Righteous through Faith in Christ, and justifying us freely through Faith in his Blood. Hence do the Scriptures of the New Testament seem plainly to make our Reconciliation, and so our Access to God, depend on our being purged from the Guilt of Sin by an Atonement made by the Blood of Christ for our Iniquities, that so, they being pardoned, we may have peace with God, and freedom of access to him; Christ suffered, saith St. Peter, *ἵνα ἡμᾶς προσεγγάγῃ πρὸς θεῶν, that he might bring us to God, 1 Pet.* 3. 18. i. e. to give us freedom of access to God, for by him we have *προσεγγάγῃ admission to the Father, Eph.* 2. 18. See the Note there. And God was in Christ reconciling the World to himself, not imputing their Trespases to them, *2 Cor.* 5. 18, 21. and this Reconciliation was effected by making Christ ἀμαρτία a Sin-offering for us, though he knew no sin, that we might be made the Righteousness of God, (or Righteous with that Righteousness which God only will accept through Faith) in him; See the Note on that Verse; And the Author to the Hebrews having said, that the Covenant established in the Blood of Christ was this, that he would be merciful to our Iniquities, and remember our Sins no more, *Heb.* 10. 16, 17. and having thence inferred, that having thus obtained Remission for us by his Blood, there was no need that he should again make himself an Offering for sin, v. 18. he adds, that therefore we may draw near with full assurance of faith, that we shall be accepted through this beloved, as having our hearts sprinkled by his blood, v. 19, 20, 21, 22. and therefore cleansed from any Guilt, of Conscience on that account. And this Remission

(a) Cartw. Mell. 1. Crit. Sac. Tom. 9. p. 2974.

(b) Cartw. ibid. p. 2975. Hulse de Jud. Mess. Part 2. p. 309.

was also necessary that we might obtain that Adoption of Sons to which Believers were afore appointed, because into the New Jerusalem can nothing enter that is defiled, or unclean: nor can there be any enjoyment of God till the blood of Christ hath cleansed us from all sin, and therefore, saith the Apostle, he became the Mediator of the New Covenant, that having suffered Death for the Redemption of us from the Sins we formerly had committed under the Old Covenant, they that were called might receive the Promise of an eternal Inheritance, Heb. 9. 15.

h Ver. 8. *Ἐν σοφίᾳ καὶ συνέσει, in all wisdom and prudence.*] That is, say some, in the Spiritual Gifts of Wisdom and Prudence; but tho' *σοφία* be reckoned among Spiritual Gifts, I find not that *σύνεσις* is so. Moreover he hath thus abounded towards us in all wisdom and prudence, saith the Apostle, by making known to us the mystery of his will, which leads to the other Exposition, which refers this to the manifold wisdom of God, shewed in contriving this Dispensation, Chap. 3. 10. and his prudence in executing the Counsel of his Will by this means, viz. by sending of his Son to be our Saviour. And whereas the *Deists* seem to side with the *Socinians*, in denying the Wisdom of this Dispensation of God in sending his Son into the World to suffer for our Sins, and by his sufferings to make an Atonement for them, it seemeth easie to demonstrate, as well the manifold Wisdom, as the rich Grace and Favour of God to us in this Dispensation. For,

1. It seemeth absolutely requisite, either that the substitution of another to suffer in our stead should be admitted, or that we our selves should suffer the Reward of our Iniquities, or that a full Remission, and free Pardon of our Sins should be vouchsafed us without any Suffering: Now the admission of another to suffer in our stead, is the thing pleaded for; if therefore that be granted, the Wisdom of that God who acteth all things according to the counsel of his Will, must also be acknowledged in this Dispensation: If we our selves must suffer the Reward of our Iniquity, that being Death eternal, or Death without recovery from it by a blessed Resurrection, all Mankind must inevitably be subject to that Punishment, all having sinned, and fallen short of the Glory of God, Rom. 3. 23. And 3ly, should God have issued out a free Pardon, and given us a full Remission of our Sin, without any thing required by way of Reparation for the Violation of his Law, he must have pardoned Sinners without any thing required to shew his hatred of Sin, and his Resolution not to let it go unpunished, and so without sufficient Motive to deter us from it for the future, which seems not well consistent

with his Holiness and Justice, and the Relation of a Governour, which seemeth plainly to require the Vindication of his Honour, and the Preservation of the Laws he hath established from Contempt: 'Twas then an Act of Grace not to require we should personally suffer the Reward of our Iniquities: It was an Act of Wisdom not to afford a full Remission of our Sin, without requiring any thing by way of Reparation for the Violation of his Law; It must be therefore an Act of Wisdom also to admit another to suffer in our stead, especially if we consider

2ly, That by the Obedience of our Lord Christ to the Death in our stead, all the great ends of Punishment designed by Governours were very signally obtained, and that with more advantage to God's Glory, than if the Punishment of our Offences had been inflicted upon us, and so God by it may be truly said to have been satisfied; seeing that Justice, which consists in punishing for the Transgression of a Law, is truly satisfied, when all those Ends for which the punishment of the Offenders could be desired are obtained. Now the Ends of Punishment are,

1. *Παράδειγμα*, that they who suffer may be exemplary to others; and may by what they do endure, deter others from the Commission of the Offences for which they suffer.

2. *Νόσση*, that the Offender may learn Wisdom by the Rod; that the Remembrance of what he suffered for it, might prevent the Repetition of his Sin, and that he may be fitted to embrace the Counsel of our Saviour, *Sin no more, lest a worse thing come upon thee.*

3. *Τιμωρία*, The vindication of the Prince's Honour, and the Preservation of the Laws he hath established from Contempt.

Now (2.) God by this Dispensation hath given us the most effectual Example to deter us from Sin. For 1. by what our Saviour suffered in our stead, we see that God is certainly in earnest when he threatneth Death to Sinners; that he is thorowly resolved upon the Punishment of Sin, since he inflicted so great Punishment on the beloved of his Soul, when he became our Surety; for if on this account God spared not his only Son, Rom. 8. 32. we may be sure he will not spare his stubborn Enemies. But let us say with the *Socinians*, that Christ suffered all his bitter Agonies, his ignominious and painful Death, not as the Punishment of Sin, or to make an Atonement for it, but from a pure Act of God's Dominion, how will it follow hence that God will surely punish Sin, and with Severity avenge the Transgressions of his Law, if he laid none of these sufferings on Christ for the Punishment of Sin? Seems it not strange to say that Severities

rites laid on Christ without respect to sin, should be designed as an Instance of God's Severity against Sin; This shews, saith (c) *Crellius*, that he who laid such bitter Sufferings on his innocent and well beloved Son, will inflict the severest Punishments on wicked men.

I answer; This will indeed follow in respect to Sufferings for the same cause; for if the Righteous be recompensed upon Earth, much more the Sinner, and the Wicked, Prov. 11. 31. If good *Eli*, and holy *David* suffered so great Punishments for their Sins, much more shall a wicked *Cain*, and prophane *Esau*. But will it follow, that because holy *Job* suffered so much by way of Trial, or *St. Paul* for propagation of the Christian Faith, that therefore Sinners shall be obnoxious to greater Punishments? (d) *Crellius* himself saith Christ's Sufferings cannot be an exemplary Punishment, because *abundante fuerint a Deo compensata*, they were so abundantly rewarded by God; and doth not the same reason shew they could not be a warning to us, if he only suffered with respect to the *Recompence of Reward*? for are the light Afflictions which *Christians* suffer here in prospect of an Eternal *Recompence*, ever made an instance of God's Severity against Sin? Moreover, this Example shews how Insupportable the Punishment will be which Justice will inflict upon the Sinner; for if the Apprehension of it produced such Agonies, and Considerations in the Soul of Christ, that God saw need to send an *Angel* to support him, *Luke* 22. 43. how must the Sinner sink under the Burthen when it is laid upon his Shoulders? If he, who was the well beloved Son of God, found it so dreadful to lie under the Burthen for some hours, to lie exposed for ever to it must be far more intolerable.

2ly, Whereas inevitable Ruine must have followed upon the Execution of the deserved Punishment on the offending Person, God by this Method hath taken a fit way for the Reformation of the Sinner which was the second End of Punishment; for what can be a more effectual Motive to abstain from Sin than this Example, which represents the greatness of the Provocation in the greatness of the Punishment, and shews it is impossible the guilty Person should avoid the stroke of God's vindictive Justice, or bear the weight of his Almighty Arm. But the *Socinian* Tenet which denies that God was angry with us on the account of Sin, or that he did require any Punishment, or Satisfac-

tion in order to the pardon of it, so far obstructs this Reformation, as it affords the Sinner hopes that he may not hereafter be angry with him on that account, or require any Punishment or Satisfaction in order to the pardon of his future sins.

3ly, God by this Dispensation hath sufficiently consulted the Preservation of his Honour, and secured the Reverence and Observation of his Laws; which was the third great End of Punishment: He by declaring that he would not pardon our Offences without a Satisfaction made for the Violations of his Law, hath fully vindicated his Institutions from contempt, seeing by this Example, he hath let all Men know, That tho' he be a God of Mercy and Long-suffering, he will by no means clear the Guilty, or let the Transgressor of them go unpunished.

Again, God by this Dispensation hath vindicated his Honour more than if he had destroyed the Sinner, having more evidently shew'd his hatred of, and great displeasure against Sin, by punishing it so severely in his own Son; for the greater is the inducement to remit the punishment of Sin, the greater must be his hatred of it who inflicts it; that therefore this Consideration, that he who suffered was his only beloved Son, would not induce him to remit the Punishment, must be the strongest Demonstration of his most perfect hatred of all Iniquity.

But now remove this Supposition, and say, with the *Socinians*, That God pardoned all Mens Sins against him without any valuable Considerations, and with an absolute freedom forgave Men all the Punishments his Law had threatned to them and ceased from all his Anger and Displeasure against Sinners, without any Atonement made unto, or required by him, and how will it appear God was at all concerned to vindicate the Honour of his Laws, or shew his hatred against Sin? Hence (e) *Crellius* saw it necessary to own that the Sufferings of Christ are a demonstration of God's hatred of Iniquity, because our Sins were the cause of them; but then he means not that they were the meritorious, but only that they were the final cause of his Sufferings; not that he suffered to prevail with God to pardon Sinners, but only to prevail with Sinners to break off their sins. Now hence indeed we may conclude, that God is very desirous that Sinners should desist from sin; but it follows not hence, that they must certainly expect the most heavy Punishments if they do not; for if God could freely pardon the sins of the

(c) Nam si Deus Christo licet innocentissimo. & unigenito filio suo non pepercit, sed tam dira, tamque ignominiosa Morti cum subjecit, quanta censurus, quamque acerba supplicia Deum sumpturum de hominibus impiis? Resp. ad Grot. cap. 1. part 57. (d) Ib id.

(e) Hinc enim manifestissime apparet summum Dei adversus peccatum Odium, siquidem Deus, ut ab illi nos penitus abstraheret, unigenito filio suo non pepercit. Ibid.

whole World without any Satisfaction made to his offended Justice, if there be nothing in God, as *Fellow* of the Universe, that requires he should punish Sin, or shew his displeasure against it, if the Punishment of Sin depends purely upon his Arbitrary Will, why may not Sinners hope, notwithstanding all that Christ had suffered for their good, for a like Act of his free Grace hereafter in the Remission of their Sins without a Reformation, and that God may be reconciled to them again whilst they continue in their Sins?

Since then no Laws require the Punishment of the Offender himself, rather than of another who is willing to be his Surety, and suffer for him, on any other account than this, that the Punishment of the Offender, and not another for him, will only answer the forementioned Ends of Punishment, when that can equally be done by what another suffers, the Law it self must equally be satisfied, because the Ends of the Law are equally obtained.

i Ver. 10. Ἀνακεφαλαιοῦμεν, *to gather together in one.*] i. e. God hath now by the Gospel accomplished the secret purpose of his Will, to make the *Gentiles* fellow heirs of the same Body, and Privileges with the *Jews*, having reconciled both Jew and Gentile to him in one Body on the Cross, Eph. 2. 14, 16. and so, gathered together in one all things on Earth, and by procuring for us that Adoption which is the Redemption of the Body from Mortality, Rom. 8. 23. and making us like to the Angels by being Children of the Resurrection, he hath summ'd up in one all things in Heaven; for they being styled the Sons of God, Job 1. 6. & 2. 1. & 38. 7. because they live already in their Father's house, and are an image of his Immortality, when the Resurrection hath put us into that happy State that we can die no more, but are equal to the Angels, and are the Children of God, being the Children of the Resurrection, Luke 20. 35, 36. then shall we be made one with them. The Interpretation of the Ancient Fathers seems to give this sense, That God hath by this Dispensation gathered under one Head, viz. Christ, the Head of the Church, all things on Earth, i. e. Jews and Gentiles; and all things in Heaven, Christ being the Head over Angels and Principalities, they being all ministering Spirits to him. And this sense seems agreeable to the like words, Col. 1. 20. See the Note there.

k Ver. 11. Ἐκλεκτοὶ ἡμεῖς, *we have obtained an inheritance.*] The Jews were before chosen of God to be a People of Inheritance, Deut. 4. 20. and a Peculiar People, Exod. 19. 5. and as such, God provided for them an Habitation and Inheritance in the Land of Canaan; but the Jewish Church being now to be dissolved, the Jews being to be banish'd from

their own Land, and the unbelieving Jews cut off from their Relation to God as his People, the believing Jews were through Faith in Christ to be chosen again to be God's Portion, and Inheritance, and his peculiar People, 1 Pet. 2. 9. Tit. 2. 14. and to be admitt'd to a better Inheritance, εἰς μερίδας τοῦ κλήρου τοῦ ἁγίου ἐν τῷ οὐρανῷ, viz. to the Portion of the Inheritance of Saints in light, Colossi 1. 12. And to this, saith the Apostle, they believing were appointed, God having fore-ordained that this Inheritance should be the Portion of Believers, and the Consequent of Faith in Christ, by virtue of which we become the Sons of God.

Ver. 14. τῆς ἀπολύσεως ἡμετέρας, *till the redemption of life.*] There is a twofold ἀπολύσεως, redemption, mentioned here, and in other places of the New Testament. The first consists in the Remission of Sin, or our Redemption from the Guilt of it; and of this we have mention, v. 7. Rom. 3. 24. Col. 1. 14. The second in the Redemption of the Body from Corruption, that it may be partaker of Eternal Life; And of this the Apostle speaks Rom. 8. 23. calling it the Adoption, and ἀπολύσεως τοῦ σώματος, the Redemption of the Body, or the glorious deliverance of the Sons of God from the Bondage of Corruption, v. 21. Thus 1 Cor. 1. 30. Christ is made to us Justification, ἡ ἀπολύσεως, and Redemption; where Redemption being distinguished from, and following Justification, and Sanctification, it must impart the Redemption of the Body from Corruption. And Eph. 4. 30. where we are said to be sealed by the Spirit εἰς ἡμέραν ἀπολύσεως, to the day of Redemption; the first delivers us from the Guilt which condemns us to death; the second confers the Promise of Eternal Life on them who are thus delivered, Heb. 9. 15. σωτηρίαν is to save alive, and ἀπολύσεως is Preservation. So Gen. 22. 12. they will kill me, ἀλλ' οὐ σωθήσονται, but they will save thee alive. Numb. 22. 23. I had killed thee, ἐάντων οὐ σωθήσονται, but him I have saved alive, Joshua 6. 17. As for Raab σωθήσεται αὐτὴν γὰρ ἡμεῖς, ye shall save her alive. Go slay Amalek, ὁ σωθήσεται ἐκ αὐτοῦ, you shall save none of them alive, 1 Sam. 15. 3. but Saul σωθήσεται ἄγαν αὐτὸν, v. 9, 15. 2 Chron. 14. 13. The Ethiopians were overthrown οὐ μὲν ἐν αὐτοῖς σωθήσονται, so that none of them were left alive. So Pharaohimus σωθήσεται ἀπὸ τοῦ διασώσαντος. See also Psal. 79. 11. Exod. 1. 16. Whence it appears that ἀπολύσεως ἡμετέρας is fitly rendred, the Redemption of Life, or the Redemption of those who are to be preserved from Death.

Ver. 15. Ἰσχυροὶ ἡμεῖς, *having heard.*] Hence some infer that St. Paul could not write this to the Church of Ephesus, where he abode about three years, Acts 20. 31. and had converted many to the Faith throughout most parts of Asia, Acts 19. 26. He therefore

fore could not need to hear of their Faith.

To this it is answered by the Reverend Dr. Hammond, that the word ἀκούω, as the Hebrew שמע not only signifies to hear, but to understand and know, and therefore should be rendred here *cum sciverim, knowing, or having known your Faith*. And indeed the word bears this sense undoubtedly in those words, 1 Cor. 14. 2. *He that speaketh in an unknown Tongue, speaketh not to man, sedes se autē, for no man understands him*. So Gen. 11. 7. *Let us confound their Language, id est ἀλλοιούμεν, that they may not understand one anothers speech*. And Chap. 42. 23. *They knew not ὅτι ἀκούε that Joseph understood them, for he spake to them by an Interpreter; See Deut. 28. 49. 2 Kings 18. 26. Jer. 5. 15. Ezek. 3. 6.* But

2ly, I answer that this Epistle was writ not only to the Metropolis of Ephesus, but to the faithful in Christ Jesus in the general, and more especially to those of the lesser Asia, among whom many might have been converted by Apollo, and others, and St. Paul might have only heard of it; he preaching only at Ephesus, and they of Asia hearing the Gospel only by their resort unto him there. See the Note on Acts 19. 10. yea, he insinuates that this Epistle was read at Laodicea, and gives order for the Reading of it at Coloss, Col. 4. 16. See the Note there; at both which places he had never been, Col. 2. 1. And

3ly, From the Epistle of St. Paul to Timothy it appears, that a dangerous and almost Epidemical Apostacy from the Purity of the Christian Faith hapned among the Jewish Churches in Asia, which verified St. Paul's Prediction concerning them, that after his Departure, not only grievous Wolves should enter in among them; but that among themselves should arise men speaking perverse things, to draw away Disciples after them, Acts 20. 29, 30. and made it proper for him, after eight years absence, to give thanks to God for the steadfastness in the Faith which he had heard of in the rest. See 1 Thess. 3. 6.

n Ver. 17. Πνεῦμα σοφίας, the Spirit of Wisdom.] St. Paul having asserted the Necessity of the Revelation of the Spirit, that we may know the things that are freely given us of God, they being not naturally to be perceived, 1 Cor. 6. 2----12. doth therefore pray that the Spirit of Wisdom, Knowledge, and Revelation may be imparted to Christians for that end.

o Ver. 19. Τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ, the exceeding greatness of his power.] Some interpret these two Verses of the Power of God working Faith in Believers, making it equal to that which effected the Resurrection

of our Lord, and thence concluding that we are meerly Passive in the whole Work of our Conversion; but as this Power is not consistent with Persuasion, and a rational Choice, and if it were exerted, would not render it praise-worthy in us to turn to God, nor could it truly, and properly be said that we turned, but only that we were turned to God, so is not this Exposition agreeable to the words; for the Apostle speaks not of the Power exercised on us, to render us Believers, but of the Power which shall be exercised on us who believe already; not of the Power exercised upon our Souls to raise them from a Death in Sin, but of the Power to be exercised upon our Bodies to give them a glorious Resurrection to Eternal Life.

Ver. 21. Οὐ μόνον ἐν τῇ αἰῶνι τέτῳ, not only p in this World.] By comparing these words with Coloss. 2. 10. where Christ is said to be the Head of all Principality and Power; and with Phil. 2. 9. where God is said to have given him a Name above every Name; I am inclined to think these words only signifie that our Lord Christ is exalted above all Power that is, or ever shall be; for not to be done in this World, nor in the World to come, Matt. 12. 32. is never to be done, Luke 12. 32. See Note on Matt. 12. 32. Note also that the word ὄνομα, Name, doth also signifie Persons. See the Note on Acts 1. 15. and that Men of great Power and Dignity, are stiled both in Scripture and in other Writers *Autē Plasmē oi andrēs ti ὀνόμασι Men of Name, that is remown*; so are the Gyants stiled Gen. 6. 4. and the Names of the Congregation, Numb. 16. 2. so that to be exalted above every Name that is named, is to be advanced even in his humane Nature above Men and Angels of the highest Power and Dignity, tho' after the Controversie arose concerning the Deity of Christ, the Fathers, to avoid the Argument of the Arians from these words chuse rather to interpret this of the Name of Son, mentioned by St. Paul in these words, Heb. 1. 6. to which of the Angels said he thou art my Son? So Theodoret, Oecumenius, and Theophylact in locum, and Epiphanius, Hær. 69. p. 325.

Ver. 22. Πάντα ἐν αὐτῷ, all in all.] For q he ascended up on high, that he might fill the Members of his Church with all Gifts necessary for the Edification of his Saints, till they came to the fulness of the measure of the stature of Christ, Chap. 4. 10, 11, 12. In him all fulness dwells, and we are πληρωμένοι filled full in him who is the Head of Principalities and Powers, Col. 2. 9, 10.

C H A P. II.

Verse 1. **A**ND you [*also*] hath he [*raised, and*] quickned [*with, and by Christ*, Chap. 1. 20. & 2. 5.] who were ^a dead in trespasses and sins.

2. Wherein [*in which sins*] in time past ^b ye walked, [*living*] ^b according to the course [*and fashion*] of this [*evil*] world, ^c according to [*the Suggestions of*] the Prince of the power of the Air, the Spirit which [*even*] now worketh in the Children of Disobedience, [*the Heathen World*.]

3. Among whom also we all [*who are Gentiles*] had our Conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind, [*or of our hearts*], and were by ^d nature [*indeed, by birth among Heathens, and in our natural Estate before Christ*.] the Children of Wrath, even as others [*of the Gentiles were*.]

4. [*This, I say, was our former state*.] But God, who is rich in mercy, for his great love, wherewith he loved us [*Gentiles*];

5. Even when we were [*thus*] dead in sins, ^e hath quickned us together with Christ, [*through his rich grace, for*] by grace ye are saved, [*i. e. are brought into a state of Salvation*.]

6. And hath raised us up together, [*not only by a Spiritual Conformity to his Resurrection, Rom. 6. 5, 11. but also by an Assurance of a like Resurrection, 1 Pet. 1. 3. he being risen as the first fruits, 1 Cor. 15. 20. and the first born from the dead, Coloss. 1. 18.*] and made us sit together in heavenly places in Christ Jesus [*our Head thus raised and exalted, and thus ascended into Heaven as our Fore-runner, Heb. 6. 20. & 10. 13, 14.*]

7. That in [*and through*] the Ages to come he might [*by this means*] shew the exceeding riches of his grace, in [*this*] his kindness to us through Christ Jesus.

^f 8. [*I say, the riches of his grace*.] For ^f by grace are ye saved through faith [*in Christ*.] and that [*faith is*] not of [*and from*] your selves, it is the gift of God, [*the Objects of our Faith being only made known by Divine Revelation, 1 Cor. 2. and only confirmed, and so made credible to us by the Testimony which God hath given to them.*]

9. Not of works [*done before Faith by us*.] lest any man should boast, [*as doing any thing which might antecedently deserve, or make him meet to be acquainted with, and made partaker of this saving Grace*.]

10. [*Not of Works, for this Reason also*.] For we are his Workmanship, created in Christ Jesus to good works, which God ^g hath before ordained [*οὗς προέσχευεν* (*sub*

ἡμᾶς) ὁ Θεός, to which God hath before pre-

pared us,] that we should walk in them.

11. Wherefore, remember that ye being [*were*] in times past Gentiles in the flesh, who are called the uncircumcision, by that [*Nation of the Jews*] which is called the Circumcision, [*by reason of their Circumcision*] made with hands.

12. [*And*] That at that time ye were without [*the knowledge of*] Christ, being Aliens from the Commonwealth of Israel, [*to whom the Messiah primarily belonged*.] and strangers from the Covenants of Promise, [*made to their Fore-fathers*.] ^h having no [*firm and lively*] hope [*of spiritual, and future Blessings*.] and [*being*] ⁱ without [*the knowledge of the true*] God in the world.

13. But now in Christ Jesus, ye who sometimes were afar off [*from God, and from the Blessings imparted to the Jews*.] are made ^k nigh [*to God, as they were*] by the blood of Christ.

14. For he is our peace-^lmaker, who hath made both [*Jew and Gentile*] one [*as to the Privileges of the Gospel, John 10. 16. Gal. 4. 28.*] and hath broken down the middle wall of Partition betwixt us, [*i. e. abolished the Ceremonial Law, which was a partition wall betwixt Jew and Gentile*.]

15. Having abolished in [*or by*] his [*own*] flesh [*that which made*] the enmity [*betwixt Jew and Gentile*.] even the Law of Commandments [*consisting*] in Ordinances [*peculiar to the Jews*.] for to make in himself [*or create*] of two, ^m one new man, [*to whom as their Head, they are both united into one body, thus*] making ⁿ a peace [*betwixt both*.]

16. And that he might reconcile both unto God in one Body by the Cross, having slain the enmity [*betwixt both to God*] thereby, [*or upon it*; for when we were enemies, we were reconciled to God by the death of his Son, Rom. 5. 10. 2 Cor. 5. 18. Col. 1. 21. Or, having slain, that is, abolished by his Cross those Ordinances which were *ὑπερσυνήκρια*, contrary to us, Coloss. 2. 14. as excluding us from the Society of God's People, and causing the Enmity betwixt the Jews and Gentiles, v. 15.]

17. And [*having procured this Reconciliation, he*] came, and [*ἐλθὼν ἐν ὁνόματι ἑαυτοῦ*, he coming by his Apostles] preached peace to you [*Gentiles*] which were afar off, and to them that were near [*i. e. the Jews*.]

18. For through him [*thus reconciling us to God*] ^o we both [*Jew, and Gentile*.] have access by one Spirit [*of Adoption conferred upon us*] to the Father, [*and are enabled to come unto him as our Father, Rom. 8. 15.*]

19. Now therefore ye [Gentiles] are no more [to be reckoned as] P strangers and foreigners, but [as] fellow Citizens with the Saints, and of the household of God.

20. And are built upon the foundation of the Apostles [of the New,] and the Prophets [of the old Covenant,] Jesus Christ himself being the chief Corner-stone [who supports, and cements the whole Building, both of Be-

lieving, Jews and Gentiles, and unites both into one Body by his Spirit, Psal. 117. 22.]

21. In whom all the building [being thus] fitly framed together, [or compacted,] groweth into one holy Temple in the Lord. [They then belong not to this Building, whose Bodies are not an holy Temple to the Lord.]

22. In whom ye [Ephesians] also are builded together for an habitation of God through the Spirit.

Annotations on Chap. II.

a Verse 1. **N** *Ἐν τῇ ταύτῃ ἀμαρτίᾳ, dead in sins.*] They who interpret this Phrase thus, *You who are dead to sins by baptism*, seem not to have looked to the fifth Verse, where they who are here said to be dead in trespasses and sins, are said to be quickened; or to the parallel place, Col. 2. 13. where it is said, *you who are dead in sins, and the circumcision of the flesh he hath quickened*; nor indeed to the Phrase which is never used in the Plural Number in that sense, but only in the Singular, viz. Rom. 6. 2. & 10. 11.

b Ver. 2. *Κατὰ τὴν αἰῶνα, according to the course of this world.*] That is, according to the Life which Men of this World, destitute of Faith in Christ, do live; for as Phavorinus saith αἰών, the word *Age*, is ἡ ζωὴ, καὶ ὁ βίος, the life of man, or τὸ μέτρον τῆς ἀνθρωπίνης ζωῆς, the measure of humane life. Thus τὴν αἰῶνα διαγεν in Isocrates and Zenophon, is *to pass the time of life*, τελειῶσαι τὴν αἰῶνα in Herodotus and Sophocles, is *to end this life*, or to die.

Ibid. *Κατὰ τὴν Ἀρχὴν καὶ τὴν Ἡγεσίαν τοῦ ἀέρος, according to the Prince of the Power of the Air.*] It was the Opinion both of Jews and Heathens, ἡ δὲ αἰὲρ πληρὴ ἐμπλησίων, that the Air was full of Spirits, called Demons, as (a) Diogenes saith in the Life of Pythagoras; and the Jews in the Pirke Avoth teach, *a terra usque ad firmamentum omnia esse plena turmis, & præfētis*, that from the Earth to the Firmament all things were full of these Companies, and Rulers; and that there was a Prince over them who was called ὁ Κοσμοκράτωρ, the Governour of the World, as of the Darknes of it; See Note on Chap. 6. v. 12. This Evil Spirit is here said ἐνεργῶν, inwardly to work in the Children of Disobedience, and elsewhere, to lead them captive at his will, 2 Tim. 2. 26. and their Conversion is stiled a Recovery of them from the power of Satan, Acts 26. 18. And hence we may rationally conclude, that the good Spirit doth

also inwardly work in pious Persons, enabling them to will and to do, it being unreasonable to conceive the evil Spirit should have more power over those wicked Men in whom he dwells, than the good Spirit hath in those pious Persons in whose hearts he is said to dwell.

Ver. 3. *καὶ ἡμεῖς τέκνα οὗτος ὀργῆς, and were by nature Children of Wrath.*] The Ancient Fathers generally affirm, That Sin cannot owe its Original purely to that Nature in which we were born, but only τὸ αὐτεξούσιον, i. e. to the choice or consent of the Will, and that they who make us to be Sinners, merely by the Derivation of our Natures from our Progenitors, do make God, the Author of our Nature, to be the Author of our Sin. The same they seem to do, who say that Sin is propagated by Generation, and that an Infant is therefore properly by Birth a Sinner, it being God who hath established that Order in the Generation of Mankind, which neither he that begets, nor he that is begotten can correct; and by whose Benediction Mankind encrease and multiply; and reason will instruct us, that to be born or not, is not in our power; and that what is not in our power to avoid can never be our Crime, nor render us obnoxious to the Eternal Wrath of God.

Moreover, The Circumstances of the Text demonstrate that the Apostle here intendeth no such thing, because he speaks of Persons dead in [actual] trespasses and sins, in which in times past they had walked, according to the course of the [Heathen] World, and the Suggestions of Satan; of Men, who had their conversation in times past in the flesh; fulfilling the desires of the flesh, and of the mind, and were, on that account, the Children of Wrath, as well as other Heathens. And therefore Suidas, agreeable to the Context, saith, *That Nature is here put for customary Practice*, according to the frequent import of that word in Prophane Authors; in (b) Philo,

(a) Lib. 8. p. 221. p. 181.

(b) De Temul. p. 205. C. ΜΕΛΕΤΗ ΧΕΡΙΝΟΜΕΝΑ ΕΙΣ ΘΕΟΝ ΚΑΘΙΣΤΑΙ: Stob. Eccl. &c.

in whom Custom is ἐχθρὸς φύσις ἀληθείας, a Nature opposite to Truth; and in our common Proverb, That Custom is a second Nature. His words are these; (c) *When the Apostle saith, We are by Nature the Children of Wrath, he saith not this according to the proper acceptation of the word Nature, for then he had cast the blame on the Author of Nature; but he understands by it a long, and evil Custom. And* (d) *Didymus Alexandrinus saith, the Apostle intends by it τὸ περιουσίαν τῶν ὀργῶν, ἢ το κατὰ φύσιν, not that which is according to Nature, but that which is accessory to it.*

2. The Fathers do more generally say, That to be by Nature the Children of Wrath, is here the same as to be (e) *truly and indeed so*; And that the Ephesians, and other Nations are stiled such here, because in that Estate they continually provoked God to Wrath by their Idolatries, and fleshly Lusts; and so they are here stiled, say they, *Children of Wrath*, partly as being born in *Heathenism*, and therefore indole *Idolatry*, (f) and so out of Covenant with God, (in which Estate the whole Body of the Heathens are represented, as having no hope of the Blessings promised to those who were in Covenant with God) and without (the favour and protection of) God in the World. And Persons so abandoned by him, are in Scripture stiled, the Objects of his hatred, comparatively to those who are in Covenant with him; as in these words, *Jacob have I loved, and Esau have I hated*, Mal. 1. 2. And when God determined to reject, and to forsake his People, he stiles them, the *Generation of his Wrath*, Jer. 7. 29. as being worthy of his Wrath, as wicked Persons are stiled *Sons of Death*, and of *Perdition*, as having done those things which rendred them worthy of Death and Destruction, i. e. not for Original Sin, but for a long Series of Actual and Habitual Transgressions. So *Abiathar* is ἀνὴρ θανάτου a Man of Death, 1 Kings 2. 26. And whereas *Esther* saith that the word τέκνα, *Children*, shews that this Phrase relates to what they were from their Nativity, this may be easily confuted from these following Expressions, some of them frequent in the Holy Scripture; viz. τέκνα Θεοῦ, the Children of God, John 1. 12. τέκνα σοφίας, the Children of Wisdom, Matth. 11. 19. τέκνα ὑπακοῆς, Children of Obedience, 1 Pet. 1. 14. τέκνα τῆ ἐπαγγελίας, Children of the Promise, opposed to Children of the Flesh, Rom. 9. 8. Gal. 4. 28. κατὰ φύσιν, *accursed Children*, 2 Pet. 2. 14. for we

are not *Sons of God*, of *Wisdom*, of *Obedience*, of the *Promise*, or *Curse*, by *Nativity*, but by our own good or evil Actions. And whereas he adds, that the *Apostle* writes this in the Person of the *Jews*, this is most plainly false, the *Jews* being not under the Prince of the Power of the Air, i. e. the Conduct and Government of *Satan*, as were those *Heathens*, whose Gods were *Demons*, and who sacrificed to *Devils*, and not to God. Moreover, they who are here said to be quickened, when they were dead in trespasses, are said Coloss. 2. 13. to be quickened when dead in trespasses, and the uncircumcision of the flesh, which cannot possibly agree to the *Jews*. We all, here therefore, is only all the *Gentiles*, whatsoever Mr. Cl. says to the contrary; nor is there any thing more common than for St. Paul to speak thus. So Tit. 3. 3. *We our selves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another; not we Apostles, or we Jews, but we Gentiles.* And this is here evident to a Demonstration; for what is here we, v. 2. & 5. is ye v. 8. what is we, v. 10. is again ye, v. 11, 12, 13. what is we, v. 18. is ye, v. 19.

Ver. 5. Σωσθησόμεθα τῷ Χριστῷ, hath quickened us together with Christ.] Not only by giving us a new Birth, or Renovation of Life, but an Assurance also of Eternal Life; for because I live, saith Christ, you shall live also, John 14. 19. we shall be saved by his Life, Rom. 5. 10.

Ver. 8. ὅτι ὁ χάρις ἡμῶν ἐστὶν δωρεάν, for by grace ye are saved.] That we may understand aright how we are here, and in other places, said to be saved by grace and mercy, and not by works, it may deserve to be observed,

1. That though the *Apostle* here saith, by grace ye are saved, not of works, yet lest any Man should hence be tempted to infer, that Christians may be saved without doing Works of Righteousness, when they have time and opportunity to do them, he expressly adds, and that by way of Reason of what he had asserted, that, *We are his workmanship, created in Christ Jesus to good works, which God hath ordained that we should walk in them.* Since then to walk in Righteousness according to the import of that Phrase in Scripture, implies, that the Tenor of our Lives be spent in Works of Righteousness, surely we cannot reasonably hope to be accepted by God, if we neglect the very End for which we are

(c) "Ὅταν ὁ λέγει ὁ Ἀπόστολος, καὶ ἡμεῖς τέκνα φύσις ὀργῆς, ἢ κατὰ τὸ τοῦ σημεῖον δυνάμει λέγει, ἐπὶ τῷ ποιῆσαι τοῦτο τὸ ἔργον, ἀλλὰ τὸν ἔμμενον καὶ κατὰ τὸν δόξαν, καὶ χρεῖαν, καὶ ποιεῖν συντηρεῖν intelligent;

(d) Apud Combes.

(e) Τὸ ὅτι φύσις ἀντὶ τῶ ἀλλοθὺς καὶ γνησίως, Oecum. Theoph. prorsus ὅτι οὐκ ἀπὸ Hieron. καὶ τὰ ὀργῆς ἀξία ἀποδοῦναι. Chrysost. Theodore. Hieron.

(f) See Ch. Art. Crit. Part 2. c. 7. §. 6. p. 104.

created in Christ Jesus, or decline that way in which God hath ordained us to walk. Hence the *Apostle* tells the same *Ephesians*, that if they had been taught the Christian Faith, as the truth was in Jesus, they knew themselves obliged to put off the old man, and to put on the new, which after God is created in righteousness and true holiness, and that it was their duty to walk as Children of Light, proving what is acceptable to the Lord, and bringing forth those Fruits of the Spirit, which are in all goodness, righteousness and truth, Chap. 4. 21, 22. Chap. 5. 8, 9.

Note, 2ly, That when the *Apostle* saith we are saved not by works, his meaning is not to exclude all Works from having any Influence on our Salvation, but only to exclude those Works which are done antecedently to Faith, and to the Renovation of the *Holy Ghost*, or antecedently to their being called by the Gospel to Salvation; this is apparent from the Reason here assigned, why we are not saved by Works, viz. because we were not fitted or prepared to do good Works till we were first in Christ; which as it does exclude good Works performed before Faith in Christ, so doth it as effectually establish those which are afterwards to be performed by virtue of the new Nature given to us, and the renewing of the *Holy Ghost*.

Object. And whereas some object against this Answer, That the *Apostle* saith we are saved by Grace, not of works, lest any man should boast, which boasting doth not seem to be excluded, if our Salvation doth any way depend on Works done by us, whether they be Legal, or Evangelical, done before, or after Faith.

Answer. To this I answer, That though Salvation doth depend upon Good Works, or on sincere Obedience to be performed by us after Faith, yet is all boasting utterly excluded, (1.) Because the good Works we do, proceed not from our selves, but purely from the Grace and Spirit of God; for it is God that worketh in us both to will, and to do of his good pleasure. As therefore the *Apostle* saith of the Gifts of Tongues, and Healing, and the like, which were so frequent in the Church of *Corinth*, and were occasions of their boasting, who maketh thee to differ in these things from others? Or what Gift hast thou which thou hast not received? And if thou hast received it, wherefore dost thou boast, as if it were thine own, and thou hadst not received it? 1 Cor. 4. 7. So may we here: What good Work dost thou which thou hast not received Grace, and the good Spirit to perform? And if thou hast received Strength from God for the Performance of them, wherefore dost thou boast? This being the *Apostle's* Rule, that we can boast of nothing, but that which

we have not received, or which is purely from our selves.

2ly, Though God is pleased to make the doing good Works a necessary Condition of Salvation, so that without them we shall not obtain it, yet is all boasting utterly excluded, because it is of grace that our imperfect Works are counted good, and that they are at all rewarded by God. For 'tis alone through that New Covenant which God hath established in Christ Jesus, that all the Imperfections which adhere to our best Performances are pardoned, seeing the Covenant of Works requires perfect Obedience, and tendreth no Pardon to the least Offence. Now upon what account can any of us boast of doing that which in it self deserveth Condemnation, though through Grace it finds acceptance? Boasting, saith the *Apostle*, is not excluded by the Law of Works, Rom. 3. 27. & 4. 4. because to him that worketh the reward is not reckoned of grace, but of debt, Rom. 11. 6. Grace and Works that deserve Justification and Salvation, being perfectly opposite to one another. Where therefore the Reward is still of Grace, and not of Debt; where it is given on the account of Works imperfect, which deserve nothing from God, there boasting is excluded. Note,

3ly, That when the *Apostle* saith, we are saved by grace, there the word saved doth not signify the final and compleat Salvation which we shall enjoy in Heaven, but only our being placed in the way of Salvation, and put into that Estate, in which if we continue grounded and settled in the Faith, and be not moved from the hope of the Gospel, Col. 1. 23. we shall undoubtedly be saved. That this may be the sense of these Expressions, We are saved by Grace, and according to his mercy he saved us, Tit. 3. 5. cannot be doubted, if we consider that this is frequently the import of this Phrase in other Places, as when 'tis said at the Conversion of *Zachaus*, This day salvation is come to this house, Luke 19. 3. that Baptism doth save us, 1 Pet. 3. 21. that there were added to the Church of *Corinth* the saved, Acts 2. 47. See John 4. 22. Rom. 8. 24. 1 Cor. 1. 18. that this must be the proper import of it in these places, is evident from this Consideration, That the Persons to whom the *Apostle* here speaks, were not actually and compleatly saved, but only by embracing the Gospel, which is stiled the Word, the Gospel of Salvation, the Power of God through Faith to Salvation, were placed in that way which leadeth to Eternal Life, and which is called the Way of Salvation. It being therefore of God's free Grace and Mercy that any Church, or Nation, is called to the Knowledge of Salvation, and hath the word of Life revealed

to them, it being by that Faith, which is the gift of God, that they are justified, and so placed in the way of Salvation, and by his free gift that they enjoy the Holy Spirit, by which they are enabled to work out their Salvation, they may well be said to be saved by Grace through Faith, according to those words of the same Apostle, 2 Tim. 1. 9. *He hath saved us, and called us with an holy Calling, not according to our works, but according to his purpose, and grace which was given us in Christ.* But then this hinders not our complete Salvation at the great day from being conferred upon us, with respect to our works, by him who hath declared *he will render to every one according to his works: Glory, honour and immortality to every one that worketh good, and that by patient continuance in well-doing seeketh for it,* Rom. 2. 6, 7.

g Ver. 10. *Προβλεψάμεν, he hath before prepared us.]* i. e. Before we do them, by giving us the knowledge of his Will, and the assistance of his Spirit to perform them, i. e. our intire Renovation, or new Creation, by which alone we are enabled to do works good and acceptable in his sight, is from God, who by Christ Jesus hath given us the knowledge of our duty, and by his Grace and Spirit hath enabled us for the performance of it. They mislead Men who extend this to our whole Salvation, from the beginning to the end, which though it be so of grace, as to be carried on from the beginning of the New Nature, to the end of our Life, by the assistance of God's Grace and Holy Spirit, yet is not so of Grace, as to exclude those Works of Righteousness God hath prepared us to walk in, they being the Conditions requisite to make Faith saving, the Terms on which alone we are to enter into Life, *Matth. 7. 21. Luke. 10. 25, 28. Rom. 2. 6, 7, 10. 2 Pet. 1. 5-----11. Rev. 22. 14,* and according to which we shall receive our future Recompence, *Rom. 2. 6. 1 Cor. 3. 8. 2 Cor. 5. 10. Gal. 6. 4, 5.*

h Ver. 12. *Ἐλπίδα μὴ ἔχοντες, having no hope.]* After this Life, 1 Theff. 4. 13. *I would not have you sorrowful for them that sleep, as οἱ λοιποὶ, the residue of the world, who have no hope.* See Note on 2 Tim. 1. 10.

i Ibid. *Ἄθεοι, without the true God.]* For then not knowing God, they served τοῖς μὴ οὐσὶν θεοῖς, those which by Nature were not Gods, Gal. 4. 8. even their Wife-men changed the truth of God into a lie, and worshipped the Vulgar Deities, *Rom. 1. 25.* they were Heathens, carried about to dumb Idols, 1 Cor. 12. 2. Hence at their Conversion they

are said to turn from Idols to serve the living and true God, 1 Theff. 1. 9. In this sense the Christians stiled the Heathens ἄθεοι Atheists, because ἔτι οὐκ ὄντα θεὸν ἠγνοῦντες, they know not the true God. So Clem. Alex. Protrept. p. 14. and Theodorēt here. And the Heathens stiled the Christians so, because they denied those to be Gods whom they esteem'd truly such; so Just. Mart. Apol. 2. p. 56. Athenag. p. 6. And the Stoicks reckoned two kinds of Atheists, one that contemned the Gods, ἡ τὴν ἐναντίαν θεῶν λογίζμενον, the other that spake things contrary to the Deity. Laert. 1. 7. § 119.

Ver. 13. *Ἐγγύς, nigh.]* Those Jews who k had no Ceremonial Defilement to be purged away, and who had made an Atonement for their known sins, were admitted to come near to God, as being holy; they had a freedom of access to God, in his Tabernacle and Temple, whence they are stiled ὁ λαὸς ἐγγίζων αὐτῷ, the People that draw near to God, Lev. 10. 3. Psal. 65. 4. & 148. 14. and God is said to be ὁ θεὸς ἐγγίζων αὐτοῖς, a God near to them, Deut. 7. 4. both by Relation, as having owned them as his Children, and Family, and entred into Covenant to be their God, and by his more especial Presence with them, for the Schechinah, or the glorious Presence, dwelt among them in the Holy Place. Now all these Privileges, saith the Apostle, are equally conferred upon the Gentiles, they are now made near to God, v. 13. have access to him, v. 18. are fellow Citizens of the Saints, and of the Family of God, v. 19. The Schechinah dwells in them as in a Temple, and they are made an habitation of God through the Spirit, v. 21, 22.

Ver. 14. *τὰ μεσότοιχον, the middle-wall.]* l This refers to that Partition-wall in the Temple, which separated the Court of the Gentiles from that into which the Jews entred, on which was written that no Alien might go in to it, it being, saith (g) Josephus, a Sanction of Antiochus, μὴ δύναν ἀλλόφυλον εἰς τὸ ἅγιον περσεύσθαι, that no Alien should enter into the Court of the Sanctuary, which was enclosed with the Sept.; And this Inscription was writ in Greek and Latin.

Ver. 15. *Ἐς ἑνὴν καινὴν ἀνθρώπων, into one new man.]* m As being both to walk in newness of Life, and by the new Law of Christianity, and by Christ's new Commandment of Love.

Ibid. *Εἰρήνη, Peace.]* This Peace Christ n hath made between Jew and Gentile, by abolishing the Ceremonial Law which made the Enmity; and with God, by Reconciling both to him by his Death.

o Ver. 18. *of access, we both.*] Hence we learn, (1.) That Christ not only reconciled Jew and Gentile to one another, but that he reconciled both to God, *for by him we have access to the Father*, a freedom of access to God, v. 18. and Chap. 3. 12. Now where this Phrase in the *New Testament* is used, with respect to Christ, it still imports the freedom of access vouchsafed to them who formerly were by their sins excluded from God's gracious Presence; this is obtained, say these words, by virtue of *his blood* making our Peace by him, reconciling us to God by his Cross, and bringing them near to God who were afar off. How is he our Peace? because the *Chastisement* which procured our Peace was upon him, *Isa. 53. 5.* How did he reconcile us to God? but *by the Cross*, i. e. by bearing our sins in his body on the Cross, 1 Pet. 2. 24. By virtue of this Blood the Gentiles, who formerly were Aliens, are made near to God; they who were Strangers, were made God's Domesticks; they who emphatically were Sinners, Gal. 2. 15. were made fellow Citizens of the Saints; they who were Children of Wrath, v. 2. to them is God reconciled; and after all this, can it be reasonably denied, that Christ hath pacified God to the Gentiles by his Blood? Or doth not all this import a Reconciliation on God's part to them?

To shew the Reason of this Reconciliation, let it be noted, That God being an holy God, none were to come into his Presence who had any Pollution or Defilement on them upon pain of Death, till they were sanctified or cleansed from it by some Purification, or Atonement made for them to God. He dwelt in the Camp of Israel; and so those Lepers which were so unclean as to pollute the Camp, were driven from it, *Lev. 13. 48. Numb. 3. 2, 3. 2 Kings 15. 5.* and those Sin-offerings which were polluted with the sins of the whole Congregation, were carried out of the Camp, *Lev. 16. 21, 22. Heb. 13. 11.*

God dwelt more especially in the Temple, and therefore they who had lesser Impurities, i. e. who were defiled by the Dead, or by an Issue, or a Menstruous Woman, were not to come thither, till they were cleansed from those Defilements, *Lev. 12. 4. 15. 31.*

Moreover he being a God of purer Eyes than to behold Iniquity; they who had committed any Sin of Ignorance, and lay under the guilt of it, were not permitted to come into the Court of the Men of Israel, till they had brought their Offering of Atonement. *Answorth on Numb. 5. 3.*

Now God being still the same holy God, of purer Eyes than to behold Iniquity, the Scriptures of the *New Testament* seem as plainly to make our freedom of access to God, to depend upon our being sanctified, or purged from our defilement, and our being delivered from the guilt of Sin by an Atonement made by the Blood of Christ for our Iniquities, that so they being pardoned, we may have peace with God, and an access to his favour. This plainly seems to be the import of these words, *Heb. 9. 13. If the blood of Bulls and Goats, and the ashes of an Heifer sprinkling the unclean, sanctifieth to the purifying of the Flesh, and by so doing procureth an Admission of the Person cleansed to serve God in the Sanctuary, Numb. 19. 9, 12, 17. How much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works [or Works exposing you to Death, the Punishment of the Person who came unclean into God's Presence, that so you may be admitted] to serve the living God?*

Ver. 19. *Εξοι, Strangers.*] The Profelytes who joined themselves to the God of Israel, were by the Jews, and by the Scriptures, stiled Strangers. He that only took upon him to worship the true God, and observe the Precepts of Noah, was *Ger Toshab*, a Stranger permitted to dwell among them and to worship in the Court of the Gentiles. He that was circumcised, and became obedient to the Law of Moses, was *Ger Tzedek* a Profelyte of Righteousness, but both were called Strangers, according to that Maxim of the Jews, *All the Nations of the World are called נכרים Strangers before the God of Israel*, but the Jews are said to be קרובים near to him. But now, saith the Apostle there is no such difference, the believing Gentile being equally admitted with believing Jews, to the Privileges of the *New Jerusalem*, and equally related to God as part of his Family.

Ver. 22. Thus (h) *Philo* saith, That good Men are Θεοῦ οἶκος, ἡ ἐκκλησία, God's House and holy Temple. See Note on 1 Cor. 6. 20.

(h) 1. de Somniis, p. 456. E.

C H A P. III.

a Verse 1. ^a **F**OR this cause I Paul [*am*] the Prisoner of Jesus Christ for you Gentiles.

2. [*I am, I say, a Prisoner for you Gentiles, as you must know.*] b If [*since*] ye have heard of the Dispensation of the Grace of God, which is given me to you-ward, [*or, for you Gentiles.*]

3. How that he, [*ὅτι, for he, or that he*] by [*particular*] Revelation, made known to me the Mystery [*of the calling of the Gentiles*, Gal. 1. 16. Acts 9. 15, 21, 22.] as I wrote before in few words, [*viz. ch. 1. 9, 10, 11, 12. 2. 19.*]

4. Whereby, when you read [*ἐκ τῆς ἀναγινώσκουσας, to which attending,*] you may understand my knowledge in the Mystery of Christ, [*touching the calling of the Gentiles.*]

5. Which in other Ages was not made known to the Sons of Men, c as it is now revealed to his holy Apostles, and d Prophets, by the Spirit [*of wisdom and of knowledge, given them to discern all Mysteries*, 1 Cor. 12. 8. 13. 2.]

6. [*It being not before revealed as now it is,*] That the Gentiles should be Fellow-heirs [*of God with the believing Jews,*] and of the same Body [*with them,*] and Partakers of his Promise, [*the Promise of the Spirit*, Gal. 3. 14.] in [*and through*] Christ, [*only*] by [*virtue of*] the Gospel [*preached to them, and believed by them.*]

7. Of which [*Gospel*] I was made a Minister, e according to the Gift of the Grace of God given to me, [*to be the Apostle of the Gentiles, for which work I was enabled,*] by the effectual working of his power, [*in signs and wonders, &c.* Rom. 15. 19.]

8. Unto me, [*I say,*] who [*by reason of my former Persecutions of the Church of Christ*, 1 Cor. 15. 9.] am less than the least of all Saints, is this Grace given, that I should preach among the Gentiles, the unsearchable Riches of Christ, [*i. e. the exceeding Blessings to be obtained by Faith in him.*]

9. And to make all Men [*Jews and Gentiles*] see what is the Fellowship of the Mystery, [*of the calling of the Gentiles, to be thus Fellow-heirs with the Jews,*] which from the beginning of the World hath been hid, [*ἀπὸ τῶν αἰώνων, from former Ages,*] in [*the purpose of*] God f, who created all things, [*belonging to the old and new Creation,*] by Jesus Christ.

10. To the intent that [*Gr. ἵνα, that*]

now to the g Principalities and Powers in g heavenly places might be known, by the [*things done in, and by the*] Church, the manifold Wisdom of God.

11. h According to the eternal purpose h which he purposed [*or made,*] in Christ Jesus our Lord.

12. In whom we have boldness, [*or freedom,*] and access, with confidence [*to God the Father,*] by the Faith of him [*i. e. the Faith we have in him as our Mediator.* See Note on Chap. 2. v. 18.]

13. Wherefore I [*Paul the Prisoner of Jesus Christ for you Gentiles*, v. 1.] desire that you faint not, [*that you be not disheartened,*] at my Tribulations for you, which is [*rather matter of*] your Glory, [*you having cause to glory, that I your Apostle suffer so much for the Gospel I preach to you, this being to you a confirmation of the truth of it.*]

14. [*And*] for this cause I bow my knees to the Father of our Lord Jesus Christ, [*praying to him.*]

15. Of whom i the whole Family in Heaven and Earth is named, [*the Angels in Heaven, and Saints on Earth, are styled the Sons of God.*]

16. That he would grant you, according to the Riches of his Glory, [*i. e. according to his glorious Riches,*] to be [*still more*] strengthened with might by his [*Holy*] Spirit in the inward Man.

17. That Christ may dwell in your Hearts by Faith, that you being [*firmly*] rooted, and grounded in love [*to him, who sent his Son to die for you;*]

18. May be able to comprehend [*together*] with all Saints, what is k the breadth, and k length, and depth, and height [*of this mysterious love towards you.*]

19. And may [*be able to*] know the love of Christ, which [*in its full extent, even*] passeth knowledge, that you may be filled with all the l fulness of God.

20. Now to him that is able to do exceeding abundantly, above all that we ask or think, according to the power [*of the Holy Ghost,*] that worketh in us, [*and so miraculously confirms his Doctrine to the World.*]

21. Unto him [*I say*] be [*ascribed all*] Glory in the [*Assemblies of the*] Church, by [*and through*] Christ Jesus, [*through whom we offer up all our Prayers and Praises*, Heb. 13. 15. Eph. 5. 20.] throughout all Ages, world without end. Amen.

Annotations on Chap. III.

Verfe 1. **T**ΟΥΤΑ ΧΑΙΝ, for this cause.] i. e.

a Because I assert that these Pri-
vileges belong equally to the believing Gen-
tile, tho' they be not circumcised, this being
the reason why the Jews so fiercely per-
secuted him, and forced him to appeal to
Cæsar, Acts 22. 22. & 25. 11, 12. & 26. 17.
And why, after he came to Rome, the Jews
preached Christ not sincerely, but out of
envy to him, to add affliction to his bonds,
Philip. 1. 15, 16.

Ver. 2. Εἰγε κηρύσσει, if ye have heard.]

b Hence some raise a second Objection against
this Epistle's being written by St. Paul to
the Ephesians; for, say they, to them with
whom he had so long conversed, there could
be no doubt, whether they had heard of the
Dispensation of the Grace of God given him
towards them. But indeed this is no Objec-
tion to them who will consider, that this
Epistle was not written to the Ephesians on-
ly, but also to all the faithful in Christ Je-
sus, many of whom had never seen his Face,
nor heard his Voice. And 2ly, If we con-
sider, that he speaks here particularly of
the manner of his receiving this Dispensa-
tion, viz. by immediate Revelation from Christ
Jesus; of which the Galatians, among
whom he had also preached, were ignorant;
and therefore the Apostle, in his Epistle to
them, saith, γινώσκω υμῖν, of this I certifie
you, confirming his Assertion with an Oath,
Gal. 1. 11, 12, 16. Add to this, 3ly, That
the Particle εἰγε, is not here a Particle of
doubting, but of affirmation, and is to be
rendred as Theophylact doth ἐπειδή, since; so
the Hebrew כִּי is often rendred quandoqui-
dem; and so Philo uses this Particle in these
words, (a) Εἰγε τὰ ἀκούσια, καὶ τὰ κατ' ἀγνοίαν ὁδὲ
ἀδικημάτων λόγον ἔχων παρ' ἑστίς, seeing some say
of things done involuntarily, and out of igno-
rance, that they are not to be accounted Sins;
and when he says, Abel yet lives (b), εἰγε καὶ
ἐκείνους ὧν Θεὸς καὶ φωνὴ Χρῶμεθα ἐννοεῖται, Seeing
that he had still a Voice to cry to God. And
that Sarah is represented by Moses, both as
barren and very fruitful (c) Εἰγε τὸ πολυαν-
θρωπότατον τῶν ἐθνῶν καὶ αὐτῆς ὁμολογεῖ ἡνέκεναι, since
he confesses, that from her should proceed the
most populous of Nations; See also the Note
on Chap. 1. 15.

c Ver. 5. Ὡς νῦν ἀπεκαλύφθη, As it hath been
now revealed.] It was in the general made
known, that in Abraham should all the Fa-
milies of the Earth be blessed; and that Christ
should be a Light to the Gentiles; of which
see Note on v. 10. But it was not made
known to the Jews, that the Gentiles should
be Fellow heirs with them of the same Sal-
vation, and Celestial Inheritance. For that
this was matter of admiration to the first

Jewish Converts, we learn from these words,
Then hath God also given to the Gentiles re-
pentance unto life, Acts 11. 18. They did
not know, or believe, that the Gentiles
should be made Members of the same Body,
and admitted to the same Privileges, and
made Partakers of the same Spirit with them.
Hence the believing Jews, ἐξέστησαν, were in
an Extasie, when they saw that the Gift of
the Holy Ghost was poured on the Gentiles,
Acts 10. 45. Gal. 3. 14. and much less did
they know, that the Partition-Wall, which
made the distance and enmity between them,
should be taken away by the Messiah, as the
Apostle here teacheth, v. 14. 15. that the
hand-writing of Ordinances was to be blotted
out on this account, Coloss. 2. 14. and that
these Privileges were to be conferr'd upon
them without Circumcision, or Observation
of the Law of Moses. They rather thought
they were either first to be made Jews, and
then Christians, or only were to come as
Slaves and Drudges to them who were the
Children of the Kingdom. And hence the
Apostle spends a great part of the Epistles
to the Romans, and Galatians, to assert this
Privilege of the Gentiles, against the Judaiz-
ing Christians. In a word, to the Jews an-
ciently belonged υἱοθεσία, the Sonship, and so
the Inheritance, (for if Sons, then Heirs, Rom.
8. 17.) and Promises, Rom. 9. 4. and they
conceived that none were even to be ad-
mitted into their Body, or to partake of
those Privileges, unless they were circum-
cised, and became obedient to the Law of
Moses, Acts 15. 1. which they thought ne-
ver was to cease, or to be antiquated.
And therefore, say the Greek Fathers, the
Apostle here declares, that God now under
the Gospel-Dispensation, equally admitted
the believing Gentiles to these Privileges by
Faith without Circumcision, or Obedience
to the Law of Moses.

Ibid. καὶ Προφητῶν, And to the Prophets.] d
That the Apostle here understands the Pro-
phets of the New Testament, or those who
in the first Ages of the Church received the
Prophetical Grace, and by it understood all
Mysteries, 1 Cor. 13. 2. the words ὡς νῦν, as
now it is revealed under the Gospel to the
Prophets, will not suffer us to doubt. And
this fully answers all the Objections of Es-
sthius, against the Exposition I have given
of the former words.

c Ver. 7. Κατὰ τὴν δωρεάν τοῦ χάριτος, Accord-
ing to the Gift of Grace.] That the Apostolate
is by St. Paul oft stiled Grace; See the Note
on Rom. 1. 5. And that in this sense he un-
derstands the Gift of Grace here, is evident
from the following words.

(a) Alleg. l. 1. p. 35. G.

(b) Quod Deter. p. 230. E.

(c) De congressu quæ. p. 332. B.

f Ver. 9. τὸ πᾶν αἰῶνας, *Who created all things.*] The *Ancients* commonly say, that God the Father is, ὁ Πρῶτος Δημιουργὸς the prime, and chief Creator of the World, as being the Original of all creating Power, and he as it were commanding, and the Son executing his Command, who is hence stiled (d) ὁ μεσσηγὴς Δημιουργός, the immediate Creator, or αὐτουργὸς τοῦ κόσμου, the Artificer of the World. Hence (e) Irenæus so often saith, *Patrem omnia fecisse per verbum, or verbo virtutis*, and that the Son and Holy Spirit are. (f) *quasi manus*, as it were the hands of God, by which he made all things, and to both which all the Angels are subject.

g Ver. 10. ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις, *To the Principalities and Powers.*] This Phrase, tho' used of evil Spirits, Ch. 6. 12. may be understood of good Angels, the Mystery of Godliness, being then *seen of Angels*, 1 Tim. 3. 16. and the things which the Apostles preached by the Holy Ghost, being such as the Angels desired to look into, 1 Pet. 1. 12. But whereas from those words, v. 6. *Was not made known*, &c. Mr. Le Clerc saith thus, *The same thing which is there said in other Ages, not to have been made known to the Sons of Men, is said here to have been unknown also to Angels; which being so, I confess I do not well understand, how they who are neither Prophets, nor Angels, can find out so many places in the Prophets, in which the calling of the Gentiles is manifestly and directly foretold; for certainly if it was revealed to the Prophets, they understood it; and if it could be gathered from the literal sense of any Prophecies, the Angels might have understood it by those Prophecies.* Whereas, I say, he descants thus: What would he have? Would he deny, against the plain and frequent Sayings of St. Paul, That the Calling of the Gentiles was revealed to, and plainly foretold by the Prophets, as his words do import? Let him, if he can, confute St. Paul proving it against him, That the Lord had commanded the Gentiles should be called in these words of the Prophet Isaiah, *I have set thee to be a Light to the Gentiles, and to be for Salvation to the Ends of the Earth*, Acts 13. 46, 47. And his four other Proofs from the Prophets, Moses, David, and Esaias, that the Gentiles were to glorify God for his mercy to them in Christ Jesus, that Root of Jesse, who was to rise up to govern the Gentiles, and in whom the Gentiles were to trust, Rom. 15. 9, 10, 11, 12. Yea, let him confute the Apostle James, saying, *Simon hath declared how God at first did visit the Gentiles, to take out of them a People for his Name, and to this agree the words of*

the Prophets; *After this I will build again the Tabernacle of David, &c. that the residue of men might seek after the Lord, and all the Nations upon whom my Name is called*, Acts 15. 14.—17. Nor doth the Apostle any where hint, that the Calling of the Gentiles was not revealed to, or by the Prophets, but only that it was not so made known in all the Particularities of it, ὡς νῦν, as it is now discovered by the Apostles and Prophets of the New Testament; See the Note on v. 6. 2ly, It was also known to, and preached by the Angels, declaring the glad tidings of great Joy which should be to all Nations through Christ, Luke 2. 10, 11. he being as well a light to lighten the Gentiles, as the glory of his People Israel. Nor does the Apostle here say, as he suggests, that this was unknown to the Angels, but only that what was before made known to them by Prophecies, was now made known to them by the Church, i. e. the Gentiles actually called; though all the Circumstances mentioned Note on v. 6. might not be fully known before even to them.

Ver. 11. κατὰ πρόβλεψιν τῶν αἰώνων, *according to the fore-disposing of the Ages.*] In the first of the Ages his Wisdom seeing fit to give the Promise of a Saviour to a fall'n Adam; in the second Age to typify, and represent him to the Jews in Sacred Persons, Rites, and Sacrifices, and in the Age of the Messiah, or the last Age, to reveal him to the Jews, and preach him to the Gentiles.

Ver. 15. πᾶσα Πατριὰ the whole Family.] i It is frequent with the Jews to make mention of the Angels as the Family in Heaven, and of Men, especially those that are in covenant with God, as his Family on Earth; as when they say, *God doth nothing but he first consults with his Family* שלמעלה above, that is, with the Angels. And that he that addicts himself to the study of the Divine Law for the sake of the Law, conciliates to himself, Peace with the Family above, and with the Family below, that is, with Angels in Heaven, and Men on Earth. They are also called קדושי עלאי the Saints above, Farg. in Job 15. 15. and the Sons of God, as in these words of Job 1. 6. & 2. 1. *And on a day came ἄγγελοι Θεοῦ, the Sons of God*, and Chap. 38. 7. *Where wast thou when ἄγγελοι μὲ, all the Sons of God shouted for joy?* and so are all true Believers stiled, for so as many as believed, he gave power to be the Sons of God, 1 John 1. 12. and they at the Resurrection shall be like the Angels, and be the Sons of God, Luke 20. 36.

Ver. 18. τὸ πλάτος καὶ ὕψος, *the breadth, length, depth, and height.*] By the breadth

(d) Orig. in Cels. l. 6. p. 317.

(e) L. 2. c. 2. l. 3, c. 8. 11.

(f) L. 3. Praef. & c. 17.

of this love some of the *Fathers* understand the great extent, and generality of Christ's Affection, his Death being designed for the Benefit of all Persons, *Jew and Gentile*, through all Ages from *Adam* to the end of the World, and in all places, he having by it reconciled things in Heaven, and things in the Earth, Chap. 1. 10. By the depth of it, say they, is signified the greatness of his Humiliation; Love to Mankind having induced him to change the form of God, for that of a *Servant*, humbled the Lord of Life to an ignominious and painful Death, and brought him from the highest Heavens to the lowest Hell, into which, they conceive, he descended for our sakes. The length of it imports, say they, his love to us from the beginning of the World, we being chosen in Christ from the beginning, Chap. 1. 4. & 3. 11. The height of his Affection is manifested, say they, in that being now exalted to the right hand of Majesty, he is still there employed in Acts of greatest Kindness to us, using his whole Power in Heaven and Earth for the Benefit of his Church. But it seems more natural to say, that the *Apostle* by enumerating these Dimensions, only intends to signify the exceeding greatness of the Love of Christ, which passeth knowledge. Thus *Job* speaking of the unsearchable Wisdom of God, and his unfathomable Perfections, puts these Enquiries; *Canst thou search him out to perfection? It is higher than the Heaven, what canst thou do? deeper than Hell; what canst thou know? The Measure of it is longer than the Earth, and the breadth of it than the Sea*, Job 11. 7, 8. And the Son of Syrach saith, *The height of Heaven, and the breadth of the Earth, the Abyss and Wisdom who can search out?* Ecclus. 1. 3. And the *Apostle* cries out, *O the depth of the Wisdom and Know-*

ledge of God, how unsearchable are his Judgments, &c. Rom. 11. 33. And in this sense these four Dimensions will chiefly be designed to import what the *Apostle* styles, v. 8. *the unsearchable riches of the love of Christ*. It therefore seems unreasonable to think, that the love of Christ passing Knowledge, should import only the love of Christ passing, i. e. excelling the knowledge or skill in mystical Interpretations, which the *Gnosticks* pretended to. For as the word γνῶσις put absolutely, hath no such import, that I know of, in the Holy Scripture; so after the mention of all these Dimensions, and the unsearchable riches of it, v. 8. it seems a very faint expression, to say it surpassed that vain and insignificant knowledge to which the *Gnosticks* pretended, their mystical Interpretations, recorded by *Irenæus*, being above measure vain and impious, even a Mystery of Iniquity. And as for the Phrase ὑπερέβησεν τὴν γνώσεως, it is justified by (g) *Aristotle*, who hath it twice in one Chapter, viz. ὑπερέβηεν τὴν συμμετρίας, to exceed the measure, ὑπερέβηεν τῶν πλῶντων, to excel other Navigators.

Ver. 19. Εἰς πᾶν τὸ πλῆρωμα τοῦ Θεοῦ, with all the fulness of God.] Εἰς pro, ἐν, see Note on 1 Coloss. 20. that is, say some, with the highest degrees of Faith and Love; or with all fulness of Spiritual Gifts, especially those of Knowledge and Wisdom, which might enable them to comprehend the greatness of his Love. Thus Chap. 4. 10. He ascended up on high, that he might fill all things with Spiritual Gifts, mentioned v. 10. that he might give Gifts unto Men, v. 1. and Chap. 1. 23. his Church is stiled, the fulness of him that filleth all in all, i. e. who filleth all his Members with those Gifts.

(g) Polit. l. 3. c. 13. p. 447, 448.

CHAPTER IV.

Verse 1. **I** Therefore the Prisoner of the Lord, [*in bonds for Christ.*] beseech you that you would walk worthy of the Vocation wherewith ye are called.

a 2. a With all lowliness and meekness, with long suffering, [*and so*] forbearing one another in love.

3. Endeavouring [*thus*] to keep the unity of the Spirit in the bond of peace.

b 4. [*For you know that*] there is one body [*of the whole Church,*] and b one Spirit [*which animates the whole Body,*] even as you are called in one hope of your Calling, [*i.e. and you know also, that you are all called to the same hope of eternal life.*]

c 5. [*There is also to us Christians*] one Lord, c one Faith [*in this Lord,*] one Baptism [*by which we do profess this Faith.*]

d 6. d One God and Father of all, who is above all [*by his Essence,*] and through all [*by his Providence,*] and in you all [*by his Spirit.*]

e 7. But [*though the Body is but one, yet*] unto every one of us [*who are Members of this Body,*] e is given grace [*enabling us to serve this Body,*] according to the measure of the Gift of Christ.

f 8. f Wherefore [*to manifest this*] he [*the Psalmist*] saith, when he [*Christ*] ascended up on high, he led captivity [*Satan, and Death,*] captive, [*Heb. 2. 14, Judg. 5. 12.*] g and g gave gifts unto men, [*i.e. received them, Psal. 68. 19. to give to them.*]

h 9. Now that he ascended, what is it but [*a demonstration*] that he also descended first h into the lower parts of the Earth?

i 10. He that descended [*thus into the lower parts of the Earth,*] is the same also who i [*after his Resurrection,*] ascended up i far above all Heavens, that he might fill all things, [*with his Gifts, according to his Promise, that when he was ascended, he would send the Spirit upon his Apostles and Disciples, John 14. 17. & 15. 26. & 16. 7. Luke 24. 49.*]

k 11. And [*accordingly*] he gave some Apostles [*to reveal his Will,*] and some Prophets [*to explain the Mysteries of Faith,*] and some Evangelists [*to propagate this Faith to other Nations,*] and k some Pastors, and Teachers [*to instruct others in it.*]

l 12. l [*And this variety of Gifts was conferred upon them*] for the perfecting [*Gr. compacting*] of the Saints [*into one Body*], for the work of the Ministry, [*that they who had them might minister to the Temporal Necessity, as did the Deacons, and the Spiritual Concerns of others, as did the Apostles, Prophets, Evangelists, Pastors and Doctors,*] for the e-

difying of the Body of Christ [*in faith and love.*]

13. Till we all come in the unity of the Faith, and of the knowledge [*or acknowledgment*] of the Son of God unto a perfect man, [*i.e. to perfection in knowledge of the Faith, and of the Will of God, Coloss. 1. 28.*] unto the measure of the stature of the fulness of Christ; [*i.e. so as to be Christians of a full maturity, and ripeness in all the Graces derived from Christ Jesus to the Body.*]

14. That [*so arriving to Perfection in Faith and Knowledge*] we henceforth [*may*] be no more Children tossed to and fro, and carried about with every wind of Doctrine by the slight of Men, and cunning craftiness, whereby they lie in wait to deceive, [*Gr. by the subtilty of Men, through their craftiness for the managing of deceit.*]

15. But speaking [*or keeping*] the truth in love, may grow up into, [*or increase in,*] him in all things, who is the Head, even [*into*] Christ.

m 16. m From whom the whole Body fitly m joyned together, and compacted by that which every joynt supplieth, according to the effectual working in the measure of every part, [*Gr. compacted and cemented together by every joynt of supply, according to its power in proportion of every part,*] maketh increase of the Body to the edifying of it self in love.

n 17. This I say therefore, and testifie in the Lord, that ye [*who have these assistances in Faith and Piety,*] walk not henceforth, as other [*unconverted*] Gentiles, n in the vanity of their [*own*] mind;

o 18. Having the understanding darkened, [*and*] being o alienated from the life of God, o p through the ignorance that is in them, p because of the blindness of their heart;

r 19. Who being past feeling, [*insensible of the vileness of their actions,*] have given themselves up to work all uncleanness r with greediness;

20. But ye have not so learned [*the Doctrine of*] Christ;

21. If so be [*or since*] that ye have heard him [*by your preaching,*] and have been taught by him, [*Gr. instructed in him,*] as the truth is in Jesus.

22. [*To wit,*] That ye put off concerning the former Conversation [*in Heathenism*] s the old man, [*i.e. the Lusts which deceive you, promising that Pleasure and Satisfaction which they cannot yield; or which you practised whilst Heathens, being deceived by your Heathen Priests, declaring they were acceptable to the Gods, and the Philosophy and vain Deceit of those Men who allowed them.*]

23. And

13. And be renewed in the Spirit of your Mind.
24. And that ye [*may*] put on the new man, which after [*the image of*] God is created in righteousness, and true holiness.
- t 25. Wherefore putting away ^t lying, [*a vice too common among Heathens, and opposite to Truth, and Righteousness,*] speak every man truth with his Neighbour; for we are Members one of another; [*Now lying tends to dissolve Societies, and hurt the Members of the same Body.*]
- u 26. [*If you*] ^u be angry, [*take heed,*] and w sin not, ^w let not the Sun go down upon your wrath.
- x 27. ^x Neither give place to the [*temptation of the*] Devil.
- v 28. ^y Let him that stole, [*before his Con-*

version,] steal no more, but rather let him labour, working with his hands the thing which is good, that he ^z may have to give ^z to him that needeth.

29. Let no corrupt communication proceed out of your mouths, but that which is good to the use of edifying, ^{aa} that it may ^{aa} minister grace unto the hearers.

30. ^{bb} And grieve not the Holy Spirit of God, whereby ye are sealed to the day of ^{bb} Redemption, [*Chap. 1. 13. 14.*]

31. [*And to this end,*] let all bitterness and wrath, and anger and clamour, and evil speaking, be put away from you, with all malice.

32. And be ye kind one towards another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Annotations on Chap. IV.

a Ve se 2, 3. **N**OTE here from the *Fathers*, That *ἐὰν ἡ ἀγάπη ἐχῶμεν ἀλλήλων*, where love is retained there will be mutual forbearance; And from *Zanchy*, That Peace cannot be preserv'd without that mutual Forbearance, and that Humility which excludes, and that Meekness which is opposite to Anger and Contention.

b Ver. 4. [*Ἐν Πνεύματι*, one Spirit.] From these, and the former words, the unity of the Spirit, it seems plain to me that the Union of the Mystical Body of the Church Catholick consists in this, that they all have the same Spirit communicated to them from their Head Christ Jesus. For the whole Body of Christians is here said to have one Spirit, and their Unity is stiled the Unity of the Spirit. The Body is one, saith the Apostle, 1 Cor. 12. 12. for by one Spirit we are all baptized into one Body, v. 13. And to the whole Body of the Church of Corinth he speaks thus, Know ye not that you are the Temple of God, and that the Spirit of God dwelleth in you? 1 Cor. 3. 16. Know ye not that your Body is the Temple of the Holy Ghost that is in you? Chap. 6. 19. Christ, saith the Apostle here, Chap. 2. 16, 17, 18. hath reconciled both Jew and Gentile into one Body unto God, and hath made Peace between them, for by him we have both access by one Spirit to the Father; *ἀεὶ ἓν*, and therefore having thus one Spirit, by which we are made one Body, and Sons of the same Father, we are all fellow-Citizens of the Saints, and of the Family of God: and are built up all together into an habitation of God through the Spirit. Now hence it follows,

1st, That only sincere Christians are truly

Members of that Church Catholick of which Christ Jesus is the Head, since the whole Body is united to him by the Communication of the Holy Spirit, whom the wicked of the World cannot receive, John 14. 17. they being Sensual, having not the Spirit, Jude 19.

2ly, That nothing can unite any Professor of Christianity to this one Body, but the participation of the Spirit of Christ; and therefore nothing else can make him a true Member of that Church which is his Body. Hence the Apostle doth inform us negatively, That if any Man have not the Spirit of Christ dwelling in him, he is none of his, Rom. 8. 9, 11. and affirmatively, That by this we know that he abideth in us, by the Spirit that he hath given us, 1 John 3. 24. And again, by this we know that he abideth in us, and we in him, because he hath given us of his Spirit, Chap. 4. 13. For as many as are led by the Spirit of God, they are Sons of God, Rom. 8. 14. and because we are Sons, God hath sent the Spirit of his Son into our hearts, Gal. 4. 6. It therefore must be owned as a certain truth, that nothing can unite us to that Church and Body, of which Christ Jesus is the Head, but the participation of the Spirit.

3ly, That no Error in Judgment, or Mistake in Practice, which doth not tend to deprive a Christian of the Spirit of Christ, can separate him from the Church of Christ.

4ly, Hence it demonstratively follows, That no Church-Governours jointly, or severally, can be by God appointed to be the living Judges, or the infallible Directors of our Faith. For since in Matters of Faith we must have a Judgment of Certainty, we cannot own them as such by virtue of that assistance

liffance of the Holy Ghost, which alone can make them such, till we are certain they belong to that Church of which Christ Jesus is the Head, and to which only the Promise of the Spirit doth belong, *i. e.* till we are certain they are sincere and upright Christians. Since therefore God hath given us no certain Rule to know this by, we may rest satisfied, that he designed no such *Magisterial Guides* should be continued in his Church.

C Ver. 5. *Μία πίστις, One Faith.*] It plainly is asserted in the Holy Scriptures, that there is one common Faith, Tit. 1. 4. one like precious Faith, 2 Pet. 1. 1. of all that bear the Name of Christians. An Unity of Faith, and of the Knowledge of the Son of God, to which we must all arrive, Eph. 4. 13. A Faith once delivered to the Saints, Jude 3. for which we must strive earnestly, and in which we must build up our selves; a Faith of the Gospel, for which we are exhorted to contend as for one Soul, Philip. 1. 27. But vain is hence the Inference of the Papists, That this one Faith must be either theirs, and then we cannot be saved without it; or ours, and then they cannot be saved; for this one Faith, into which all Christians were baptized, contains neither the Doctrines in which they differ from us, nor we from them, but only the Apostles Creed, which the whole Church of Christ, for many Centuries, received as a perfect System of all things necessarily to be believed in order to Salvation; as I have fully proved, *Treatise of Tradition*, Part. II. Chap. 7. § 4, 5, 6, 7, 8.

d Ver. 6. *Ἦς Θεός, One God.*] Here, say the Socinians, that God who is stiled One, is also stiled the Father, and to him is ascribed this Epithete so common among the Philosophers, to denote the Supreme Deity, that he is, *ὁ ὢν ἐν παντί, God over all.* But to this it is answered,

1st, That we deny not that God the Father is One God over all, or that there is one who is both One God, and the Father, only we add, that there is also One, who is One God of the same Essence, and the Son, and so also say we of the Holy Spirit: And that as the One Lord, and the one Spirit here, do not exclude the Father from being both Lord, and Spirit, so neither doth the One God, and Father, exclude the Son, or Holy Spirit, from being God, but only from being God the Father. It also is to be noted, that the Primitive Fathers before the

Nicence Council, did not scruple to distinguish Christ from God the Father, by stiling him another God from the Maker of all things, *ἄρ' ὅν ἄλλ' Θεός ἐκ ἐστίν, above whom there is no other God.* (a) Justin Martyr twice describes the Father by this distinctive Character, that he is God, *ἄρ' ὅν ἄλλ' Θεός ἐκ ἐστίν above whom there is no other God; saying, that Christ did nothing but what, ὁ θεὸς κόσμον ποιήσας, ἄρ' ὅν ἄλλ' ἐκ ἐστίν Θεός, the Maker of the World, above whom there is no other God, would have him do; and yet he at least twenty times asserts, that Christ is God and Lord, and that he is the Person, (b) ἀρ' ἃ ἐγένοντο ἐν γυνὴ, by whom he made the Heaven and Earth, and by whom he will renew them; the Word of God; δι' ἃ ἐγένοντο ἐν γυνὴ, ἢ πᾶσα κτίσις ἐγένετο, by whom the Heaven and the Earth, and the whole Creation was made. So (c) Irenaeus often saith, that the Father is only to be called God and Lord; and yet he adds, that this is not said to exclude the Son, who is in the Father, and hath the Father in him, and hath his Principality in all things.*

Ver. 7. *Ἐδόθη ἡ χάρις, Is given Grace.*] These Graces therefore being the Gift of Christ, and not our own, no one should be puffed up, or despise others on the account of them; nor should envy any others to whom he thinks fit to give them in an higher measure.

Ver. 8. *Διὸ λέγει, Wherefore he saith.*] That this Psalm relates to the Messiah, we learn from the Jews themselves, who interpret this Psalm of him, for the words, *v. 32.* are by them thus Paraphrased, *all Nations shall bring Gifts to the King Messiah*, Schemoth Rabbah. § 15. Let it be also noted, that Christ triumphed over Death, and Satan, on the Cross, Coloss. 2. 15. but he led Satan Captive more gloriously, when, after his Ascension, he poured his Holy Spirit on his Apostles and Disciples, and by that Spirit enabled them to cast out Devils in his Name, and turn Men from the Power of Satan to God, Acts 26. 18. He also then triumphed over Death most signally, when thus ascending he became Lord over the Dead, and had the Keys of Death, and Hades, in his hands, Rom. 14. 9. Rev. 1. 18. Note also, that to lead Captivity captive, is a Phrase common in the Old Testament, to signify a Conquest over Enemies, especially over such as formerly had led them captive; so Judg. 5. 12. *Arise Barak, ἀρχμαλώτισον ἀρχμαλώσιαν,*

(a) Dial. cum Tryph. p. 275. c. 276. D.

(b) Pag. 340.

(c) Nemo igitur alius Deus nominatur, aut Dominus appellatur nisi qui est omnium Deus & Dominus — Et Dominus Filius J. Christus Dominus noster, 1. 3. c. 6. — Qui & solus Deus super quem alius Deus non est, &c. 9. Ipsum Dominum sequi nos oportet. Patrem tantum Deum & Dominum cum qui solus est Deus, & Dominator omnium, iradentem Discipulis, & tamen hac disla esse pronuntiat de Prophetis quidem, & Apostolis Patrem, & Filium confitentibus, alterum autem neminem, neque Deum nominantibus, neque Dominum confitentibus, 1. 3. c. 6. Filius est in Patre, & habet in se Patrem, & in omnibus Principatum ejus habet.

Lead Captivity captive. See 1 Kings 8. 46.

2 Chron. 28. 5, 11, 17.

- g Ibid. καὶ ἔδωκε δῶματα, *And gave Gifts.*] That is, saith Dr. Hammond, *He received Gifts to give to Men*, from the nature of the Hebrew **לָקַח** which signifies both to give, and to receive, and thus it is rendred by the Targum, Syriac, and Arabic. But saith Mr. Cl. *When the word signifies to give, there follows a Dative Case*, Exod. 25. 2. *whereas the Hebrew here hath בארם which has made learned Men conjecture, that St. Paul read לאדם to Man.* But first this is not always true, for Hof. 14. 2. we read thus, *take away iniquity, וקח טוב and give good*, and where a Dative Case is added, an Accusative either goes before it, as, *thou hast received מתנות Gifts for Men*; and Judges 14. 2. *קחו אותה לי Gave her to me*; and v. 3. or else follows after it, as 1 Kings 3. 24. *קח לי Give me a Sword*; See Chap. 17. 10. Exod. 18. 12. & 25. 2. and as for ב in בארם who knows not that it sometimes signifies *pro, for*, and sometimes only is the sign of the Dative Case? See Naldius de Partic. Hebr. p. 158, 163.

- h Ver. 9. εἰς τὰ κατώτερα μέρη τῆ γῆς, *Into the lower parts of the Earth.*] That is, into the Grave. So Psal. 63. 9. *They that seek my Soul to destroy it, shall go into the lower parts of the Earth*, i. e. They shall fall by the Sword, v. 10. Isa. 44. 23. *Sing O Heavens, shout the lower parts of the Earth.*

- i Ver. 10. ὑπερῶν πάντων τῶν ὀρατῶν, *Far above all Heavens.*] He being made higher than the Heavens, Heb. 7. 26. that is, than the Airy and the Starry Heavens, and ascending above them into the Presence of God, who hath set his Glory above the Heavens, Psal. 8. 1. and is exalted above them, Psal. 57. 5, 11. & 108. 4, 5.

- k Ver. 11. τῶν ποιμένων καὶ διδασκάλων, *And some Pastors and Teachers.*] That these Pastors and Teachers were in the first Ages, Men of extraordinary Gifts, is evident from this very place; for the preceding words, *He gave Gifts unto Men, some Apostles, some Prophets, &c.* shew that all the Persons mentioned here, were Partakers of the Gifts which Christ ascending up on high, and sending down the Holy Spirit, gave to Men. Hence, among the different χρισμῶτα, Gifts of the Holy Ghost, are reckoned διδασκαλία, *teaching*, Rom. 12. 6, 7 and among the Gifts exercised in their Assemblies διδασκῆ, *Doctrine*, 1 Cor. 14. 6, 26. among the Persons who had received the διαφόροις χρισμῶτων, *Diversities of Gifts*, are reckoned after Prophets διδασκαλοὶ, *Teachers*, 1 Cor. 12. 28. Rom. 12. 6, 7. and here. And so (d) Tertul-

lian makes mention of them, as Persons *endued with the Grace of Knowledge*. The Pastors seem probably the same with the κυβερνήται, *Governments*, 1 Cor. 12. 28. and the πρεσβύτεροι, *Rom.* 12. 8. And it is evident from both those places, that they were also Men endued with those Spiritual Gifts there mentioned. Hence it is observable of these Doctors, that when the extraordinary Gifts of the Church ceased, their very Names grew out of use, they being very rarely mentioned in the succeeding Ages of the Church.

Ver. 12.—15. From these five Verses the Papists argue for an infallible Guide thus, 'Christ gave Apostles, Pastors, and Teachers, that Christians might not be Tossed to and fro with every Wind of Doctrine; this end could not be compassed by giving us such Guides and Instructors in Belief, as were merely fallible, and who might lead us into Circumvention of Error. Moreover, God gave such Pastors to his Church, till we all come to the Unity of the Faith, which will not be till the last Days of all; wherefore till the end of the World, the World shall be provided of them, and by them be secured from being like Children tossed to and fro.'

Ans. I answer, That this Text is so far from proving a Succession of infallible Guides, in Matters of Faith to the World's end, that it seems rather to establish the Doctrine of the Protestants, touching the fulness and perspicuity of the Holy Scripture, in all necessary Articles of Christian Faith, and to overthrow the pretended necessity of Infallible Guides in order to that end: For,

1st, *To come to a perfect Man*, as to the Unity of Faith, and Knowledge of the Son of God, is, in the Scripture Language, to be sufficiently instructed in the Articles of the Christian Faith and Knowledge. Thus when our Lord saith to the young Man, *If thou wilt be perfect, sell all that thou hast*, Matth. 19. 21. by comparing these words with those in St. Mark and St. Luke, Mark 10. 21. *One thing is lacking*, or is wanting to thee, Luke 18. 22. it is evident, that to be perfect, there, is, not to be wanting in the Knowledge or Practice of any thing to be done, that this young Man might have Eternal Life.

When St. Paul saith, *We speak Wisdom, οὐ τοῖς τελείοις, among them that are perfect*, 1 Cor. 2. 6. the meaning is, say the Greek Commentators (c), πρὸς τοῖς τελείων παρρησιασμένους, *among those who are perfectly instructed*

(d) Est itaque frater aliquis Doctor Gratia Scientia donatus, De Præscript. c. 3.

(e) Theodoret.

in the Faith; and when he saith, *As many as are perfect let us mind the same thing*, he speaks of Persons fully instructed in their Christian Liberty; and when he saith, *Leaving the Principles of the Oracles of Christ, let us go on to perfection*, he calls us to advance to a more full Instruction in the Faith and Knowledge of Christ; See Note on 1 Cor. 2. 6.

2ly, Note, That the *Apostles*, and first Preachers of the Gospel, were made Ministers of his Church, *ταῖς αἰσὶν τοῦ Θεοῦ*, to teach fully the Word of God, Col. 1. 25, 26. *To teach every man in all wisdom, that they might present every man perfect in Christ Jesus*, v. 28. and accordingly, departing from the Churches planted by them, they commended them only to the Word of Grace, which was able to build them up, and give them an Inheritance among all that are sanctified, Acts 20. 32.

3ly, Observe that the *Apostles, Prophets, Evangelists, Pastors*, and Teachers, here named, were given at our Lord's Ascension for these ends; for when he ascended up on high, *ἐδωκεν*, he actually gave some *Apostles, &c.* and that even those *Pastors* and Teachers had their *χρισμὰς*, or supernatural Gifts of the Holy Spirit, to fit them for that end. Whence it demonstratively follows, that these Gifts ceasing soon after, a Succession of such Persons was neither promised, nor was necessary to this end; for if so, *Christ* must be charged with Breach of Promise, and being wanting to the Church in what was necessary for the obtainment of those ends.

4ly, Observe that these *Apostles, Prophets, Evangelists, Pastors*, and Teachers, endued with these supernatural Gifts of the Work of the Ministry, for the edifying of the Body of *Christ* into a perfect Man, not doing all, or any of these things in Person since their Death, and yet being given for the accomplishing these ends, must be acknowledged to have done all these things, as far as they were needful, by some other way. Now there being no other way in which they could do it, but by their Writings left behind them as a Rule of Faith, and by which, *they being dead, yet speak*; it follows, that these Writings duly attended to, must be sufficient for these Ends, and consequently they must, both with sufficient fulness, and perspicuity, instruct us in all the necessary Articles of Christian Faith and Knowledge. Hence (f) *Chrysostom* informs us, that they write the Gospel, *πρὸς κατὰρτισμὸν τοῦ ἁγίου*, for the perfecting the Saints; for the Work of the Ministry, for the edifying of the Body of *Christ*. In a word,

'tis evident this Text doth as much prove a necessity of *Apostles, Prophets*, and *Evangelists*, in all future Ages of the Church, to keep her Members fixed in the Truth, as of *Pastors* and *Doctors*, these *Apostles, Prophets*, and *Evangelists*, being here placed in the first rank of those whom God hath given for this end: Since therefore these *Apostles, Prophets*, and *Evangelists*, were only given in the first Ages of the Church, it evidently follows, that the Persons mentioned in this Text, were not given them to do this personally to the World's end, but only to do it by the Doctrine they then taught.

Ver. 16. *Ἐξ ὧν*, From whom.] That is, from which Head, the whole Body of Christians duly compacted together, some sustaining the Office of an inferior Head, some of an Eye, some of an Hand, some of a Foot, 1 Cor. 12. 15, 16, 17. by the assistance which every of these Parts thus united together gives to the whole, according to the particular proportion of its Gifts, increaseth, or grows in love, and so each Member edifies one another.

Ver. 17. *Ἐν ματαιότητι τοῦ νοῦ*, In the Vanity of the Mind.] The Heathen Idols are frequently in the Old Testament stiled *μάταια*, vain things, and the Apostles preached to the Gentiles to abstain, and turn *ἀπὸ τῶν ματαιῶν τέτων*, from those vain things, Acts 14. 15: by compliance with which they became vain in their Imaginations, and their foolish Hearts were darkned, Rom. 1. 22. And this seems to be the vain Conversation, from which, saith St. Peter, they were redeemed, 1 Pet. 1. 18. and the Vanity of the Mind here mentioned.

Ver. 18. *Ἀπηναντισμένοι*, Alienated from the Life of God. i. e. Not only from that way of Life which God approves of, but which resembles him in Purity, Righteousness, Truth, and Goodness.

Ibid. *Διὰ τὴν ἀγνοίαν τὴν ἐν αὐτοῖς*, By the Ignorance that is in them.] This seems to refer to their Ignorance of the Nature, the Attributes, and the Providence of God, and of a future State of Happiness and Misery.

The hardness of their Hearts here mentioned, they had contracted by wicked Habits and Customs, the frequency of vile Examples, and by those corrupt Principles which made them insensible of their Impurity and Lasciviousness; for they committed Whoredom and Adultery, saith (g) *Origen*, *Διδάσκοντες μὴ πᾶσις ἄλλὰ τὸ καθήκον τὰ τοῦ γινέσθαι*, Teaching that in these things they did nothing contrary to Good Manners.

Ver. 19. *Ἐν πλεονεξίᾳ*, With Greediness.] Hoc totum fecerunt in avaritia, dum nunquam

(f) In locum. (g) Contr. Celsus, l. 4. p. 177. & Hom. 5. in Job. p. 79.

luxuriando saturantur, nec eorum terminum habet voluptas. Hieronymus in Locum.

f Ver. 22. Τὸν παλαιὸν ἄνθρωπον, *The Old Man,*] signifies those evil Habits they so long practised in the State of *Heathenism*; the *New Man*, that Divine Life, that Life of Righteousness and Holiness which *Christianity* requires; and it is called *Holiness of Truth*, or Inward Holiness, in opposition to the Outward and Ceremonial Holiness of the *Jews*.

t Ver. 25. Τὸ ψεῦδος, *Lying,*] Which the *Heathen Philosophers* thought lawful, when it was good, or profitable for them; as owning that Rule of *Menander*, Κρεῖττον ὃ ἐλέσθαι ψεῦδος, ἢ ἀληθεῖς κακόν, *A Lie is better than an hurtful Truth*: And that of *Proclus*, Τὸ ψεῦδος κρεῖττον ἐστὶ τῆ ἀληθείας, *Good is better than Truth*: And that of *Darius* in (h) *Herodotus*, Ἐνθά γάρ τι δὲ καὶ ψεῦδος λέγεσθαι, λεγέσθω, *When a Lie will profit, let it be used*: And that of (i) *Plato*, *He may lie who knows how to do it*, ἐν δέοντι καιρῷ, *in a fit Season*: For there is nothing decorous in Truth, saith (k) *Maximus Tyrimus*, but when it is profitable: Yea, sometimes, saith he, καὶ ψεῦδος ὠνεύσεν ἀνθρώπους, καὶ τὴν ἀληθείαν ἐβλάψεν, *Truth hurts, and a Lie profits Men*. And to countenance this Practice, both (l) *Plato*, and the (m) *Stoicks*, seem to have framed a Jesuitical Distinction, between lying in words, and with assent to an Untruth, which they called, *Lying in the Soul*: The first they allowed to an *Enemy* in prospect of an *Advantage*; and for many other *Dispensations of this Life*; That is, their Wife Man may tell a Lie craftily, and for gain, but he must not embrace a *Falshood*, through *Ignorance*, or assent to an Untruth.

u 26. Ὁργίζεσθε καὶ μὴ ἁμαρτάνετε, *Be angry and sin not.*] These words, tho' spoken imperatively, are not a Command to be angry, but a Caution to avoid sinful Anger; as when the Prophet saith to *Nineveh*, Fortifie thy Strong-holds, the Sword shall cut thee off, Nah. 3. 14. i. e. tho' thou dost fortifie them it shall do so. And the Son of *Syrach*, Cocker thy Child, and he shall make thee afraid,

Chap. 30. 9. i. e. this will be the issue of it. So *Isa.* 8. 9, 10.

Ibid. Ὁ ἥλιος μὴ ἐμδύετω, *Let not the Sun go down upon thy Wrath.*] This Precept, saith (n) *Plutarch*, the Scholars of *Pythagoras* observed, who when they had been angry, and reproached one another, πρὶν ἢ ἢ ἡλίου δύωαι, *Before the Sun went down, they shook Hands, and embraced one another*. This must the *Christian* do, before he offers up to God his Evening Sacrifice, that so he may lift up to God pure hands without wrath, 1 Tim. 2. 8.

Ver. 27. Let a Man be always careful x that he be not angry, say the (o) *Jews*; for whoso is angry, omnes species Gehennæ ei dominantur, is subject to the Dominion of the infernal Fiends.

Ver. 28. Ὁ κλέπτης, *Let him that stole, &c.*] y This Exhortation was needful, because in many Nations it was not counted a Sin to steal, saith (p) *Sextus Empyricus*; nor were they much ashamed at it, when it was objected to them, saith (q) *Bardeanes*.

Ibid. Ἵνα ἔχῃ μελεδιδόναι, *that he may have to Z give.*] This Charity the Primitive Christians expected even from them that laboured with their own hands. So (r) *Hermas* saith, *It is good to give liberally to all that are in need, out of the labours of our own hands*.

Ver. 29. Ἵνα δῷ χάριν, *that it may minister a a Grace.*] That is, saith *Theodoret*, that it may be acceptable to, as well as good for the Hearers; See the Note on *Coloss.* 3. 16.

Ver. 30. Καὶ μὴ λυπᾶτε, and grieve not the bb Holy Spirit.] The Holy Spirit being a Divine Person, it is certain that he cannot properly be grieved, or vexed as we are. We therefore must remove from this Expression, when it is applied to him, all turbulent Motions, all real Pain, Disquiet, Discontent, and look upon it as spoken ἀνθρώποπαδῶς, i. e. so as to intimate we do that to him, which when 'tis done to Men, creates Grief to them. As (1.) when we refuse to hearken to his Counsels, rebel against his Government, and do that which is opposite to his Holy Nature. (2.) He is said to be grieved

(h) L. 3. p. 191.

(i) Apud Stob. Serm. 12.

(k) Diff. 3. p. 29.

(l) Τῇ ψυχῇ περὶ τὰ ὄντα ψεύδεσθαι πάντες μισοῦσι, τὸ δ' ἐν τοῖς λόγοις ψεῦδος ποτε καὶ τὴν χρησίμω, ὥστε μὴ εἶναι ἐν μίσει. Plato de Repub. l. 2. p. 607. Τοῖς ἀρχαῖς τὸ πόλεως προσήκον ψεύδεσθαι ἢ πολέμιον ἢ πολὺν ἔκκα. l. 3. p. 611.

(m) Τῶν μάλιστα ψεύδων ποτε συγχρησάσθαι νομίζουσιν αὐτὸν καὶ πολλὰς τέρας ἀνὰ συγκαταθέσθαι, καὶ ὅτι καὶ ἐξ ἡγίαν ἀντιπαλῶν, καὶ κατὰ τὴν συμφέροντι πειρᾶσθαι, καὶ κατ' ἄλλας οἰκονομίας τὰ εἰς πολλὰς, ψεῦδος δ' ἀποκαλύπτειν ἐν ποτὶ φάσι δ' Σοφόν. Stob. de Stoicis. To. 1. L. 2. Tit. 4. § 4. & Ecl. &c. p. 183.

(n) De Frat. Amor. p. 488.

(o) Buxi. floril. p. 135.

(p) Τὸ δ' ἡσθεῖν ὅσα πολλὰς τῶν βαρβάρων ἐκ ἀποπον. Nyr. Hypot. l. 3. c. 24. Bessi, Coralli, Medi quidam ac Danthelitz πάλιν ταῦτα ἡσθεῖν κατὰ τὴν ἔθνη. Strabo l. 7.

(q) Ἀπὸ φρεσίν ποταμῷ, καὶ μέλει τὸ ὠκεανῷ, ὡς ἐπὶ ἀνατολᾷ, ὁ λοιδορὸς μὲν ὡς κλέπτης ἐπ' αὐτὸν ἀγανακτεῖ. Apud. Euseb. Præpar. Evan. l. 6. c. 10.

(r) Καλὸν ἔν δ' αὖ, ἐκ τῶν ἰδίων κόπων, ὧν ὁ Θεὸς ἐπιχορηγᾷ πᾶσιν ἐφευρημαῖς παρέχειν ἀπλᾶς. Lib. 2. Mand. 2. p. 45.

by a *Metonymy* of the Effect, when he acts so towards us, as Men are wont to do when they are grieved by us, and displeased at us,

withdrawing their wonted Kindness, flying our Company, and abandoning us to our Enemies.

C H A P. V.

Verse 1. **B**E ye therefore followers of *[this love of]* God, as *[becomes his]* dear Children.

2. And walk in love, as Christ also *[hath given an example, who]* hath loved us, and ^a hath given himself for us ^a an Offering and a Sacrifice to God, for a sweet smelling savour.

3. But Fornication and all Uncleaness, or Covetousness, *[inordinate desire,]* let it not be once named among you, *[that you may walk]* ^b as becometh Saints.

4. Neither *[Gr. &, and let not]* ^c filthiness, nor *[and]* foolish talking, nor jesting, which are *[things]* not convenient *[to your calling, be used among you,]* but rather *[let your employment be that of]* giving of Thanks.

5. For this ye know, that no Whoremonger, nor unclean Person, nor covetous Man, who is an Idolater, hath any Inheritance in the Kingdom of Christ, and of God *[the Father.]*

6. ^d Let no man deceive you with vain words, *[as if these things might be consistent with the favour of God,]* for because of these things cometh the wrath of God upon the Children of Disobedience.

7. Be not ye therefore partakers with them *[in those sins.]*

8. For ye were ^e sometimes *[Children of]* darkness, *[being subject to those Deeds of Darkness, Chap. 2. 1, 2, 3. Chap. 4. 18, 19.]* but now are ye *[Children of the]* light *[by your Faith]* in the Lord; walk *[therefore]* as children of the light.

9. For the fruit ^f of the *[Holy]* Spirit, *[by which you are enlightened,]* is in all goodness, righteousness, and truth, *[and so instructs you to avoid those Deeds of Wickedness.]*

10. *[Walk then as Children of the Light,]* proving *[δοκιμάζοντες, approving]* what is acceptable to the Lord.

11. And have no fellowship with the unfruitful works of darkness, *[committed by the Heathens,]* but ^g rather reprove them.

12. *[They being such as deserve to be reprobated,]* For it is a shame even to speak of those things which are ^h done of them in secret.

13. But all things that are reprobated, are made manifest by the light, *[or being disco-*

vered by the light, are made manifest,] for whatsoever doth make *[any thing]* manifest, is light.

14. Wherefore *[to shew that Christians are light, and so obliged to avoid the Deeds of Darkness,]* ⁱ he *[the Lord]* saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

15. See then that ye walk circumspectly, *[or how exactly you walk,]* not as fools, *[running your selves into unnecessary dangers by an indiscreet Zeal,]* but as wise, *[to manage your Affairs so as to avoid them by all lawful means.]*

16. ^k Redeeming the time, *[i. e. using all prudent means to prolong your lives,]* because the days *[in which you live]* are evil, *[and therefore perilous, and such as will require much Wisdom to preserve you from Dangers.]*

17. Wherefore be ye not unwife, *[in managing this, and other Affairs,]* but *[act as]* understanding what the will of the Lord is, viz. that in such Cases he requires you to be wise as Serpents, and not to cast Pearls before Swine, who will tear you for them; and sensibly not to sacrifice your lives by an indiscreet Zeal in discovering those Mysteries, but to shew the Vileness of them with such Prudence as may preserve you from perishing by the discovery.]

18. ^l And be not drunk with wine, *[as the Heathens use to be in the Festivals of their Gods, and especially in their Bacchanalia,]* wherein is excess, *[Gr. ἀσώτεια, dissoluteness,]* ^m but be *[ye]* filled with *[the Holy]* Spirit, *[as Christians use to be in their Assemblies. See Prov. 23. 30. & 20. 1.]*

19. Speaking to your selves ⁿ in Psalms, ⁿ and Hymns, and Spiritual Songs, *[with which the Christians were inspired in their Assemblies, 1 Cor. 14. 15, 26.]* singing *[them with the mouth,]* and *[also]* making melody in your hearts to the Lord.

20. Giving thanks ^o always for all things ^o unto God, and *[or, who is]* the Father *[of us all, Chap. 4. 6.]* in the Name of our Lord Jesus Christ:

21. Submitting your selves one to another, *[according to the Divine Ordinance,]* in the fear of God, *[who is the Author of that Order.]*

22. *[And therefore]* Wives submit your selves to your own Husbands, as unto the
T t 2 *[Ordinance]*

[Ordinance of the] Lord, [the Husband of his Spouse the Church.]

23. For the Husband is the Head of the Wife, even as Christ is the Head of the Church; and [this] he is [as being] the Saviour of the Body.

24. Therefore, as the Church is subject to Christ, so let the Wives be to their own Husbands in every [lawful] thing.

25. [And ye] Husbands [also, see that you] love your Wives, even as Christ also loved the Church; and gave himself [up to the Death] for it.

26. That he might sanctifie [or consecrate, and fit it for his Service,] and cleanse it, [Gr. having cleansed it,] by the washing of water, [i. e. by that Baptism which is the Laver of Regeneration, Tit. 3. 5.] and [by] the Word [of his Grace, which is able to sanctifie us, Acts 20. 32. John 17. 17.]

27. That [so] he might present it to himself a glorious Church, & not having spot or wrinkle, or any such thing, but that it should be holy, and without blemish.

28. So ought Men to love their Wives as their own Bodies, [they two being made one flesh, so that] he that loveth his Wife, loveth himself.

29. For no Man ever yet hated his own flesh, but nourisheth it, and cherisheth it, even as [doth] the Lord the Church, [which is his Spouse.]

30. For we are Members of his Body, of his Flesh, and of his Bones.

31. For this cause [was it said at the Production of Eve, and her being given for a meet help to Adam, Gen. 2. 24. that] shall a Man leave his Father and Mother, and shall cleave to his Wife, and they two shall be one Flesh.

32. ^s This is a great Mystery, but [when I represent it as such,] I speak [chiefly of the mystical sense of it] concerning Christ, and the Church.

33. Nevertheless [on the other account also] let every one of you in particular so love his Wife even as himself, and [let] the Wife see that she reverence her Husband.

Annotations on Chap. V.

^a Verse 2. προσφορὰ καὶ θυσίαν, an Offering, an Oblation.] That the Death of Christ is here stiled an Oblation offered up to God for us, cannot be denied: But *Crel- lius* saith, That the *Apostle* speaks not here of an Expiatory Oblation, because the Oblation here mentioned is said to be offered for a sweet smelling Savour, which Phrase is scarce ever used concerning Expiatory Sacrifices, but chiefly of Burnt-offerings, which were not of themselves Expiatory, and are by *Moses* distinguished from Sacrifices for Sin.

But (1.) That Sacrifices of a sweet smelling Savour were used to make Atonement for, and to expiate the Sin of Men, is proved from the Sacrifices of *Noah*: For whereas in the *Greek* we read, that when that Sacrifice was offered God smell'd ὁσμὴν εὐωδίας, a Sacrifice of a sweet Savour; in the *Hebrew* he is said to smell *Eth Ruach Hannicha*, a Savour of Rest, that is, which made God's Anger to rest, say the *Jewish Writers*. (a) *Josephus* informs us, that *Noah* by this Sacrifice entreated that God would now be atoned, and would no more conceive such displeasure against the Earth, i. e. the Inhabitants of it. And by the *Syriac* Version it is rendered an Odor of Placability, because, as *Vatablus* and *Munster* on the place observe, God then ceased from his Anger, and was

appeased: So that the first time this Phrase is used, it is taken for an Expiatory Sacrifice, and is designed to appease the Wrath of God. The Sacrifices which *Job* offered for his Sons and Daughters, and for his three Friends, were Burnt-offerings, as the Phrase *עולה עליוה* shews, and yet they were offered, the one to Expiate for the Sin of his Children, *Job* 1. 5. the other to appease the Wrath of God kindled against his three Friends, *Chap.* 42. 7. Moreover, it is evident from Scripture, that this Phrase ὁσμὴν εὐωδίας, a sweet Savour, is used, not only of Burnt-offerings, but of Sacrifices for Sin; thus, If any People of the Land sin through ignorance----when his sin comes to his knowledge, the Text saith, he shall bring his Offering, a Kid of the Goats, a Female without blemish, καὶ ἁμαρτίας, a Sacrifice for the Sin he hath sinned, and the Priest shall burn it upon the Altar, εἰς ὁσμὴν εὐωδίας, for a sweet Savour to the Lord; and the Priest shall make Atonement for him, and it shall be forgiven him. To this importance of the Phrase doth *David* manifestly allude, when he saith to *Saul*, If the Lord hath stirred thee up against me, ὁσφραν-θῇ ἡ θυσία, let him smell an Offering. And when this ὁσμὴν εὐωδίας, Sacrifice of a sweet smelling Savour is applied to Burnt-offerings, they are declared to be favourably accepted to make Atonement for him that offers them.

(a) Εὐωδίας ἐν αὐτῷ προσδίδωμι καὶ θυσίαν παραλείπει μνηστῆρας ἐργῶν ἐπὶ καὶ γὰρ ὁμοίαν λαβὼν. Antiq. Jud. 1. 1. c. 4.

This the Son of Syria seems plainly to say of their Sacrifices of sweet Savour in the General, when he spake thus of Aaron, (b) *He chose him out of all the People to offer Sacrifices to the Lord, Incense and a sweet Savour, for a Memorial, to make Reconciliation for his People.* Thus of the Burnt-offerings in *Leviticus* it is said, That he that brings them shall put his hand upon the head of the Burnt-offering, and it shall be accepted for him to make atonement for him, *Lev. 1. 4.* Now as the (c) *Hebrew Doctors* tell us, That this Imposition of Hands was always joined with Confession of Sins over the Sacrifice, which Confession still concluded with a Prayer, That the Sacrifice might be an Expiation for them; so the Phrase, *It shall be accepted to make atonement for him, Lev. 14. 20.* used here, and elsewhere, concerning Holy Things, is as much as is ever said of Expiatory Sacrifices. Nor is it any Objection to the contrary, that Burnt-offerings are usually distinguished from Sin-offerings; the reason of that being this, saith (d) *Ainsworth*, that Burnt-offerings were for the Atonement of general Sins, and such as often were unknown to Men, whereas for special Sins there was appointed a special Sacrifice, and Sin-offering. This, saith (e) *Dr. Outram*, was the Opinion of the *Jews*, that Burnt-offerings were intended for the Expiation of Sin. And this, saith (f) *Mr. Selden*, was their Practice, to offer these as Expiatory Sacrifices for Strangers.

b Ver. 3. Καθὼς πρέπει ἁγίοις, as becometh Saints.] Worthy of observation is the Note of *St. Jerom* here, *Ex quo Sanctus non potest appellari, quicunque, extra Fornicationem, in aliqua immunditia, & avaritia voluptatum qua se delectaverit, invenitur.*

c Ver. 4. That the words μωρολογία and εὐσεβεία, are to be interpreted to an impure sense, may probably be gathered from the words join'd with them, Fornication, Uncleanneſs, Filthineſs, and more probably from the reason rendred for the abandoning them all, viz. *That no Fornicator or unclean Person, hath any Inheritance in the Kingdom of God, or of Christ.* Μωρολογία is in the Rabbinical Phrase נבול פור turpitude oris, of which they (g) proverbially say בל המנבל פור quicunque fæde loquitur, perinde est, ac si introduceret Porcum in Sanctuarium. To commit נבלה Folly in Israel, is to commit Whoredom,

or Adultery: And the word by the *Septuagint* is sometimes rendred τὸ ἀχρημον, indecency, sometimes ἀρεσων, sometimes μωρία, folly, and sometimes ἀκαθαρσία, filthineſs. And the soliciting a Woman to Fornication by filthy words, is in the *Targum* expressed thus לא תנבל לא non deturbabis verbum oris, Thou shalt not speak impurely with thy Mouth, to cause thy Flesh to sin, *Ecclef. 5. 5.*

Εὐτραπεία is by *Suidas* rendred μωρολογία, κρότης, scurrility, levity, by *Phavorinus* Βωμολόχια. Now Βωμολόχια is a filthy, scurrilous Man; and in *Aristophanes* Βωμολόχοις ἔπεισι χεῖρεν, is to be pleased with filthy scurrilous words. Hence *Oecumenius* and *Theophylact* reckon them both as ὀχυμάδια ἢ πορνείας, the forerunners or incentives to Fornication.

As for the word πλανεῖσία, that it hath sometimes an impure sense, see Note on *1 Theſ. 4. 6.* though being here filed Idolatry, it seems more naturally to relate to the love of Riches, which renders us most truly guilty of that Sin. Though it be also true, that he who loveth Pleasures more than God, is guilty of that Sin, and this Impurity was a frequent, and almost general Appendix of Idol-worship.

That the *Ephesians* stood in need of these Instructions we learn from (h) *Democritus Ephesus*, who speaking of the Temple of the *Ephesian Diana*, hath much said τῆς χαλιδῆς αὐτῶν of the softness and luxury of the *Ephesians*; and from (i) *Eualces* in his Book de *Ephesiaca*, who saith, ἐν ἑφέσῳ ἱερὰ ἰδρύσασθαι ἑταῖρα Ἀφροδίτη, in *Ephesus* they built Temples to *Venus the Mistress of the Whores*; and from *Strabo*, who informs us, That in their ancient Temples there were Old Images, but in their New σκολιὰ ἔργα, vile Works were done, *L. 14. p. 640.*

d Ver. 6. Μὴδὲς ἀπατάτω, let no man deceive you.] Among the *Heathens*, simple Fornition was held a thing indifferent; the Laws allowed, and provided for it in many Nations; whence the grave *Epictetus* counsels his Scholars, only to whore ἀς νόμιμον ἔστι, according to Law: And in all places they connived at it. He that blames young Men for their meretricious Amours, saith (l) *Cicero*, does what's repugnant to the Custom and Concessions of our Ancestors, for when was not this done? When was it not permitted? This was suitable both to the Principles and Practices of many of their grave Philosophers, especially of the (m) *Stoicks*, who held it

(b) Καὶ ἐναδ' ἄν εἰς μνημόσυνον ἡλιόσκεσθαι καὶ τὸ λαὸν οὐ. *Ecclef. 45. 16.*

(c) Vide *Outram* l. 1. c. 15. § 8, 9, 10, 11. (d) In *Lev. 1. 4.* (e) *Ibid.* (f) *De Jure Nat. & Gent. 1. 3. c. 2, 6.*

(g) *Buxi. Lex. in Voce נבל* (h) *Athenaus* l. 12. p. 585. (i) *Idem* l. 13. p. 573. (k) *Enchir. c. 47.*

(l) Abhorret non modo a licentia huius sæculi, verum etiam a majorum consuetudine atque concessis: quando enim hoc non factum est? quando non permiffum? quando reprehensum? quando denique fuit ut quod licet non liceret? *Orat. pro Cælio. p. 503. n. 37.*

(m) Καὶ τὸς Σταυκὸς ὁ ὁράτωρ, ἐκ αὐτοῦ αὐτὸν ἀλγύνει τὸ ἑταῖρα σωισκῆν, ἢ τὸ ἑταῖρας ἐργαζίας διαλῆν. *Sext. Empr. Pyr. Hypot. 1. 3. c. 24.*

lawful for others to use Whores, and for them to get their living by such Practices. Hence even in the Church of Corinth, some had taught this Doctrine. See Note on 1 Cor. 6. 13.

e Ver. 8. Ποτε σκότος, sometimes Darknes.] That the state of the Gentile World, both in the Old and the New Testament, is represented by a state of Darknes, and that of Christians by a state of Light, See Note on Rom. 13. 12.

f Ver. 9. Τῶ πνεύματι, of the Spirit.] Many Greek Copies, and all the Latin, and the Syriac read τῶ φώτι, the fruits of the Light, with which you are enlightned; and so doth St. Jerom here, taking no notice of the other Reading.

g Ver. 11. Ἐλέσχετε.] Refute them, make them ashamed of them, by bringing them to the light, ἐλέσχευεν γὰρ αὐτὶ τὸ αἰχλύνειν, ἐλέσχω τὸ κεκρυμμένον ἀποπνεύματι τινι εἰς φῶς ἄγω. Phavorinus.

h Ver. 12. Τὰ κρυφῇ γινόμενα, done of them in secret.] In their Mysteries, which therefore were stiled ἀπὸρρήτα μυστήρια, none being permitted to divulge them upon pain of Death. Hence even the word μυστήριον hath its name, say Grammarians, from μύειν τὸ σῶμα, to stop the mouth. The Eleusina Sacra were performed in the Night, agreeably to the Deeds of Darknes committed in them; so were the Bacchanalia, hence called Nyctelia; and they were both full of detestable Iniquity; and upon that account saith (n) Livy, were banished by the Roman Senate out of Rome and Italy; * ἀκόλουθα γὰρ τῷ Διονυσιακῷ, ποτὶ τὰ ἀφροδίσια. And hence is that of Aristippus, ἐν βαχχέουμασιν ὅς ἡ ἐσφραὴν ὁ διαφθνήσκειται, a chaste Woman will not be corrupted at the Bacchanalia, Apud. Stob. Sermon. 5. p. 66. And those Precepts that a married Woman should abstain τοῖς ἀργισμοῖς καὶ ματρωςμοῖς, from the Feasts of Bacchus, and of the Mother of the Gods, because they tended to Drunkenness, and the Corrupting of chaste Women, Stob. Sermon. 72. p. 444, 445.

i Ver. 14. Δέχθι, he saith.] (o) Epiphanius saith these words were spoken by Elias; and Georgius Syncellus, that they were taken from the Apocryphal Books of Jeremiah, others think they are cited from Isaiah 60. 1, 19, 20.

k Ver. 16. Ἐξαγορεύομεν καὶ καὶ, Redeeming the time.] Here note,

1st, That the Times of Peril and Sadness are stiled evil days; In this sense Jacob saith his days were evil, ποιῆσαι ἡμέρας, by reason of the Troubles he met with from Laban and his Brother Esau, Gen. 47. 9. The Psalmist,

that the Righteous shall not be ashamed ἐν καρῷ πονηρῷ, in the evil day, Psal. 77. 19. The wife Man shall be silent, saith Amos, in that time, for it is καρὸς πονηρῶν, an evil time, Amos 5. 13. i. e. a time of Lamentation, v. 16. of Darknes, v. 18. and that is by the Prophet Micah stiled ὁ καρὸς πονηρῶς, an evil time, Micah 2. 2. which brought those Judgments on them which they could not escape. And in the close of this Epistle, to stand ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ, is to stand in the times of fiery Trials, and severe Persecutions, by the Instruments of Satan, Chap. 6. 13.

Ἐξαγορεύειν τὸ καὶ, to redeem the time.] Is by all honest ways, and prudent methods to endeavour to avoid the Dangers, and to escape the Persecutions to which these perilous Times may render us obnoxious. So when King Nebuchadnezzar had threatened that the Chaldeans and Magicians should be cut in pieces; if they declared not his Dream, and they still put him off with this Answer, Let the King tell the Dream, and we will tell him the Interpretation; the King replies, Of a truth I know, ὅτι καὶ ἐν ὑμῖν ἔξαγορεύετε, that you would gain the time, i. e. you hope by these Answers to delay the time of your Punishment, and to contrive some way to escape it. So the Scholiast upon the place expounds it, καὶ ἐν ὑμῖν ἔξαγορεύετε, τῆς ἐξουσίας, ὑπερδιδόντες διὰ τὴν ἀναβολὴν τῶ καὶ σκοπιῶν τὸ παρ' ὑμῶν ζήμενον, You hunt after delays, seeking by the protracting of the time to make me forget what I asked of you. And Theodoret expounds it thus, You prolong the time, τὴν ἐλπίδα καὶ καὶ ἀναμένοντες, hoping for time to escape. So also, Col. 4. 5. Walk in wisdom towards those that are without, i. e. your Heathen Governours and Magistrates, redeeming the time, i. e. endeavouring by all Christian Prudence to avoid the Calamities they are still ready to bring upon you, answering them with as much wisdom and gentleness of Speech as you are able; for walking among Wolves, it concerns you to be wise as Serpents.

Ver. 18. Μὴ μεθύσκεθε οἶνω, Be not drunk with Wine.] The Heathens, who held Drunkenness unlawful at other times, thought it a Duty at the Solemnity of Bacchus, and of other Gods. (p) Plato saith, That no Man should be allowed to be drunk, but at the Solemnities of the God that gave them Wine. And when Megillus the Lacedemonian had told the Athenians, That he saw their whole Cities drunk at the Solemnities of Bacchus, and that the Inhabitants of Terentum did the same, Marvel not at that, saith the Athenian, for the Law with us requires it.

(n) Lib. 89. Dec. 4.

* Aristoph. p. 384.

(o) Her. 42. p. 372.

(p) Πίνειν δὲ εἰς μέθην ὅτε ἄλλοσι περὶ πᾶσι ἐν τῷ οἶνῳ δόντος Θεῷ ἰορταῖς. De Leg. l. 6. p. 870. F. Μὴ θάναμαζαι, ὡς ξύνει, νόμος ἐστὶν ἡμῖν ἐπ' αὐτοῦ. Ibid. l. 1. p. 777.

C H A P. VI.

a Verse 1. **C**hildren, obey your Parents ^a in [compliance with the Commandment of] the Lord, for this is right, [that you should yield obedience to them who gave you life.]

2. [For] Honour thy Father and thy Mother [with Reverence, Obedience, and Maintenance, saith the fifth Commandment,] which is the first Commandment [in the Decalogue] ^b with [a] Promise [annexed to it.]

c 3. c [And the Promise is this,] That it may be well with thee, and [that] thou may'st live long upon the Earth.

4. And ye Fathers provoke not your Children to wrath [by severe Treatments and rigid Injunctions; See Col. 3. 21.] but [rather] ^d bring them up in the nurture and admonition of the Lord, [instructing them in the Principles of Piety towards God, and Faith in our Lord Jesus.]

5. Servants be obedient to them that are Masters, [though they be only so] according to the Flesh, [the Spirit being immediately subject to God alone,] with fear [of displeasing them,] and trembling [lest you justly should incur their Anger, serving them] in singleness of your Heart, as [knowing that in thus serving them, you do Service] to Christ, [who requires this of you, whose Gospel you will credit by your sincere Obedience to your Masters for his sake, Tit. 2. 2. and whose Doctrine you will blaspheme by your Disobedience, under pretence of any Christian liberty from the observance of your Duty to them, 1 Tim. 6. 1, 2.]

6. [Serve them therefore] not with eyeservice, [and whilst they behold you,] as men-pleasers [use to do,] but as [becomes] the Servants of Christ [in this relation,] doing the will of God, [who requires this Obedience to them, 1 Pet. 2. 18, 19, 20.] from the Heart.

7. With good will doing [them] Service, as [considering you do it] to the Lord [himself,] and not to Men [only.]

8. [And] knowing that whatever good any man doth, [out of obedience to the Lord, a reward of,] the same he shall receive of the Lord, whether he be [a] bond [-man] or free.

9. And ye Masters do the same things to them, [shew the like good will to, and concern for them,] forbearing threatnings [Gr. ἀνειλέες, remitting of the evils which you threaten to them,] ^e knowing that your Master also is in Heaven, neither is there respect of Persons, [or Conditions] with him:

10. Finally my Brethren, be strong in the Lord, and in the power of his might.

11. [And to this end] put on the whole armour of God, that ye may be able to stand [your ground,] against ^f the wiles of ^f the Devil.

12. For we wrestle not [only] against flesh and blood, [i. e. Men who are compounded of them; See Note on Gal. 1. 16.] but [also] against [evil] principalities and against powers, [such as Christ triumph'd over, Col. 2. 15.] against the rulers of the darkness of this world, [i. e. those evil Spirits, which still rule in those Heathen Nations which are yet in darkness, Ch. 5. 8. 1 Thes. 5. 5. See Note on Rom. 13. 12.] and against spiritual wickednesses in high places, [i. e. against those evil Spirits which have their stations in the Regions of the Air; See Note on Ch. 2. 2.]

13. Wherefore [I again exhort you to] take unto you ^g the whole Armour of God, that ye may be able to withstand [these dangerous Enemies] in the evil day [of trial, persecution, and temptation,] and having done all, to stand [firm against them.]

14. Stand therefore, having your loyns girt about ^h with truth, and having on the ⁱ breast-plate of righteousness;

15. ⁱ And your feet shod with the preparation of the Gospel of Peace.

16. Above all [the rest] taking ^k the ^k Shield of Faith, wherewith ye shall be able to quench all the fiery darts of the wicked [one.]

17. And take the ^l Helmet of Salvation, ^l [for an Helmet the hope of Salvation, 1 Thes. 5. 8.] and the Sword of the Spirit, which is the Word of God, [by hiding which in your Hearts you will be preserved from sin, Psal. 119. 11.]

18. Praying always, [See 1 Thes. 5. 17.] with all Prayer and Supplication, [1 Tim. 2. 1.] in the Spirit, [See Note on 1 Cor. 14. 6.] and watching thereunto with all perseverance, and [with] supplication, [not for your selves only, but] for all Saints, [your Charity to others being a means to procure God's favour to your selves.]

19. And for me [in particular,] ^m that [a ^m door of] utterance may be given to me, that I may open my mouth boldly, to make known the Mystery of the Gospel;

20. For which I am an Ambassador in Bonds, that therein I may speak boldly as I ought to speak.

21. But [and] that ye also may know my affairs, and how I do [at Rome,] Tychicus a beloved Brother, and faithful Minister in [the things of] the Lord, shall make known to you all things.

22. Whom

22. Whom I have sent to you, for the same purpose, that ye might know our affairs, and that he might comfort your hearts.

23. Peace be to the Brethren, and love

with faith from God the Father, and the Lord Jesus Christ.

24. Grace be with all them that love the Lord Jesus Christ in sincerity. Amen.

n

Annotations on Chap. VI.

a Verse 1. ^{EN} *Kuelo*, In the Lord.] That is, say *Oecumenius* and *Theophylact*, as far as their Commandments are consistent with the Will of God.

b Ver. 2. *Ἐν ἐπαγγελίᾳ*, With Promise.] i. e. A special Promise; for that which is annexed to the Second Commandment, is rather a general Assertion, than a special Promise.

c Ver. 3. The *Apostle* doth not add these words, *Which the Lord giveth thee*; because they particularly belonged to the *Israelites*, who were to be excluded from their own Land, and he would give them no ground to think they should continue in it. Note also hence, that the Gospel hath its temporal Promises, as well as spiritual, *Math.* 6. 33. *1 Tim.* 4. 8. *1 Pet.* 3. 10, 11, 12. That this Promise did not at all concern the *Ephesians*, is *Mr. Cl.*'s mistake; for God is not the God of the *Jews* only, but also of the *Gentiles*, and will reward Moral Duties performed by them, as well as by the *Jews*.

d Ver. 4. *Ἐντρέφετε*, Bring them up in the nurture.] This, saith *Oecumenius*, is the way to make them obedient; and if you furnish them with Spirituals, temporal Things will follow: *Make them read the Scriptures*, saith *Theophylact*, which is the duty of all *Christians*; for is it not a shame to instruct them in *Heathen Authors*, whence they may learn bad things, and not to instruct them in the *Oracles of God*?

e Ver. 9. *Ἔσδότες*, Knowing;] (1.) That you with respect to God, are Servants, and that as you mete to your Servants, he will mete to you. (2ly.) That his Compassion and readiness to forgive your Trespases, should make you also ready to remit the Trespases of your Servants. (3ly.) That the Relation of Servants doth not make God less ready to shew kindness to them, and own them as his Children, and therefore should not induce us to despise, and deal severely with them.

f Ver. 11. *Τὰς μεθοδίας*, The Wiles.] That is, saith *Phavorinus*, *ἐπιβολάς*, *ἐνέδρας*, *δόλους*, the Deceits he puts upon us, the Snares he lays for us, the Machinations he contrives against us.

g Ver. 12. *Τὸν πανοπλίαν τοῦ Θεοῦ* The whole Armour of God,] here, & v. 10, 11. which makes us strong in the Lord, and in the power of his might, consists of such things as either are in us, as Truth, Faith, Righteousness, Peace, the hopes of Salvation; or are to be used by us, as Prayer, and Attendance on the Word of God; and not in any immedi-

ate influx of the Power of God without the use of these. Yea, this is here stiled, the whole Armour of God, nothing more being requisite to enable us to come off Victors in this Combat; so that in these things doth consist the Power of his Might; or by these it is certainly to be obtained.

That the *Evil Day*, is the day of Trial and Persecution, see Note on *Chap.* 5. 16.

Ver. 14. *Ἐν ἀληθείᾳ*, With Truth.] That the Gospel is throughout the *Epistles* emphatically stiled the Truth, see Note on *Rom.* 2. 8. And this seems to be the truth here mentioned, viz. a full Persuasion of the truth of that Religion we profess, or that steadfastness in the Faith, by which we are enabled to resist the roaring Lion, *1 Pet.* 5. 8, 9. See *1 Thes.* 3. 5. *James* 1. 6. The *Breastplate of Righteousness* is an exact observance of our Duty to God, and a righteous deportment towards Men, in all the Offices of Justice, Truth, and Charity, which will beget in us that good Conscience which will support us in the Day of Temptation, and procure Honour, and Esteem, Love, and Compassion from Men. The Phrase is taken from *Isa.* 59. 18.

Ver. 15. *ὑποπόδητοι τῶν ποδῶν*, And your Feet shod, &c.] For explication of this Phrase, observe first, That Shoes were anciently a part of Military Armour; for in the Story of *Goliath*, there is mention of his Greaves of Brass upon his Legs, *1 Sam.* 17. 6. and in the Story of the Trojan Wars, *χαλκοκνημίδες ἀχαιῶν*, the *Gracians* which were shod with Greaves of Brass, are the armed *Gracians*. Note, Secondly, That to be shod doth signify our being ready for the Work we go about; thus the *Israelites* were commanded to eat the Passover shod, i. e. ready for their Journey out of Egypt; and the *Apostles* are required to be shod with Sandals, that they might be ready to go whither their Master should be pleased to send them, *Mark* 6. 8. The Gospel of Peace is either that Gospel which proclaims Peace with God through Faith in Christ, or which lays upon us the highest Obligations to live peaceably with all Men: So that the meaning of these words seems to be this, That ye may be ready for the Combat, be ye shod with the Gospel of Peace, i. e. endeavour after that peaceable and quiet Mind the Gospel calls for; be not easily provoked or prone to quarrel, but shew all gentleness, and all

long-suffering to all Men, and this will as certainly preserve you from many great Temptations and Persecutions, as did those Shoes of Brass the Soldiers from those sharp Sticks and Gall-traps, which were wont to be laid privily in the Ways, to obstruct the marching of the Enemy.

k Ver. 16. Τὸν θυρεὸν τῆς πίστεως, *The Shield of Faith.*] That Faith which is the confident expectation of things hoped for, the evidence of things not seen, Heb. 11. 1. for this is the Victory over the World, even our Faith, 1 John 5. 4.

l Ver. 17. Τὴν ἀσκήσαντι τὸ Σώμα, *The Helmet of Salvation.*] i. e. We must be well assured, that if we fight the good fight of faith, there will be laid up for us an immortal Crown of Glory, which God the righteous Judge will give us, 2 Tim. 4. 8. That he who cannot lie, hath promised to him that overcometh to eat of the Tree of Life, Rev. 2. 7. To tast the hidden Manna, v. 17. To be a Pillar in the new Jerusalem, Rev. 3. 12. That you strive

and fight for an incorruptible Crown that fa-
deth not away, 1 Cor. 9. 25. And this Hope will be as an Helmet to defend your Heads from all the Strokes of a Temptation: This in Isa. 59. 18. is ὁ περικεφαλῆα σωτηρίας, the Helmet of Salvation upon the Head.

Ver. 19. Δόξῃ ἐν ἀνοίξει στόματός, *That utterance may be given to me.*] A door of utterance, Colos. 4. 6. This is a (u) Rabbinical Phrase, פֶּה פֶּחִיץ the opening of the mouth, signifying an occasion of speaking, and confidence in speaking: So that the Apostle here requests their Prayers, that he, being loosed from his Bonds, may have again an opportunity of preaching the Gospel, and also that he may do it publicly and plainly, μετὰ παρρησίας, with due confidence and boldness.

Ver. 24. Ἐν ἀρθαροσίᾳ, *In Sincerity:*] i. e. **n** Not only with a sincere Love, uncorrupted by the opposite Love of any Lust forbidden by him, but with a constant and perpetual Love, which no Temptation can abate, or cause to cease, or to wax cold.

(u) Buxt. Lex. Talm. p. 1872.

T H E
P R E F A C E
T O T H E
Epistle of St. *PAUL* the Apostle
T O T H E
P H I L I P P I A N S.

IT is the observation of Theodoret, Oecumenius, and others, that Philippi was a City of Macedonia, under the Metropolis of Thessalonica, which is confirmed Note on Verse the first.

This Epistle is by the same Greek Scholiasts said to be written by St. Paul when he was in Bonds at Rome. That he had been in Bonds some time before; we may gather from Ch. 1. 12, 14. from the Philippians sending Epaphroditus to him with Relief, and his return to them with this Epistle, after a dangerous Sickness, and from his Hopes to come quickly to them, Ch. 2. 24. and therefore he is supposed by the most exact Chronologers to have writ this Epistle in the eighth Year of Nero, and the sixty second of our Lord.

That the Apostle here warns them against the Gnosticks, or that these Gnosticks joined with the Judaizing Christians to persuade the Gentiles to Judaize, I have not read in any of the Ancients, but the Greek Scholiasts

agree in this, that he warns them against (a) ἡ καταδίκη τῶν ἑβραίων καὶ πεπιστευόντων, the deceit of the believing Jews, who endeavoured to corrupt them περὶ τὴν σκιάς τοῦ νόμου, καὶ περιτομῆς, by imposing on them Circumcision, and the Shadows of the Law, and saying that without these they could not be justified, Chap. 3. 18, 19. And this is abundantly confirmed from the whole third Chapter, where the Apostle declares he judges it for their safety to write to them to beware of Dogs, of evil Workers, and of the Concision, and by his filling them the Enemies of the Cross of Christ, v. 18, 19. See Note on Ch. 3. v. 2, 3, 15, 16.

And lastly, It is noted by Theodoret, and others of the Fathers, that Epaphroditus mentioned in this Epistle as their Messenger, Ch. 2. 15. & 4. 18. was also their Bishop, (b) ὁ τῶν ψυχῶν αὐτῶν ἐπισκοπῶν ἐπιμέλειαν, or the Person to whom the Care of their Souls had been committed; though, I confess, the words ἡ ἀποστολή ὑμῶν, your Apostle, do not prove it.

(a) Theod. Chrys. Theoph.

(b) Theod. Chrys. Theoph.

A
P A R A P H R A S E
W I T H
A N N O T A T I O N S
O N T H E
E P I S T L E
T O T H E
P H I L I P P I A N S.

C H A P T E R I.

a Verse 1. ^a P A U L and Timotheus the
Servants of Jesus Christ, to
all the Saints in Christ Jesus, which are at
b [Gr. *in*] Philippi, b with the Bishops and
Deacons [there.]

2. [I wish] Grace to you, and Peace from
God the Father, and from the Lord Jesus
Christ.

3. [And] I [Paul] thank my God upon
every remembrance of you [in my Prayers.]

4. Always in every prayer of mine for
you all, making request with joy.

c 5. [Which joy I have] For your c fellow-
ship in the Gospel, from the first day until
now : [i. e. for your continuance in the Faith,
and the profession of the Gospel.]

d 6. d Being confident of this very thing,
that he who hath begun a good work, [the
good work of Faith] in [or among] you, will
perform it to the day of Jesus Christ.

7. Even as it is meet for me to think
this of you all, [Gr. *ὅτι φρονῶ, to have this
care for you all, which I shew in my Prayers,*
and my continual remembrance of you, v. 4.]

e e because I have you in my heart, [or you
have me in your heart,] inasmuch as in my
bonds, and in the defence, and confirma-
tion of the Gospel, you all are partakers

of my grace, [Gr. *as those who are all my Co-
partners of Grace in my Bonds, &c.*]

8. [And of this my care for you I can call
God to witness;] For God is my record, how
greatly I long after you all in the bowels of
Jesus Christ, [or the most passionate Degree of
Christian Love.]

9. And this I pray [for you] that your love
abound yet more and more, in knowledge,
and all f judgment.

10. That ye may approve [the] things f
that are excellent, that ye may be sincere,
and without offence till the day of Christ.

11. g Being filled with the fruits of Righ- g
teousness, which are [taught] by Jesus Christ
to the glory and praise of God.

12. But [to proceed to my own Affairs, about
which you have been so solicitous, v. 7.] I
would ye should understand, Brethren, that
the things which have hapned to me, [thro'
the Malice of my Adversaries,] have fallen out
rather to the furtherance, [than the hin-
drance] of the Gospel.

13. So that my bonds in [and for the cause
of] Christ, are manifest in the Palace, and in
all other places, [i. e. 'tis manifest not only
in the Palace, but throughout all Rome, that I
am in Bonds for the Faith of Christ.]

14. h. And

h 14. h And many of the Brethren of the Lord waxing confident by my [patience, and courage in my] bonds, are [become] much more bold to speak the word [of God] without fear.

15. Some indeed [there are who] preach Christ even of envy and strife, and some also of good will, [and kind affection to me, and to the Gospel.]

16. The one [party] preach Christ of contention, not sincerely, [not from love to him, but disaffection towards me,] supposing [by this means] to add affliction to my bonds, [or to bring further Tribulation on me now in Bonds.]

17. But the other [party preach Christ out] of love [to him, and me his Servant.] knowing that I am set up [or lie in Bonds] for the defence of the Gospel.

18. What then [shall this afflict me? no, since] notwithstanding every way, whether in pretence, or in truth, Christ is [still] preached; and I therein do rejoice, yea, and will rejoice.

19. For I know that this shall [be so far from accomplishing their end of adding Tribulation to my Bonds, that it shall] turn to my salvation, [i. e. my Deliverance] through your prayers [for me,] and the supply of the Spirit of Jesus Christ, [enabling me to plead so as shall tend to my enlargement, v. 25.]

20. According to my earnest expectation, and my hope, that [through the assistance of the Spirit of Courage which God hath promised, and given to us, 2 Tim. 1. 7.] in nothing I shall be ashamed, but [that] with all boldness, as always [hitherto,] so now also, i i Christ shall be magnified in my body, whether it be by [my] life [now,] or by [my] death [hereafter.]

21. For [the motive] to me to live is [the Service of] Christ, and to die [for him] is [my greatest] gain.

22. But if [it happen that] I live in the

flesh, this is the fruit of my labour, [Gr. is worth my labour,] yet what I shall chuse I know not, [i. e. were it left to my choice, I should be in a strait, which of the two Conditions to chuse.]

23. For I am in a strait between [these] two, having a desire ^k to depart, and to be ^k with Christ, which is far better [for me than continuing here, were I only to respect my own Interest.]

24. Nevertheless [for me] to abide in the flesh is more needful for you.

25. And having this confidence, [that you will receive this Advantage, by my abiding in the Flesh,] I know that I shall abide, and continue with you all for your furtherance [in] and joy of Faith.

26. That your rejoicing may be more abundant in Jesus Christ, by [or through] my coming to you again.

27. Only let [this be your care, that] your conversation be as becometh the Gospel of Christ, that whether I come and see you, or else be absent, I may hear [a comfortable account] of your affairs, that you stand fast i in one spirit, with one mind striving together for the Faith of the Gospel.

28. And [being] in nothing terrified by [the Threats, and Persecutions of] your adversaries, which is to them an evident token of [your] Perdition, [viz. that you are an obstinate People, bent on your own ruine,] but to you [it is a Token] of Salvation, and that of God, [it being righteous with God to recompence Tribulation to them that trouble you, but to you rest, 2 Thess. 1. 5.]

29. For unto you it is given [by God as an essential Favour,] in the behalf of Christ, not only to believe in him, but also to suffer for his sake.

30. Having the same conflict [with the Enemies of the Faith,] which you saw in me, [when I was among you, Acts 16. 23. 1 Thess. 2. 2.] and now hear to be in me, [v. 16.]

Annotations on Chap. I.

Verse 1. **N**Ote that Timothy is here joyned with Paul in the Salutation, not in the Writing this Epistle; See v. 3.

b Ibid. Σὺ Ἐπισκόποις καὶ Διακόνου, with the Bishops and Deacons.] Various are the Expositions of these words, and great are the Contentions about the true import of them. For,

1. Some, with the *Pseud-Ambrosius*, interpret these words thus, Paul and Timothy the Servants of Jesus Christ, with the Bishops and Deacons that are with us, to the Saints in Philippi. But as none of the Greek Fathers thought fit to take any notice of this strain'd Exposition, so may the harshness of it appear by comparing it with the like Prefaces to some of the other Epistles; v. g. 1 Cor. i. 1, 2. Paul an Apostle of Jesus Christ to the Church of God that is in Corinth, σὺ πᾶσι τοῖς ἐκκλησιασμοῖς τὸ ὄνομα τοῦ Κυρίου, with all that call upon the Name of the Lord. 2 Cor. i. 1. Paul an Apostle of Jesus Christ, to the Church of God that is at Corinth, σὺ τοῖς ἐν ὅλῃ τῇ Ἀχαΐᾳ, with all the Saints that are in all Achaia; are places exactly parallel to these words, Paul and Timothy the Servants of Jesus Christ to all the Saints that are in Philippi, with the Bishops and Deacons: And yet can any Man think that Paul the Apostle, with all that called upon the Name of the Lord Christ, or with all the Saints that were in all Achaia, writ to the Church of Corinth, which was part of that Achaia? (2.) When the Apostle takes in those that were with him, as Copartners in writing to another Church, he doth it thus, Paul an Apostle, καὶ οἱ σὺ ἐμοὶ πάντες ἀδελφοί, and all the Brethren that are with me write to the Churches of Galatia, Gal. i. 1, 3. Had he then intended to greet the Philippians in the like manner, he would have writ in the like stile, Paul and Timothy, καὶ οἱ σὺ ἐμοὶ Ἐπίσκοποι καὶ Διακονοί, and the Bishops and Deacons that are with me, to the Church in Philippi.

The learned Dr. Hammond saith, That Philippi was a Metropolis which had many Bishops under it, on which account it is stiled Πρώτη καὶ μετ' αὐτὴν ἡ Μακεδονίας πόλις, the chief City of that part of Macedonia, Acts

16. 12. and by Photius καὶ Μακεδόνων ἐπαρχίας Μητρόπολις, the Metropolis of the Province of the Macedonians. And by this, saith he, it appears that in Philippi there might be more Bishops than one, even as many as there were Cities under that Metropolis. But this Solution was

First, Unknown to the ancient Fathers, Chrysostom, Theodoret, St. Jerom, who all contend that Bishops here must signifie Presbyters, because there could not be more Bishops than one, properly so called, in one City; whereas had they known this to have been a Metropolis, they must have known that this had been a satisfactory Answer to that Objection.

2ly, They tell us that Philippi was then under the Metropolis of Thessalonica, which was the Metropolis of all Macedonia. Thus (a) Theodoret in his Preface to this Epistle, saith, φιλιππησίου καὶ Μακεδονίας ἦσαν καὶ Μητρόπολιν Θεσσαλονίκην, the Philippians were inhabitants of Macedonia under the Metropolis of Thessalonica: And Theophylact, that they were, καὶ Μητρόπολιν τῆς Θεσσαλονίκης τελευτήσας then, when the Apostle writ this to them, under the Metropolis of Thessalonica. That Thessalonica was then the Metropolis of Macedonia, is plain from Antipater the Thessalonian Poet, who flourished in the times of Augustus Caesar, and calleth Thessalonica (b) the Mother of all Macedonia. It is called also the Metropolis of Macedonia by Socrates; And in the Ecclesiastical sense it is so called by (c) Eutim, the Bishop thereof in the Council of Sardica. And so say all the Notitia Antiquæ at the end of Carolus Paulus, who saith that Philippi was no Metropolis for the first six Centuries, but after that Macedonia was divided into Prima and Secunda, it came to have the Honorary Title of the Metropolitan City, and therefore might be stiled so by Photius who lived in the ninth Century; but by St. Luke 'tis not stiled the first City καὶ ἐπαρχίας of the Province, but καὶ μετ' αὐτὴν of that part of Macedonia, which they that came from Thrace thither, touch'd at, as appears by (d) Dion's Description of it, and chiefly from (e) Diodorus Siculus, who saith ἡ ὁ πόλις αὐτὴ κελεύει καὶ τὴν Θεσπλίαν, that this City

(a) Apud Oecum.

(b) Σοὶ με Θεσπλίαν συνηγόρη Θεσσαλονίκην, μήτηρ ἡ πόλις πέμψε Μακεδονίας. Authol. l. i.

(c) Cap. 16.

(d) L. 47. p. 397.

(e) L. 16. p. 514. al. 412.

being taken by *Philip*, was very serviceable to him, as *lying near Thrace*, and other places very conveniently.

3ly, The *Greek* and *Latin Fathers* do with one consent declare, that τὸ πρεσβυτερος εἶδος ἐκκλησίας. The *Apostle* here calls their *Presbyters* their *Bishops*. So *Chrysostom*, *Theodoret*, *Oecumenius* and *Theophylact* among the *Greeks*, and among the *Latins* (f) *St. Jerom*, (g) *Pseud-Ambrosius*, *Pelagius* and *Primasius*; and that not only for the fore-mentioned reason, that there could be but one *Bishop*, properly so called, in one *City*; but for another alleged by them all, that τὸς ἐπωνόμασαν τοῖς ὀνόμασι, then the *Names* were common to both *Orders*, the *Bishops* being called *Presbyters*; and the *Presbyters*, *Bishops*. And this faith *Theodoret*, is manifest in this place, because he adds here (h) *Deacons* to the *Bishops*, making no mention of their *Presbyters*. The *Larned Dr. Pearson* therefore seems δαδεν τῷ ᾠδοῦν too much to favour his own *Hypothesis*, when against all these Testimonies both of *Greek* and *Latin Fathers* he saith, 'tis not yet proved that there were then at *Philippi* any *Presbyters* of the second *Order*, for surely this is proved from the Authority of all these *Fathers*. He therefore saith, (i.) That before the converted *Jews* and *Gentiles* did unite into one Church, there were two *Bishops* of the same Church. This he proves from those words of (i) *Epiphanius*, *Alexandria* never had two *Bishops* at a time, ὡς αἱ ἄλλαι ἐκκλησίαι, as other Churches had, but if I am not much mistaken, this relates not to the *Primitive* and *Apostolick* times, but to the Times of the *Meletians*, who founded *Bishops*, *Presbyters* and *Deacons*, and by them ἐκκλησίας ἰδίαις, private Churches, calling them Churches of the *Martyrs*; whereas those of *Peter's* Party called theirs *Catholic Churches*. But though this Schism continued long, and even in the time of *Theodoret* prevailed in *Egypt*, and, as *Daneus* notes, infected almost all *Christian Regions*; yet, saith *Epiphanius*, it never so prevailed in *Alexandria* as in other Churches, there being never there two *Bishops*, one of the *Catholic*, another of the *Meletian* Churches; as there were in many other places: And if this be the true import of these words, 'tis easie to discern how impertinent they are to the true Exposition of this place. He adds also from the same *Epiphanius*, that *Paul*

and *Peter* were both *Apostles* and *Bishops* of *Rome*, as doubtless they also were at *Antioch*, and wherever they met, but they were only *Bishops* there, because *Apostles* there, one of the *Jews*, the other of the *Gentiles*, and in this they had no Successors. *St. (k) Jerom* indeed takes notice of this *Evaluation*, but then he lays the Censure of contentious Persons upon them that made it.

The same *Learned Bishop* adds, That were it true that there were but one *Bishop* in one *City*, it would not follow, that the word *Bishops* here could not be taken in the proper sense, because the *Apostle* doth not here call them *Bishops* of the Church, or *City* of *Philippi*, but only saith they were then at *Philippi*, he might write therefore to them whom he knew to be then at *Philippi*, tho' they were *Bishops* of other Churches. But, (l.) As none of the *Ancients* have ever said one word of any other *Bishops* then met at *Philippi*, so the Words seem not well consistent with this *Evaluation*; for writing τῖς εἰν ἐν Φιλιπποῖς, he doubtless writes to the *Saints dwelling in Philippi*, writing therefore to them with the *Bishops* and *Deacons*, he must be supposed to write also to the *Bishops* and *Deacons* dwelling at *Philippi*.

I therefore acquiesce in the Opinion of *Theodoret*, who says that *St. Paul* then writ to the *Presbyters* and *Deacons* of that *City*, because their *Bishop* *Epaphroditus*, whom he styles his Brother and Companion in Labour, and Fellow-Soldier, and their *Apostle*, was then with him at *Rome*, Chap. 2. 25. and that he therefore mentions them because they were so instrumental in sending the Contributions to him, mentioned Chap. 4. 15.

Ver. 5. *Κοινωνία*.]. That Fellowship; or κοινωνία here, doth not signify their Liberty towards the Propagation of the Gospel, but their Communion with the *Apostles* in the Gospel, as it doth 1 John 1. 3, 7. I gather (1.) From the Phrase ἐργον ἀγαθόν, which is emphatically put to signify τὸ ἐργον πίστεως, the Work of Faith; as when we are said, καθ' ὑπομονὴν ἔργον ἀγαθόν, By patient continuance in the good Work to seek for Glory, Rom. 2. 7. that being the Work of God that we should believe in his Son, John 6. 29. (2ly.) From the Phrase, Ὁ ἐν τῷ ἀρχῇ ἐργάσατο ἐν ὑμῖν τὸ ἔργον τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, that being

(f) Ep. 89. ad Evagr. & Ep. ad Tit. 1. 9.

(g) Com. in Ep. ad. Eph.

(h) Καὶ ἐπεὶ οὐκ ἔστιν ἄλλος οὐκ ἐκκλησία τοῖς ἐπισκόποις διακόνους συνέλεξε τὸν πρεσβυτέρων ἐκκλησίαν.

(i) Har. 68. § 6. p. 722.

(k) Ac ne quis in una Ecclesia contentiose plures Episcopos fuisse contendat. Epist. ad Evagrium.

still used by the *Apostle* to testify his hopes, that they would continue steadfast in Faith and Obedience, till they received their Crown, 1 Cor. 1. 8. 1 Thess. 3. 13. & 5. 23.

d Ver. 6. Πεποιθὺς αὐτὸ ἴστω, *Being confident, &c.*] This the *Apostle* speaks, not out of any Opinion of the Election of all the *Philippians* to Eternal Life, or of the Certainty of their Perseverance to the End by virtue of that Election; for why then doth he exhort them to *work out their Salvation with fear and trembling*, Chap. 2. 12. *To stand fast in the Lord*, Chap. 4. 1. And *to retain the Word of Life*, that he might *have joy in the day of Christ*, that he had *not run in vain*, or *laboured in vain among them*? Chap. 2. 16. He speaks this therefore from a Judgment of Charity, because, faith he, it seems just, or fit for me to conceive this good hope of you, by reason of that great Affection you retain to me, and your Patience in enduring the like Afflictions: Now he that only gives these Reasons of his Confidence, gives us just Reasons to conceive, he knew nothing of the Necessity of their Perseverance by virtue of any absolute Election to Salvation.

e Ver. 7. *i. e.* Because you have had your Hearts upon me in my Bonds, sending *Epaphroditus* to minister to me in my Necessities, Chap. 2. 25. and contributing of your own Substance to me, Chap. 4. 14. sending once and again to me, whilst I was in Bonds for the Defence of the Faith, v. 15, 16. those things, which being a *sweet Savour*, a *Sacrifice acceptable and well pleasing to God*, v. 18. confirm my hope concerning you; especially when I find you yet standing firm under the like Afflictions, *having the same Conflict which you saw in me*, when I was among you, *Acts* 16. And now hear to be in me, Chap. 1. 30.

f Ver. 9. Ἐν πλείονι αἰσινός.] The outward Senses being the Instruments by which we discern and distinguish material Objects; the word αἰσινός, which is here rendered *Judgment*, is from them derived to the Mind, discerning and passing Judgment on Spiritual things; and is by *Phavorinus* filled ἡ πλεονεξία αἰσινός ἢ διακρίσις, *The exact taste of things that differ, or are to be discerned by the Mind*; in which sense the word is often used by the *Seventy*, especially in the Book of *Proverbs*, where it is twenty times so used; and hence it bears the like sense in the *Apostle*; and they who have this exactness of Judgment, are said to have αἰσινότης, *Senses exercised*, to discern betwixt Good and Evil, *Heb.* 5. 14.

g Ver. 11. For all that Christ does as a Prophet sent from God, or as assuming

the Person of a *Mediator*, must refer ultimately to the Glory of the Father, Chap. 2. 11.

Ver. 14—18. For Explication of these four Verses, let it be noted in the general, that they who preached Christ, *ἔκ ἐχθρας*, *out of Contention*, did not preach Christ, or the Gospel in truth, and out of love to it, v. 17, 18. but only in pretence, or upon this occasion, *from Strife and Envy against St. Paul*, being grieved that he had free liberty of preaching Christ to all that came to him for two Years, *Acts* 28. 30. and also, that they did not acknowledge St. Paul to be set up, or by God appointed for the Defence and Propagation of the Gospel. Whence it appears, that they could not be Persons, who only did contend with St. Paul for the Glory of being the most diligent and successful Promoters of the Gospel; or as such, envying the *Apostle's* Glory, set up for themselves, boasting as if they were the only Publishers of the Gospel. But yet 'tis difficult to assign the Persons here intended by St. Paul; *Occumenius* and *Theophylact* say, they were the unbelieving Jews, who by divulging every where about *Rome*, what was the Doctrine of Christianity which Paul preached; how opposite it was to the *Roman Gods*, and their Worship; what Tumults it had caused; how many it had turn'd from their *Old Religion* to the Faith of Christ; and who he was in whom the Christians did believe; thought to enrage the *Emperor* against St. Paul, the great Promoter of this Doctrine. And in this, say they, might St. Paul rejoyce, as giving occasion to others to enquire into the Christian Faith, and so to come unto it; for saith *Tertullian*, *Desinunt odisse, quod desinunt ignorare*; when they once know, they cease to hate it; but such cannot be said to preach Christ without an intolerable *Catachresis*; nor can St. Paul be supposed to rejoyce in such a Representation of the Christian Faith, as they made. Others therefore say, with a greater likelihood, these were the Judaizing Christians, who with the Gospel taught the Observation of the Law, for from these arose *ἑσθες καὶ διχοστασίαι*, *Strife and Dissentions*, 1 Cor. 1. 11. & 3. 3. *Zeal, Animosities, and Contentions*, 2 Cor. 12. 20. and that on the account of this *Apostle*, whom they would scarce own as an *Apostle* of Christ, 2 Cor. 7. 2. but rather look'd upon as one that walked according to the *Flesh*, Chap. 10. 2. and would have excluded him from the Churches, Gal. 4. 16, 17. And yet at their preaching Christ, though not sincerely, the *Apostle* may be supposed to rejoyce, because he knew the time was near, when the *Hay and Stubble* they built on the Foundation should

should be revealed, and the Destruction of the Temple and City of Jerusalem, would sufficiently confute their vain Additions to the Faith.

i Ver. 20. Ἐν τοῦ σώματι μου, *Christ shall be magnified by me in my Body.*] For if I live in the Body, the Power of Christ will be magnified in delivering me out of so great danger: But if I be put to Death for his sake, that Power will be magnified, which enables me so chearfully to die for the Faith, as I am ready to do.

k Ver. 23. Πολλῷ μᾶλλον κρείσσον, *To depart, and to be with Christ, which is much better.*] Because, saith Crellius, the time betwixt Death and the Resurrection is not to be reckoned, therefore the Apostle might speak thus, tho' the Soul hath no sense of any thing after Death. But could St. Paul think a State of Insensibility much better than a Life tending so much, as his did, to the Glory of God, to the Propagation of the Gospel, and the Furtherance of the Joy of Christians? Could he call such an insensate State, *a being with Christ*, and *a walking by sight*, in opposition to the Life of Faith? 2 Cor. 5. 7, 8. Others say, The Apostle speaketh thus, because he expected that the general Resurrection, and the Day of Judgment should be in his time: But the words will not bear this sense; for the Apostle saith, he is in a Constraint betwixt these two, whether he should chuse that Life which would enable him to gain many to Christ, and minister greatly to the Necessities of his Church, or that which would cause him to live with Christ,

viz. as to his better part, *i. e.* whether his Body and Soul should be dissolved, or he should still live in the Flesh? Now 'tis impossible that the same Man, at the same time, should expect the Resurrection, and the Day of Judgment, and yet expect to live in the Flesh, and to abide with the Church in the Flesh, and yet expect that none of the Members of the Church should abide in the Flesh, but should enjoy that Resurrection, which would place them with Christ, as well as himself; that he should desire his Soul should be dissolved, or separated from the Body, that he might be present with the Lord, and yet at the same time expect that Day, when he should be clothed upon with his Celestial Body. Moreover, he himself informs us, that the Apostles expected only the Resurrection, when other Christians should arise at the Great Day; for thus he speaks, *He that raised up the Lord Jesus from the dead, will raise us also by him, and will present us with you*, 2 Cor. 4. 14. And this confutes their Gloss, who say the Apostle expected to be with Christ as an especial Privilege belonging to him as an Apostle, or a Martyr for Christ; See the Note on 2 Cor. 5. 8.

Ver. 27. *In one Spirit, with one Mind.*] ¹ That is, with Love and Concord, saith Oecumenius; See Note on 1 Cor. 1. 10, 11. or with full consent; so ψυχῇ μιᾷ, 1 Chron. 12. 38. So in Irenæus, l. 1. cap. 3. to act συμφώνως with one accord and consent, is to act as having μίαν ψυχὴν καὶ ἓν αὐτῶν καρδίαν καὶ ἓν στόμα, one Soul, Heart, and Mouth.

CHAPTER II.

Verse 1. **I**F there be therefore any Consolation [*ἐπαύρισις*, any force of Exhortation,] in [beseeching you in the Name of] Christ; if [there be] any comfort of [mutual] Love; if [there be] any Fellowship of the Spirit [of Love exciting you to it;] if [ye have] any Bowels and Mercies [for me the Prisoner of Christ;]

2. Fulfil ye my joy [in this,] that ye be [all] like-minded, having the same Love [one to another,] being of one accord, of one mind, [or minding the same thing.]

3. Let nothing be done [among you] thro' strife, [who shall be the greatest,] or [thro' desire of] vain glory, but in lowliness of mind, a let each esteem [an] other better than himself.

4. Look not every man on his own things, [or Concernments only,] but every Man also on the things of others, [being concerned for their welfare.]

5. Let this mind be in you, [with respect to these matters,] which was also in Christ Jesus.

b 6. Who being b in the form of God, [when c he appeared to the Patriarchs,] c thought it d no robbery to be d equal with God, [Gr. did not covet to appear as God.]

7. But [divesting himself of his former glory,] made himself of no reputation, and e took upon him the e form of a servant, [by f ministering to others,] and f was made in the likeness of Man, [Gr. being in the likeness of Man.]

8. And being found in fashion as a [n ordinary] man, he humbled himself [yet more,] and became obedient to death, even the death of the Cross.

g 9. Wherefore g God also hath highly exalted him, [even as to his Manhood,] and given him a Name, [a Dignity and Majesty] which is above every Name [of Majesty, Eph. 1. 21. Heb. 1. 4.]

10. That at the Name of Jesus every knee should bow, [humbly acknowledging his Authority; even those] of things in Heaven, [i. e. the holy Angels,] and things in Earth, [i. e. Men,] and things under the Earth [the Dead, who being raised by him, shall acknowledge his power; for to them the Apostle doth apply these very words of the Prophet Isaiah, Rom. 14. 11, 12. Rev. 5. 13. Isa. 45. 23.]

11. And that every Tongue, [i. e. Men of all Nations and Languages, Rev. 7. 13,] should h confess that Jesus Christ is Lord, h to the Glory of God the Father.

12. Wherefore my Beloved, [remembering the Dignity of Christ, and your subjection to him,] as ye have always obeyed, not as in my presence only, [when you had me to be

your Monitor,] but now much more in my i absence, [which God by the workings of his i holy Spirit supplies,] work out your own salvation with fear and trembling.

13. For it is God who [in my absence, by his inward Teachings,] worketh in you, both to will, and to do of his own good pleasure.

14. [And] do all things without murmurings and disputings; [i. e. obey the Precepts of the Christian Faith, and of your Spiritual Monitors cheerfully, and without grudging, and readily, without exacting a reason of every Command they lay upon you.]

15. That ye may be blameless and harmless [as becomes] the Sons of God, [being] without rebuke, in the midst of a crooked and perverse Nation, among whom ye shine as Lights in the World.

16. Holding forth [ἐπιμαρτυροῦντες holding fast] the Word of Life, [under all Persecutions and Temptations,] that I may rejoyce in the Day of Christ, that I have not run in vain, neither laboured in vain.

17. [And as for me a Prisoner, if I not only should continue absent from, ἀλλ' εἰ ἐγώ.] But if I be [also] k offered upon the Sacri- k fice, and Service of your Faith, [i. e. that I may present you Gentiles an acceptable Sacrifice to God through Faith, and the Sanctification of the holy Spirit, Rom. 15. 16.] I joy and rejoyce with you all, [I count these sufferings the matter, not of my Sorrow, but my Joy.]

18. [And if this come to pass,] For the same cause, [or in the like manner,] also do ye joy and rejoyce with me.

19. But [though I speak thus,] I trust in the Lord Jesus, [that he will work such a Deliverance for me, Chap. 1. 19, 25. As that not needing him so much here, I may be able] to send Timotheus shortly to you, that [whatsoever be my Condition here,] I also may [or I may yet] be of good comfort, when I know your State, [i. e. your steadfastness in the Faith, and your Charity to one another.]

20. [To send Timothy, I say.] For I have no Man [with me] like-minded, who will [so] naturally, [and with like Affection] care for your Estate.

21. For all [here] seek their own [interests and Safety, and] not the things which are Jesus Christ's; [that is, comparatively to Timothy and Epaphroditus, mentioned v. 25. for I find others too generally more concerned for their own safety, than for advancing the Kingdom of Christ with the Hazard of their own Lives and Fortunes.]

22. But ye know the Proof, [ye have had experience] of him, that as a Son with the Father, he hath served with me in the Gospel;

spel; [yielding honour and obedience to me, and with the like Spirit labouring to promote the Affairs of the Gospel.]

23. Him therefore I hope to send [to you] presently, so soon as I shall see how it will go with me, [i. e. what will be the issue of my bonds.]

24. But I trust [or I trust also] in the Lord, that I also my self, [being set at liberty,] shall come shortly [to you.]

25. Yet [being not hitherto able to come my self, or to send Timothy,] I supposed it necessary to send to you Epaphroditus my Brother and Companion in Labour, and Fellow-Soldier, but your Messenger, and he that ministered to my wants.

26. For he longed after you all, [i. e. desired much to see you,] and was full of heaviness, because that ye had heard that he had been sick, [as knowing your Affection to him would render you full of Sorrow upon his account.]

27. m For [and] indeed he was sick, nigh unto death, but God had mercy upon him, and not on him only, but on me also, lest [by his death,] I should have sorrow upon sorrow.

28. I sent him therefore the more carefully, that when you see him again [recovered] ye may rejoyce [on the account of it,] and that I may be the less sorrowful, [finding your sorrow for him turned into joy.]

29. Receive him therefore in the Lord, [and for his sake,] with great gladness, and hold such [as stand thus affected by his Service] in Reputation.

30. Because for the Work of Christ, [i. e. the promotion of his Gospel, and the ministration to me the Prisoner of the Lord,] he was nigh unto death, n not regarding [but freely hazarding] his [own] Life, to supply your lack of service towards me.

Annotations on Chap. II.

^a Verse 3. **L**ET each esteem, &c.] This refers not to Judgment, it being not in our power always thus to esteem of others; but to practice; as if he should have said, Be as ready to assist and help others, as if you were their Subjects and Inferiours; so the Example of Christ requires. and so the Precept runs, That he who is the greatest should be a Servant to others.

^b Ver. 6. *Ἐν μορφῇ Θεοῦ*, In the form of God.] By this Expression most Interpreters do understand, that the Apostle doth intend Christ was essentially and truly God; but tho' this be a certain truth, ye I conceive this cannot be the import of this Expression in this place.

1st, Because the Apostle exhorteth his *Philippians* to Humility, after the Example of our Lord; now Humility consists not in the change of Nature, but of Condition; and therefore this Exinanition of the Form of God, seems rather to respect our Lord's Condition, than his Nature.

2^{ly}, There is no more Reason to say, the Form of God signifies the Essence of God than that the Form of a Servant signifies the Essence of a Servant; but evident it is, that the Form of a Servant doth not signify the Essence, but the State, and the Condition of a Servant, which is a mere Relation; nor doth his *Manumission* change his Nature, but his State.

3^{ly}, According to this import of the Phrase, it cannot well be shewed how he did empty himself, of, or lay aside this Form; for tho' by taking of a Body, he conceal'd, yet could he not be said to empty himself of, or lay

aside the Godhead, especially when in that Body he gave such numerous and signal Demonstrations of Divine Power and Wisdom, both in his Miracles, his Doctrine, and Knowledge of the Hearts of Men.

4^{ly}, This word *μορφή*, Form, both in the Old and New Testament, doth often signify the external shape: As when 'tis said of (a) Belteshazzar, Dan. 5. 6, 10. and of Daniel, ch. 7. 28. That their (b) Forms were changed: Of Nebuchadnezzar, That (c) his Form returned to him, Dan. 4. 36. Of Christ, that he appeared to two of his Disciples, *Ἐν ἑτέρα μορφῇ*, in another Form, Mark 16. 12. and that *μετεμορφώθη*, he was transfigured before three of them, Mat. 17. 2. but it no where seems to signify the Essence of a Man either in the Old or the New Testament.

Grotius, and the Socinians say, That Christ is said to be in the Form of God, by reason of the Miracles he wrought on Earth, they being Indications of the Power of God residing in him. But this Interpretation cannot stand. For,

1st, Christ is here plainly said to have been in the Form of God, before he took upon him the Form of a Servant, or the Similitude of Man; for as these words, Being found in the fashion of a Man, he humbled himself, and became obedient to the Death, do shew, that he was found in the fashion of a Man before he humbled himself to become obedient to the Death; so, by parity of Reason, these words, Being in the Form of God, &c. he emptied himself, and took upon him

(a) Τὸ Βασιλέως ἡ μορφή ἡλλιώθη. (b) Ἡ μορφή μου ἡλλιώθη. (c) Ἡ μορφή μου ἐπέστρεψεν ἐπ' ἐμὲ.

the Form of a Servant, being found in the likeness of Man, do shew that he was first in the Form of God, before that being found in the Likeness of Man, he took upon him the Form of a Servant.

2ly, 'Tis plainly here asserted, that Christ emptied himself of this Form of God at his Humiliation; whereas he never laid aside his Power of working Miracles, but did continue to exert it to his Death.

3ly, This Power of Miracles is never in the Scripture stiled the Form of God; and were this all that was intended by that Phrase, both Moses and Elias, and our Lord's Apostles, might upon that account be said to have been in the Form of God, seeing both Moses and Elias wrought many Miracles on Earth, and Christ declared concerning his Disciples, that they should work greater Miracles than those which he had done, John 14. 12.

I therefore by this Form of God, do understand that glorious Form in which God on his Throne is represented, that Majesty in which he is said to appear in Scripture, and in which the אֱלֹהִים, or the Word, did shew himself of old to Moses and the Patriarchs. For Explication of this sense, I shall shew, (1.) How God in the Old Testament is represented as appearing, shewing his Form and Glory to the Sons of Men. (2ly.) That Christ did in this Form appear to Moses and the Patriarchs of old. (3ly.) That since our Lord's Ascension he hath been invested with this Form of God, he hath appeared in it, and hath declared it belongs to him, tho' for the time of his Humiliation, he was pleased to depose, or put it off. And,

1st, The Appearance, or Similitude of God is represented in the Old Testament in a bright shining Cloud or Light, a Flame of Fire, or the Attendance of an Host of Angels. Thus in that Vision of the Prophet Daniel, The Ancient of Days did sit; his Throne was like the fiery Flame, and his Wheels as burning Fire; a Stream of Fire did issue from before him, thousands of thousands ministered unto him; and ten thousand times ten thousand stood before him, Dan. 7. 9, 10. Thus God appeared on Mount Sinai, where his Presence was attended with an Host of Angels, according to that Saying of the Psalmist, The Chariots of God are twenty thousand, even thousands of Angels, and the Lord is among them as in Sinai, Psal. 68. 18. where the Targum adds, The Word of the Lord desired to place his Majesty upon it, Jehovah dwelleth לְהוֹר only in the Heaven of Heavens for ever. He appeared there also

in a bright shining Cloud, or Flame of Fire; for the Glory abode upon Mount Sinai, and the Cloud covered it six days, and the sight of the Glory of the Lord, was like devouring Fire, Exod. 24. 16, 17. And seeing of these Majestick Symbols is to see God, v. 12. to see the God of Israel, v. 10. that is, say Onkelos and Jonathan, the Glory of God. And when Moses doth again repeat the Decalogue, he adds these words, Deut. 5. 22, 24. The Lord spake to all your Assembly in the Mount, out of the midst of the Fire of the Cloud: And you said, Behold, the Lord God hath shewed us his Glory, and we have heard his Voice out of the midst of the Fire. We have seen this day that God doth talk with man, and he liveth. The Word of the Lord our God shewed the Divine Majesty of his Glory, saith the Targum of Jonathan; and we heard the Voice of his Word, saith Onkelos. And the Prophet Habakkuk in his Song of God, saith thus, His Glory covered the Heavens, his Brightness was as the Light, and bright Beams came out of his side, Hab. 3. 3, 4. There he discovered שְׁכִינָתוֹ his Shecinah, i. e. his glorious Majesty, saith the Targum. When Jacob had a Vision of Angels ascending and descending, he presently cries out, This is no other than the House of God, this is this Gate of Heaven, surely Jehovah is in the place, and I knew it not, Gen. 28. 17. שְׁכִינָתוֹ אֵינוֹ The Glory of the Lord is here, say the Targums. And when God shewed himself to the People in the Cloud, then did the Glory or Similitude of God appear, as the Expression is, Numb. 12. 8. תְּבַר הוֹרָא הוֹרָא The Glory of the Lord, saith the Septuagint, so 1 Kings 8. 11. Thus doth the Scripture represent, that God who dwelleth in Light inaccessible, before whose Face the Angels do continually stand as ministring Spirits: And this also is the Rabbinical Exposition of the כְּבוֹד ה' (d) the Glory of the Lord; that is, either a Ray of Divine Light, or a Guard of Angels.

2ly, That Christ was in the Form of God, even before he took upon him Human Nature, will be apparent, if we consider that even before he purged our Sins, he was the Brightness of his Father's Glory, Light of Light, Heb. 1. 3. and in the Language of the Book of Wisdom, A pure Stream flowing from the Glory of the Almighty, the Brightness of the everlasting Light, Wisd. 7. 25, 26. And that he at the Conclusion of his Humiliation prays, that God would glorify him with the Glory, which he had with him, before the Foundation of the World, John 17. 3. 2. That it was the Opinion, both of the ancient Jews, and of the Christians from the beginning,

that it was the *אֱלֹהִים*, or the *Messiah*, who appeared to the Patriarchs of old in Light and Splendor, and sometimes with the Attendance of Holy Angels. And 3. that we have great Evidence of this Matter, both in the Old and New Testament: In the Books of *Exodus* and *Numbers* we read, that the Children of *Israel* tempted the Lord, saying, *Is the Lord among us, or not?* *Exod. 17. 7. Numb. 21. 6.* and that the Lord sent therefore fiery Serpents among them; but in the 10th Chapter of the first Epistle to the *Corinthians*, we are informed that they tempted *Christ*, and were destroyed of Serpents. See this Reading justified, Note on *1 Cor. 10. 9.* *Christ* therefore, as to his Divine Nature, was then present with, and tempted by them. God also saith to his People thus, *Exod. 23. 20, 23. Behold I send an Angel before thee, to keep thee in thy way, and to bring thee to the place which I prepared; beware of him, and obey his voice, provoke him not; he will not pardon your Transgressions, for my Name is in him.* Now the ancient (e) *Rabbins* say, this was the Angel, the Redeemer; or an uncreated Angel, in whom was *Jehovah*: And the words plainly seem to intimate this to us, seeing the Power of Remitting Sins, ascribed here to him, belongeth only to that God against whom they are committed. Moreover, when God being incensed against *Israel* for making the Golden Calf, had threatened to withdraw himself, and only send an Angel before them to drive out the Inhabitants of *Canaan* before them, *Exod. 33. 2.* this seems an evil word to the People, and they mourn because of it, viz. of those words, *I will not go up in the midst of thee; that is, say Onkelos, and Jonathan, I will not cause שכינתי my glorious Presence to go up with thee.* Nor doth *Moses* himself rest in this Answer, but speaks thus to God, *If thy Presence go not with me, carry us not up hence, v. 15.* If the *Shechinah* go not with us, saith *Onkelos*, *וְאִם אִתָּנוּ אֵין*, If thou thy self go not with us, say the *Septuagint*, *R. Salomon* and *Eben Ezra*: which sense the following words require, viz. *For wherein shall it be known that I and thy People have found grace in thy sight, is it not in that thou goest with us? v. 16.* Whence it is evident, that they were not contented with the Promise of a created Angel, but required God's Presence to go with them; and that God granted this Request, v. 17. Thus (f) *Philo Judæus* often informs us, That the Angel who went before them, was no created Angel, but the Divine Word,

or God himself; for, saith he, *Moses* prays to God himself to be his Governour in the way that leadeth to himself, saying, *if thou go not with us, carry us not up hence.* And again, *He uses the Divine Word for a Guide, for so speaks the Oracle, Behold, I will send my Angel before thy face to lead thee in the way, Exod. 23. 20, &c.*

3ly, That after his Ascension to the Right Hand of Majesty and Glory, the Lord *Christ* did again-reassumè this Form, and appear in this Majestick Splendor; is evident from the New Testament: Thus he appeared to *Stephen*, who looking up steadfastly to Heaven, saw the Glory of God, and the Son of Man standing at the Right Hand of God, *Acts 7. 55.* Thus he appeared to a persecuting *Saul*, in a Light from Heaven above the brightness of the Sun, saying to him, *I am Jesus whom thou persecutest, Acts 26. 13.* Thus in the Vision of *St. John*, *Rev. 1. 14, 16. His Eyes were as a flaming fire, and his countenance as the Sun shining in its strength.* Thus he declared he would appear at the Destruction of *Jerusalem* to punish that rebellious People; *The Son of Man*, saith he, will come in the glory of his Father with his holy Angels, *Mat. 16. 27. Luke 9. 26, 28.* And his second Advent shall be with the same tremendous Glory, for he shall be then revealed from Heaven, with his mighty Angels in flaming fire, *2 Thess. 1. 7, 8.*

4ly, Seeing then this Splendor, and this Attendance of Holy Angels, is represented in Scripture as the Similitude, the Shape, the Face, and Majestick Presence of God, seeing it is evident, that before the Incarnation the *אֱלֹהִים*, or Divine Word, had this Glory, and in it did appear to *Moses* and the Patriarchs, and that in order to the exercise of a Regal Power over his Church; seeing it is certain from the New Testament, that after his Ascension he again reassumèd this form and power, 'tis highly probable this was the form of God here mentioned; this was the likeness to God in which, at his Humiliation, he did not covet to appear, but rather chose to lay aside, that so he might appear amongst us, not as the Lord of Heaven, attended with an Host of Angels, or in the dazzling brightness of his Father's Glory, but in the fashion of a Man.

Ibid. Οὐκ ἀρταγμὸν ἢ ἡσάλο τὸ εἶναι Ἰσοῦ θεῷ, ἡ thought it no robbery to be equal with God.] This Greek Phrase is only to be met with in *Plutarch*, saith *Grotius*, though I cannot find it there, and in *Holopdorm*; in which

(e) See *Ambr. in locum & Cartm.*

(f) Διότι ἐν ἑαυτῷ τῷ θεῷ χρεῖται ἡγεμόνι πρὸς τὸ αὐτὸν ἀγασσάμενον, λέγει δὲ, εἰ μὴ αὐτὸς οὐ συμπορεύσει, μὴ με ἀνάγκης ἐξέσται. *De Migrat. Abrah.* p. 324. C. ἡγεμόνι τὸ εἶναι χρεῖται λόγῳ θεῷ χρησιμὸς γὰρ ἔστιν, ἵνα ἀποτρέλλῃ τὸ ἀγασσάμενον με πρὸς περσώπῳ μὲν. *Ibid.* lib. F.

Writer it plainly signifies, to covet earnestly, or look upon a thing as much to be desired, and snatched at. Thus when *Cybele* went about to allure *Theagenes* to the lustful Embraces of *Arface*, finding him out of the Temple, in a by Apartment, she did (g) ἀρπάζουσα ποιεῖν τὸ ἐπιθυμῶν, i.e. she snatched at the occasion, or look upon it as a thing desirable for her purpose; and when none of her Proposals or Allurements would prevail with *Theagenes* to gratify the Queen's desires, she brake forth into this admiration, (h) *What averfness from Love is this! A young man in the flower of his Age thrusts from him, or refuses a Woman like unto himself, and desirous of him, καὶ ἂν ἀρπάζουσα ἐδὲ ἔρμαιον ἠγάτα τὸ πειγνύει, and does not look upon this as a great offer, and a thing very desirable: And when she had found out that this Affection to Chariclea was the cause of this averfness, she proposes to Arface the death of Chariclea, as an Expedient to gain his Affection, and (i) ἀρπάζουσα τὸν πόθεν ἐπιθυμῶν ἢ Ἀρσάνη, Arface embraces the motion as a thing very desirable, or to be coveted. So that ἀρπάζουσα ἢ ἐπιθυμία, saith Scmidius, is, rem optatam persequi, & studiofissime occupare.*

- d Ibid. Τὸ εἶναι Θεῶν,] Is to be, or to appear as God, or in the likeness of God: So the word εἶναι is adverbially used frequently in the Septuagint, answering to the Hebrew *Caph*, Job 5. 14. They grope in the noon-day εἶναι νύκτι, as in the night, Chap. 10. 10. Hast thou not cruddled me εἶναι τυφῶ as Cheese, Chap. 11. 12. Man is born εἶναι ὡς ἐρμηλὴν like a wild asses colt, Chap. 13. 12. your remembrance is εἶναι ποσὶς like unto ashes, and v. 20. he consumeth εἶναι ἀσπὺς as a bottle, Chap. 15. 16. Man drinketh in iniquity εἶναι ποσὶς as drink, Chap. 24. 20. Wickedness shall be broken εἶναι ἔυλω as a Tree, Chap. 27. 16. He prepareth Raiment εἶναι πύλλω as the Clay, Chap. 28. 2. Brass is molten out of the Stone εἶναι λιθῶ as the Stone, Chap. 29. 14. I put on judgment εἶναι δίκαιος as a Robe, Chap. 40. 15. He eateth Grass εἶναι βεσὶν as an Ox, Isa. 51. 23. Thou hast laid thy Body εἶναι τῷ γῆ as the Earth, Wisd. 7. 1. I my self am a mortal man εἶναι ἀπ᾿ ἁπᾶσι like to all men; And the first voice I uttered was εἶναι ὡς ὁ λαός, weeping as all others do, v. 3. So that the sense of these words seems to me to be this, That though Christ in his former Appearances still represented himself in the form, and likeness of God, yet coming now into the World for the Salvation of Mankind, he did not covet or desire to appear in that Majestick Splendor and Authority, but rather chose to come in the similitude of a Man, and in the form of a Servant. Nor doth this Exposition give any advantage to the Socinians, but equally con-

futes their *Heresie*, and gives a better Answer to their Arguments than the usual Exposition can give. For,

1. Hence the *Præ-existence* of Christ, before his being born of the Blessed Virgin, is proved to a Demonstration.

2. Hence also it is evident that there must be two Natures in Christ; that of the Ἀβγ which appeared from the beginning to the Patriarchs; and that which he received, when as Man he was conceived in the Virgin's Womb.

3. Hence it appears that this Nature, in which he appeared before his Conception in the Virgin's Womb must be Divine. For what other Nature could appear in the form of God, and challenge to it self the Glory which by the Jews was still esteemed a certain Indication of the Divine Presence, and in the New Testament is stil'd the Glory of the Father? Especially if we consider that he who thus appear'd hath the incommunicable Name *Jehovah* so oft ascrib'd to him, is stil'd the Judge of the whole Earth, and either challengeth to himself the Divine Attributes, and Offices, or never doth refuse them when they are offered to him by Men. Moreover, where is the Humiliation, or the Exinanition here mentioned, in that Christ would not be, or appear as God in the World, if, having only an Human Nature, he could not do so without being guilty of the Blasphemy the Jews laid to his charge, That he being a Man made himself God? whereas he differed in nothing from an ordinary Man, but only in the extraordinary Gifts conferred by God upon him. And if his Nature was Divine, it of necessity must be Eternal, since the Divine Nature can have no beginning of Existence.

Ibid. Μορφή δέχε λαβὼν, he took upon him e the form of a Servant.] This Phrase cannot import only his taking of the Humane Nature, that being sufficiently expressed, by saying that he was made in the likeness of Man; besides, he still retains the Human Nature, but doth not now retain the form of a Servant, but of the Lord of all things. Nor are we to understand by it his outward Poverty, which equall'd him to Servants, saith the Learned *Grotius*, as having nothing of his own; for that is not the state of a Servant only, but of a Son in his Minority, and of many unfortunate Persons who were never Servants. Nor (3ly,) must we understand by it, as the Socinians do, his Submission to be used as a Slave or Servant, by being whipt, and bound, and crucified; for that is the Humiliation which he suffered after he had taken upon him the form of a Servant, as those words plainly shew, He took

(g) *Heliodor.* l. 7. p. 322.

(h) P. 340.

(i) P. 337.

upon him the form of a Servant, and being found in the fashion of a Man, he became obedient to the death. Nor is this proper to a Servant, but to a Malefactor; for a Servant is not less a Servant when he is not whip'd, or scourg'd: He therefore may be rather said to have taken upon him the form of a Servant by ministring to Men, and being among them as one that served; for as the business of a Servant is to do nothing for himself, but for the good of others, and to spend himself in ministring to their Advantage; so the Son of Man came not to be ministr'd to, but to minister; and at the close of that Ministry, to give his Life a Ransom for many.

f Ver. 7. *Ἐν ὁμοιώματι ἀνθρώπων ἡρώμεθ', and being in the likeness of Man.]* That our Lord had the Real Nature, and not only the outward shape or Resemblance of a Man; that he had a Body consisting of Flesh, Blood and Bones; a Soul and Spirit; and so all the constituent parts of a Man, the Scripture plainly testifies. Nor doth this Phrase *ὁμοιωμάτι*, in the likeness of Man, contradict it, being used of a real likeness by the Participation of the same Nature as to kind. Thus Adam is said to beget a Son, *ἐν ὁμοιώματι αὐτοῦ*, in his own likeness, who yet was certainly of the same Nature with him. And Christ is said *ὁμοιωθῆναι*, to be made like to his Brethren by the participation of the Nature of Abraham, and his Communion with them in the same Flesh and Blood, Heb. 2. 14, 16, 17. And 'twas both proper and elegant for the Apostle to use this Expression here, by reason of the Opposition he designed to shew, betwixt Christ's former glorious, and his then present humble state, he being then *ἐν μορφῇ τοῦ Θεοῦ*, in the form of God, now *ἐν ὁμοιώματι τοῦ ἀνθρώπου* in the likeness of a Man.

g Ver. 9. *Αὐτὸν ὑπερύψωσε, God hath exalted him.]* The Fathers on this place advise us, *οὐκ ἔστιν ἀνθρώπων, ἀλλ' ἔστιν Θεοῦ*, to refer these things, not to the Divine, but to the Human Nature, the Apostle not speaking here of the Exaltation of the Divine Nature of Christ by the Manifestation of his concealed Glory and Power, but of the Exaltation of that Nature which had suffered; for this Exaltation is in Scripture represented as the Reward of our Lord's Salutary Passion; for we see him, saith the Apostle, who was made a little lower than the Angels for the suffering of death, crowned with glory, and honour, Heb. 2. 9. And again, the Elders about the Throne say, *Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength and honour, and glory*, Rev. 5. 12. & 4. 11. Moreover, St. John declares that this Dominion and Power was given to the Son of Man, because he was so,

John 5. 17. though it was given to the Man Christ Jesus, because the fulness of the Godhead dwelled in him.

Ver. 11. *Εἰς δόξαν to the Glory.]* He does not say, as the Socinians contend, that Christ is exalted to the Glory of God the Father, though that be true of the Advancement of his Human Nature; but he saith, that being thus exalted, he is to be acknowledged of all Tongues and Nations as their Lord, to the Glory of the Father; nothing more tending to his Glory, than that all Persons owning Christ as their Lord, and yielding Obedience to him, should abound in these Works of Righteousness which are through Jesus Christ to the Glory of God the Father, Chap. 1. 11. Eph. 1. 12. Moreover, seeing the Father thus exalted the Humanity of Christ, since he united the *Λόγος* to the Human Nature, for it pleased the Father, that in him should all fulness dwell, what hinders that this Exaltation should be said to be to the Glory of God the Father, from whom he received even the Divine Nature?

Ver. 12. *Ἐν τῇ ἀπουσίᾳ μου, in my absence.]* i. e. When I was present with you, I by my Counsels and Exhortations stirred you up to desire, and do what was according to the Mind of God: He, in my absence, is more immediately present with you by the inward Motions of his Holy Spirit, to excite you both to will, and do what is well pleasing to him. Having therefore now all things administred more immediately by God, which are requisite to make you willing, and able to perform your Duty, it doth more highly concern you to work out your Salvation. Thus (k) Ignatius saith, That he being now in Chains, and going to Rome to receive the Crown of Martyrdom, the Church of Syria had God, instead of him, to be her Pastor, and that Christ alone was Bishop over her: This Sense I gather from these words, much more in my absence, for what other Reason can be offer'd of these words than that which this Interpretation gives?

Hence it is evident that God worketh in us to will and to do, not by a Physical Operation, which makes it necessary for us to will, and to do what he would have us do; for why then doth the Apostle admonish his Philippians to work out their Salvation with fear and trembling? for what is more absurd than to exhort another to do himself, what God doth for him without his concurrence; or to require him to will, what he cannot but will and do, for this reason because another renders it necessary for him so to will? and what ground of fear can there be, lest God should fail in his work? That the word *ἐνεργεῖν* doth not require this

(k) Ἀντὶ ἐμοῦ ποιεῖτε τὸ θεῶν ἔργον, μὴ ἐν φόβῳ, ὡς ἐάν τις ἴσως ἐπικρατῇ. Ep. ad Rom. § 9.

sense, is evident, because in Scripture it occurs very often, where it must be understood, not of a *Physical*, but only of a *Moral* Operation; as when Satan is said ἐνεργεῖν *to work in the Children of Disobedience*, Eph. 2. 2. and of the Mystery of Iniquity, that ἐνεργεῖται *it now works*, 2 Thess. 2. 7: (2ly,) When it is attributed to those Causes which produce not their Effects by any *Physical*, but only by a *Moral* Operation, as when the word is said to be ἐνεργῆς, *powerful*, Heb. 4. 12. *The Word, ὁ ἐνεργεῖ, which effectually works in them that believe*, 1 Thess. 2. 13. that *Faith worketh by Love*, Gal. 5. 6. that *Charity is ἐνεργῆς, effectual*, Philem 6. and of Concupiscence, that ἐνεργεῖτο, *it worketh in our Members*, Rom. 7. 5. (3ly,) When it is ascribed to God sending upon Men ἐνεργεῖαν *the Efficacy of Deceit*; for surely God worketh no Evil *Physically*. In a word, did God thus work in us to will and do, the Work could no more be ascribed to us, than the Motion which was impressed on the Body of *Lazarus*, when he came out of the Grave, or upon *Paul* when wrapt up to the third Heavens, could be ascribed to them; and the Will, would not deserve that Name, as being neither free, nor praise-worthy.

k Ver. 17. Εἰ σπένδομαι, *If I be offered.*] The Apostle here hath an elegant Allusion to the Jewish Sacrifices: They were prepared for the Altar on which they were to be offered, by the Levites and the Priests, and this was their λειτουργία *Service*, and there was poured upon the Sacrifice Oil or Wine, which was the σπονδή, or libation; if then, saith the Apostle, whilst I am thus λειτουργῶν, wholly employed in rendering you Gentiles an acceptable Sacrifice to the Lord, my blood should be the libation to be poured out upon this Sacrifice; I should rejoice even thus to die in your Service, and for the confirmation of your Faith; See Rom. 15. 16.

i Ver. 25. Ὑμῶν δ' Ἀπόστολον, *your Apostle.*] So they were usually stiled who gathered Sacred Money, and carried it up to Jerusalem. And so, say some, he calls Epaphroditus, because he brought the Contributions of the Philippians to him at Rome. But the

word *Apostle* is never used in the *New Testament*, but either of those who were in the strict sense *Apostles of the Lord*, or else were eminent Ministers and Preachers of the Gospel: Thus *Titus*, and the Brother of St. *Paul*; (which is the usual Appellation of St. *Timothy*, see Note on Heb. 13. 23.) are ἀπόστολοι, *the Apostles of the Churches*, 2 Cor. 8. 22, 23. and *Andronicus* and *Timonia*, who had long preached the Gospel, are stiled ἐπίσημοι ἐν τοῖς Ἀποστόλοις, *eminent among the Apostles of Christ*. I therefore conclude with (1) *Theodore* upon the place, and upon Chap. 1. 1. That the Episcopal care of this Church was committed to him: And that this is the import of the word *Apostle* here.

Ver. 27. Note: Here we find that Epaphroditus was not recovered by the Gift of Healing, then frequent in the Church, that Gift being not exercised, by them to whom it was imparted, at their own pleasure; but as God was pleased by a special Instinct, and a strong Faith to incite them to the Exercise of it: These Gifts being therefore given for the sake of Unbelievers, to convince them of the truth of the Christian Faith, God thought not fit that it should be ordinarily exercised upon Believers, lest it should be look'd upon, not as a Gift, but as the Effect of Art or Skill, or a thing done among them by Confederacy.

Ver. 30. Παρεβλησάμεν, *not regarding his life,* Or, as others read, ἀρεβλῶσαμεν, or ἀρεβλώσασθαι, *hazarding his life*; that is, say the Greek Commentators, εἰς κίνδυνον ἑρρίπεν ἑαυτὸν *he brought himself in danger of death*; not by venturing on the Emperor's Displeasure, but by labouring so as to contract a dangerous Disease, (which he did, saith the Apostle, *to supply your lack of service towards me*;) which is not so to be understood, as if he charged them with any want of Service, or Affection to him, (See Chap. 4. 10.) but thus, that Epaphroditus did this, being present with him, to supply that Service, which they, being absent, were not in a capacity to perform.

(1) Σαβῶς τοίνυν ἐδίδαξεν, ὡς ᾗ ὁπισκοπικὴν οἰκονομίαν αὐτὸς ὀφείδετο, ἔχον Ἀποστόλου περιηγοίαν.

CHAPTER III.

Verse 1. **F**inally, [*τὸ λοιπὸν, henceth*] my Brethren, rejoyce in the Lord: To write the same things [*which I have delivered*] to you [*by word of mouth,*] to me is not grievous, but [*for*] to you ^a it is safe.

2. [*I therefore exhort you again, to*] beware ^b of dogs, beware of ^c evil workers, beware of the ^d Concision.

3. For we are the [*true and spiritual*] Circumcision, which worship God in the Spirit [*of our Mind*, Eph. 4. 23.] and rejoyce in Christ Jesus, and have ^e no confidence in the [*Circumcision of the*] Flesh, [*as if that would commend us to God.*]

4. Though [*were this any proper ground of confidence,*] I might also have confidence in the Flesh, [*as well as they who boast of this, for*] if any other Man think that he hath whereof he might trust in the Flesh, I [*have*] more [*reason so to do.*]

5. [*For I was*] ^f circumcised the eighth day, [*the very day prescribed by the Law*, Gen. 17. 12.] of the Stock of Israel, [*my Parents and Ancestors being all of Israel,*] of the Tribe of Benjamin, [*that Tribe which cleaved to Judah, and revolted not with Jeroboam to the worship of the Calves*, 1 Kings 12. 21.] an Hebrew of the Hebrews, [*both by Nation and Language*, 2 Cor. 11. 22. Acts 21. 40.] as touching [*the observance of*] the Law, a Pharisee, [*one of the strictest Sects of our Religion*, Acts 26. 5.]

6. Concerning zeal [*for the Jewish Religion, I have shewed that above others, in*] persecuting the Church [*of Christ*, Acts 22. 3, 4. & 26. 11.] touching the Righteousness which is in [*and by*] the Law, [*I have lived*] blameless [*as to that*, Acts 23. 1.]

7. But what things [*of this nature*] were [*then reputed*] gain to me, those I [*have*] accounted [*as*] loss, for Christ's sake.]

8. Yea doubtless, and I count all things [*of this World,*] but loss, for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, [*i. e. obtain an Interest in him; and the Blessings purchased by him.*]

9. And be found in him, not having my own Righteousness, which is of the Law, [*which cannot justify me, but leave me still under the Curse of it*, Rom. 3. 20. Gal. 3. 10.] but that which is thro' the Faith of Christ, [*viz.*] ^g the Righteousness which is [*approved*] of God, [*i. e. the Righteousness which is*] by Faith [*in Christ.*]

10. That I may know him [*to be the Messiah and the Saviour of the World, which know-*

ledge is necessary to Life eternal, John 17. 3. 1 Cor. 2. 2.] and the ^h Power of his Resurrection, and the ⁱ Fellowship of his Sufferings, being made conformable to his Death.

11. If by [*these, or*] any [*other*] means, I might attain to the Resurrection of the dead, [*promised by him to all his faithful Servants and Sufferers.*]

12. ^k [*For I can*] not [*look upon my self,*] ^k as tho' I had already attained, [*or caught hold of the Prize of my high calling*, v. 14. the Resurrection of the Dead, v. 11.] or were already perfect, [*i. e. crowned with it,*] but I follow after [*or pursue it,*] if that I may apprehend, [*or reach*] that [*prize*] for [*the obtaining of*] which also I am apprehended of Christ Jesus. [*For when I fled from him he caught hold on me, converted me to the Faith, that believing in him I might obtain Life everlasting,* 1 Tim. 1. 15, 16. & ^l *if that, or that also; See Note on 1 Tim. 5. 10.*]

13. Brethren, I count not my self to have apprehended, [*i. e. caught hold of the Prize,*] but this one thing I do, forgetting [*not looking after*] those things which are behind, and reaching forth to those things which are before.

14. I press toward the mark [*the Goal,*] for the [*obtaining the*] prize of the high calling of God in Christ Jesus.

15. Let us therefore, as many as be ^l perfect [*or thoroughly instructed in our Christian Duty,*] be thus minded [*as I have told you I am, i. e. so as to believe the Circumcision of the Spirit, not that of the Flesh, and the Righteousness which is of God by Faith, are the things especially to be regarded for the obtaining of this Prize.*] And if in any thing ye be otherwise minded, [*imagining the Judaical Performances may also commend you to God,*] God shall [*in due time*] reveal even this unto you. [*i. e. He will convince you of the no Necessity of these things in order to his favour.*]

16. Nevertheless [*in the mean time*] whereto we have already attained [*i. e. as far as we have attained to the knowledge of it;*] let us walk by the same Rule, [*viz. that Circumcision availeth nothing, but a new Creature*, Gal. 6. 15, 16.] let us mind the same thing.

17. Brethren, be [*ye*] followers together of me, [*in this matter; who have renounced all my Jewish Privileges,*] and mark them [*for your Patterns,*] who walk so as ye have us for an Example, [*of the spiritual Circumcision, and of minding the Prize of our high Calling.*]

18. For many [*Zealots for the Law, so*] walk, of whom I have told you often, and now tell you even weeping, that they are the Enemies of the Cross of Christ.

m 19. m Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.

n 21. [*Imitate us, I say*] For n our Conver-

sation, [*or our City*] is in Heaven, from whence also we look for the Saviour, the Lord Jesus Christ.

21. Who shall change o our vile body, o [*now subject to Corruption, Passions, and Sorrows,*] that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things to himself.

Annotations on Chap. III.

a Verse 1. **A** *Σαλῆς, It is safe.*] viz. Because things only delivered by word of mouth, may slip out of memory, *Literā scripta manet.* Here is St. Paul's Judgment against Oral Tradition.

b Ver. 2. *Τῶς κύνας, Dogs.*] It is the Observation of the (a) Fathers, that the Name of *Dogs* was anciently given to the *Gentiles*, as being without the Covenant, according to those Words of Christ, *It is not meet to take the Childrens Bread, and give it to Dogs:* But with the Things, the Names are now changed, they being now without the Covenant, *Rev. 22. 15.* and the believing *Gentiles* admitted to it, and therefore they are called the Children, but the *Jews* Dogs. And 'tis well noted by Dr. (b) *Lightfoot*, that our Lord used this Language, *Matt. 15. 26.* *Not to express his own Sentiments of the Gentiles, but in compliance with the common Language of the Jews, who proverbially said, the Gentiles are likened to Dogs, whereas we are God's peculiar People, even his Sons and Daughters.* Where also is observed by the same worthy Person, That even the *Talmudists* say of the Generation in which the *Messiah*, or the Son of David should come, that the *Synagogues* should become *Stews*, and the *Faces* of that Generation shall be as *Dogs*.

c Ibid. *Evil Workers.*] For they labour only to pull down God's Building, and to destroy the Church of Christ. Elsewhere he stiles them *deceitful Workers*, *2 Cor. 11. 13.* not speaking of the *Gnosticks*, as some imagine, but of the *Jews*; for so it follows, *Are they Hebrews? Are they Israelites? So am I, v. 22.*

d Ibid. *Τῶς ἀσέβητων, The Concision.*] For Circumcision being no longer a Rite of entering into Covenant with God, it is no better than a cutting off the Flesh; and they who still insisted on it as a thing

necessary to Justification and Salvation, cut themselves off from Christ, *Gal. 5. 2, 3.*

3. *No Confidence in the Flesh.*] That the e *Jews* had a great Confidence in the Merit of Circumcision; See Note on *Rom. 2. 13.*

Ver. 5. *Περὶ τὴν ἡμέραν, Circumcised f the eighth day.*] The *Jews* themselves say, that Circumcision before that time was no Circumcision, and after that time it was of lesser value; See *Buxtorf. Synag. Jud. cap. 4. p. 109.* And (c) *Origen* informs us, That the *Jews* held that the Circumcision performed on the eighth day was that which was chiefly intended, and that the performing it on any other day, was only allowed in case of sickness. Hence they thought it necessary to circumcise a Child on the Sabbath-day, tho' all manner of Work was forbidden on that day, rather than defer Circumcision a day beyond the time, *John 7. 22.* and made it a Rule, That (d) *the Rest of the Sabbath gives place to Circumcision.* And this Opinion, as it agrees with the Text, *Gen. 17. 12.* so it seems to have obtained long before our Saviour's time, for the *Septuagint*, and the *Samaritan Version*, read thus, *The uncircumcised Male, who is not circumcised, τῇ ἡμέρᾳ τῇ ὀγδόῃ, the eighth day, shall be cut off, he hath broken my Covenant, Gen. 17. 14.*

Ver. 9. *Τῶ ἐν Θεῷ δικαιοσύνη, The Righteousness of God.*] That the Righteousness of God, in St. Paul's stile, doth always signify the Righteousness by Faith in Christ Jesus dying for us, see Note on *Rom. 1. 17.* And hence it is evident, that the *Apostle* cannot here speak of the Righteousness of Christ imputed to us: For, (1.) He does not oppose to his own Righteousness, which is of the Law, the Righteousness of Christ, imputed to him, but his own Faith in Christ imputed unto him for Righteousness, *Rom. 4. 5.* (2ly,) He speaks of his Faith in Christ

(a) Τὸ τοῦ πάλου τοῦ ἐθνῶν ὄνομα, ἐκ δὲ τῆς, οὗσιν ὁ Κυρίως, καλὸν λαβὼν τὸ ἄρτον τοῦ τέκνου καὶ δῶκε τοῖς κυναῖς· ἀλλὰ ἐξέβη αὐτὸν καὶ τὴν περὶ τῶν ψυχῶν καὶ τῶν ὀνομάτων, καὶ τὰ μὴ ἐθνη τοῖς Ἰουδαίοις ὅτι προσεγορεύοντο κυνές. Theod. Chrysost. Oecum. Theophylact.

(b) Λέγουσι οἱ Ἰουδαῖοι τὸ μὴ ἀταμίμενον σκετομὴν εἶναι τὴν περιτομὴν, καὶ ὅτι μὴ τοιαύτῳ ἐν πνεύματι. Contr. Cellsum. l. 5. p. 263.

(c) Buxi. c. 16. p. 366.

dying and shedding his Blood for him, and therefore not of his Active Obedience, constituting us righteous as Christ was, but of his Passive Obedience, procuring for us Justification, or the Remission of Sins.

h Ver. 10. *Καὶ τὴν δύναμιν, &c. The Power of his Resurrection.*] i. e. The Power exercised in his Resurrection, by which we are begotten to a lively hope of an Inheritance incorruptible, 1 Pet. 1. 3, 4. and are assured of our own Resurrection, 2 Cor. 4. 14. Col. 2. 12. this being that Knowledge he so earnestly requests for his Ephesians, Ch. 1. 19, 20. and also the Power of it, to assure us of our Justification through Faith in him, Rom. 4. 24, 25. and of our freedom from Condemnation, Rom. 8. 34.

i Ibid. *τὴν κοινωνίαν, &c. The Fellowship of his Sufferings.*] By being conformed to his Death: (1.) Spiritually, by dying unto Sin, as knowing that if we be thus conformed to him in the likeness of his Death, we shall be like unto him in his Resurrection, and shall live with him, Rom. 6. 5, 8. And (2.) By suffering and taking up the Cross for his sake, as knowing that if we thus suffer with him, we shall be also glorified with him, Rom. 8. 17. 2 Tim. 2. 11, 12. 1 Pet. 4. 13.

k Ver. 12, 13, 14. *Ὡς ἐπὶ δέξιμος τὰ πάλαι λέγει, He in these Verses makes a continual allusion to the Race run in the Olympian Games, where the that ran was still ἐμπροσθεν ἐκτενόμενος, upon the stretch and pressing forwards, without looking back to those whom he had left behind, and pursuing the Goal, that coming first to it, he might catch hold of the Prize, and so be crown'd with it. And two things are here noted by the Fathers worthy of our observation:*

(1.) That if this great Apostle who had suffered so many things, and was in Deaths often, and who had laboured so abundantly, ἅπω ἐδέχθη αὐτὸ τὸ ἀναστάσεως ζῆλον, was not yet confident of a blessed Resurrection, but only striving, if so be he might attain unto it, such as we must have less ground of confidence.

(2.) What continual diligence and labour this pursuit requires; for you know, saith Chrysostom, with what great stretch the Pursuer runs, he looks upon no Man, he throws out of the way every thing that might hinder him; he employs his Body, Eye, Strength, Soul, and Mind upon the Work, πρὸς ἑτέρον οὐδ' ἐν ὅρῳ, πρὸς δὲ τὸ βραβεῖον μόνον, looking to nothing else, but only to the Prize.

l Ver. 15. *Τέλεις, Perfect.*] That to be perfect, is to be sufficiently instructed in the true Grounds and Principles of Christian Faith, hath been shewed, Note on 1 Cor. 2. 6. and on Matth. 19. 21. And by comparing this Passage with the Discourse of the same Apostle in his fifth and sixth Chapters to the Galatians, we may learn what it is, πρὸς αὐτῷ

σοιχεῖν κανόνι, to walk by the same Rule; for as there he sharply inveighs against the Galatians, for hearkning to the Teachers of the necessity of Circumcision, so here he warns his Philippians to beware of them and their Doctrine, from v. 2. to the 7th; as there he opposeth to Circumcision the Cross of Christ, in which alone he gloried, Gal. 6. 14. so here he opposeth to it the fellowship of his sufferings, v. 8, 9. As there he says he is perswaded of his Galatians, that ἐάν ἄλλο θελήσουσιν, they will be no otherwise minded, Gal. 5. 10. so here he exhorts his Philippians, τὸ αὐτὸ φρονεῖν, to mind the same thing, v. 16. As there he teaches them by his own Example, not to yield to those who urged on them Circumcision, Gal. 2. 14, 20. so here he exhorts the Philippians, to walk in this case, as they had him for an Example, v. 17. which Example he had laid before them, v. 4, 9. And as there he promiseth Mercy and Peace, πρὸς κανόνι τὰ τοιαῦτα σοιχέσασιν, to them that walked by the Rule or Canon he had laid there down, Gal. 6. 15, 16. so here he admonisheth the Philippians πρὸς αὐτῷ σοιχεῖν κανόνι, to walk by the same Rule: This Rule must therefore be that which he there lays down, That in Christ Jesus neither Circumcision availeth any thing, nor Uncircumcision, but a new Creature. Those who are fully perswaded of this, he stiles the perfect, requiring of them a Life exactly conformed to this Rule, from others only as far as they had attained to the knowledge of it, informing them that the time was at hand, when God, by destroying the Jewish Temple, and dissolving the Jewish Church and Oeconomy, would farther reveal this Truth to them, and convince them of the Vanity of these Judaical Performances.

Ver. 19. *Ὡς τὸ τέλος, Whose end is destruction.*] That the Description here given of these Men, agrees well with the Manners of the Gnosticks, cannot be denied; but yet that the Apostle speaketh not of them, but of the Jews, most ancient and modern Commentators do assert. And there seems reason to prefer this latter Exposition, (1.) Because he saith, he had told his Philippians often of these Men; now, v. 1. he informs them, that he then writ to them of the same things which he had before spoken to them by word of mouth, viz. that they should beware of those Jews whom he there stiles Dogs, Evil Workers, the Concision. (2.) He opposeth his own Example, who had renounced all his Jewish Privileges, and the Example of those who worshipped God in the Spirit, and rejoiced in Christ Jesus, and had no confidence in the Flesh, v. 3, 17. to the Example of these Men. And, (3.) The Description he gives of them is agreeable to what he elsewhere saith of the same Jews. For,

1st, They were *Enemies to the Cross of Christ*; That being not only a Stumbling-block to the unbelieving Jews, 1 Cor. 1. 23. but being also overthrown by them who preached up the necessity of Circumcision, and of Legal Observations to Salvation; for hence, saith the *Apostle* it follows, that *Christ is dead in vain*, Gal. 2. 21. and that then the *Scandal of the Cross is ceased*, Gal. 5. 10. and that *Christ would profit them nothing, who were upon this account circumcised*, Gal. 5. 2. and that they were fallen from grace, v. 4. And from the *Apostle's Discourse* in the beginning of this Chapter, it appears, saith *Esthim*, that he here speaketh of these Men.

2^{ly}, That their end was to be destruction, the *Apostle* teacheth in these words, *Such are false Apostles, deceitful Workers, whose end shall be according to their Works*, 2 Cor. 11. 13, 15. and this he speaks of them who were Hebrews and Israelites, v. 22. as also here, v. 4.

3^{ly}, That their God was their Belly; i. e. That they chiefly had regard to that, as we learn from the same *Apostle* saying, *These serve not the Lord, but their own Belly*; which, saith *Theodoret*, he speaks of the evil Defenders of the Law. See Note on Rom. 16. 18. and that they were γαστήρες, *stomach Bellies*, or luxurious People, Tit. 1. 12. See Note there; and that they devoured those they perverted, 2 Cor. 11. 20. Their *Glory was in their Shame*; that is, say the *ancient Fathers*, in the Circumcision of the shameful Member: Say others, in those evil Works, v. 2. which ought to be the matter of their Shame, they being such as blasphemed the Name of God among the Gentiles, Rom. 2. 24. they minded earthly things, counting gain godliness, 1 Tim. 6. 5. Tit. 1. 11.

n Ver. 20. Ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς, *Our Conversation is in Heaven.*] So (e) Philo represents God's Priests and Prophets; for having said of Men, οἱ μὲν γῆς, οἱ δὲ οὐρανοῦ, *some are of the Earth, some of Heaven*, he adds, that of the latter sort are Priests and Pro-

phets, who transcending all sensual things, would not be called κοσμοπολίται, *Citizens of the World*, but translating themselves into the Intellectual World, dwell there, ἐγγεγραμένους ἀφ' ὧν ἀσώματων ἰδεῶν πολιτεία, *being enrolled in the Polity of incorporeal and incorruptible Beings*. They, saith the *Apostle*, mind earthly things, and so are κοσμοπολίται, Men who have this World for their City, Nos autem Civitatem Cælum habemus; but we have Heaven for our City, (as *Budæus* renders the Words) as living in expectation of a City whose Builder and Maker is God, Heb. 11. 10.

Ver. 21. Τὸ Σῶμα τὸ ταπεινώσεως ἡμῶν, *Our vile Body.*] The Body of our Humiliation; that is, saith *Methodius*, our Body which ταπεινῶται ἀπὸ σφάλματος, *is humbled by the Fall, and become mortal*. That Body, saith (f) *Irenæus*, which is humbled by falling into the Earth, and which shall be transform'd from a mortal and corruptible, into an immortal and incorruptible Body.

Note here, (1.) What a Value is put upon the Resurrection, and Redemption of the Body from Corruption, as if it were the chief thing which Christians waited for, and expected from our Saviour at his coming, Rom. 8. 23.

2^{ly}, Note the Divine Power in Christ, to whom is here ascribed that Resurrection, which is frequently made an Indication of the Godhead, it being God who raiseth from the dead, Rom. 4. 17. Acts 26. 6. and which is ascribed to the exceeding greatness, and to the energy of his mighty Power, Eph. 1. 19. and yet is here ascribed to the energy of Christ. And,

3^{ly}, Note the pious Observation of the Fathers, That their Folly can never be sufficiently lamented, who deprive themselves of such a glorious Resurrection. So *Oecumenius* and *Theophylact*.

Note, (4.) That (g) *Philo* and *Platonists* so call these Bodies, ὡς ταπεινῶσιν ἐπ' ἀγνῶσιν τῆ ψυχῆ, *because these earthly Tabernacles do humble and depress the Soul*.

(e) Lib. de Gigant. p. 227. E.

(f) Quid est humilitatis corpus manifestum est, quod est corpus, quod est caro; quod & humiliatur cadens in terram, transfiguratio autem ejus, quoniam cum sit mortalis & corruptibilis, immortalis fit, & incorruptibilis, Lib. 5. Cap. 13.

(g) Quis Rer. Div. Hæres. p. 405. G.

CHAP. IV.

- Verse 1. **T**herefore my Brethren, dearly beloved, and longed for, my joy, and crown, so stand fast in the Lord, my dearly beloved, [*as those who do expect his coming to confer these blessings on you,* 1 Cor. 15. 58. or so stand fast in the liberty wherewith Christ hath made you free, as I have taught you, Gal. 5. 1.]
- 2.** I beseech Euodius, and beseech Syn-
a tyche, that they be of the same mind ^a in
[*the concerns of*] the Lord.
- 3.** And I entreat thee also, true ^b yoke-
fellow, help those Women who laboured
with me in the [*promotion of the*] Gospel,
with Clemens also, and others my fellow-
c labourers, ^c whose names are written in the
Book of Life.
- 4.** Rejoice in the Lord always, and again,
I say, rejoice.
- 5.** Let ^d your Moderation be known un-
e to all men, [*for*] the ^e Lord is at hand.
- 6.** Be careful [*anxiously solicitous*] for no-
thing, but in every thing by Prayer and
Supplication [*Gr. deprecation*] with Thankf-
giving, let your Requests be made known
[*i. e. presented*] unto God.
- 7.** And ^f the peace of God which passeth
all understanding shall keep your hearts and
minds [*stedfast*] in Christ Jesus.
- 8.** ^g Finally, Brethren, whatsoever things
are true, whatsoever things are honest, what-
soever things are just, whatsoever things
are pure, whatsoever things are lovely,
whatsoever things are of good report; if
there be any vertue, if there be any [*thing*]
praise- [*worthy,*] think on these things [*to*
do them.]
- 9.** Those things which you have both
learned, and received and heard [*from me,*]
and seen in me, do; and the God of peace,
[*the giver of internal peace,*] shall be with
you.
- 10.** But ^h I rejoiced [*ἐχαρίσω ὁ, for this*
cause I rejoiced] in the Lord greatly, that
now at the last your care of me [*i. e. to sup-*
i *ply my wants*] hath flourished again, ⁱ where-
in you were also careful, but you lacked op-
portunity.
- 11.** Not that I speak [*this*] in respect of
[*any desire in me that you, or others should*
supply my] wants, for I have learnt in
whatsoever state I am, therewith to be con-
tent.
- 12.** I know both how to be abased, and
I know how to abound; every where, and
in all things I am instructed both to be full,
and to be hungry, both to abound, and to
suffer need.
- 13.** ^k I can do all [*these, and other*] things ^k
[*required by Christianity,*] through Christ
that strengthens me.
- 14.** [*But*] notwithstanding [*this my pro-*
ficiency,] ye have well done, that ye did
[*thus,*] communicate with [*me in*] my affli-
ction;
- 15.** Now, ye Philippians, know also
[*for your honour,*] that in the beginning of
[*my preaching*] the Gospel, when I depart-
ed from Macedonia, no Church communi-
cated with me, as concerning giving, and
receiving, but you only, [*i. e. I have recei-*
ved Supplies from no other Church but yours.]
- 16.** [*You indeed kindly did it;*] For even
[*when I was*] in Thessalonica, ye sent once,
and again to [*supply*] my necessities.
- 17.** [*And of this I remind you,*] not that
I desire a [*further*] Gift [*for my own bene-*
fit,] but [*because*] I desire fruit that may
abound to your account [*in the day of the*
Lord, who will not then forget your labour
of love, in ministering to his Saints, Heb. 6.
10.]
- 18.** [*I say, not that I desire more,*] For
I have [*received*] all [*that can be needful for*
me,] and abound, I am full, having re-
ceived of Epaphroditus the things which
were sent from you, [*which are*] an odor of
a sweet smell, ^l a Sacrifice acceptable, well ^l
pleasing to God.
- 19.** But [*and*] my God shall supply all
your need, according to his riches in glory,
[*i. e. his glorious Riches,*] by Christ Jesus,
[*i. e. he shall return you a supply of your spiri-*
tual wants, for your Charity to me in tempo-
ral.]
- 20.** Now unto God, and [*i. e. who is*]
our Father, be glory for ever and ever.
Amen.
- 21.** Salute every Saint in Christ Jesus;
the Brethren which are with me, greet
you.
- 22.** All the Saints salute you, chiefly they
that are of Cæsar's household
- 23.** The Grace of our Lord Jesus Christ,
be with you all. Amen.

Annotations on Chap. IV.

^a Verse 2. **Τ**ὸ αὐτὸ φρονεῖν, *to mind the same thing.*] Here, is not to be of the same Judgment in all things, for no Man can become of the same Judgment with another by intreaty, but only by conviction: The Exhortation therefore is, (1.) to have the same love to one another, Chap. 2. 2. with the same soul and spirit to promote the Gospel of Christ, Chap. 1. 27. to walk by the same Rule, as far as they have attained to the knowledge of it, Chap. 3. 16.

^b Ver. 3. **Σύζυγε**, *yoke-fellow.*] That this Yoke-fellow cannot be St. Paul's Wife, is certain; Because he declares himself an unmarried Man, 1 Cor. 7. 7. i. e. either a Virgin, or a Widower. (2ly.) Because a Woman cannot be stiled **γυνή**, but **γυνή** **σύνζυγε**. It is unlikely he should mean Epaphroditus, he being not then at Philippi, but with him at Rome, v. 18. It may be therefore one of the Rulers of the Church whom he saluted in the front of this Epistle.

^c Ibid. **Ἐν βίβλῳ ζωῆς**, *whose Names are written in the Book of Life.*] This is a Judaical Phrase, viz. they are written for life, Isa. 4. 3. See the Targum there; And they shall not be written in the Book of Eternal Life, which is written for the Just of the House of Israel, Targum in Ezek. 13. 9. and it doth not signify the absolute Election of any to Eternal Life, but only their present Right to that Inheritance by virtue of the Obedience of Faith, Rev. 20. 15. & 21. 7. For (1.) the Apostle declares of all the Jews to whom he writ, that they were come to the general Assembly of the First-born, who were written in Heaven, Heb. 12. 23. and yet he in the following Verse saith to them, *See that ye refuse not him that speaketh.* (2.) Christ threatneth to some, that he would blot out their Names out of the Book of Life, Rev. 22. 19. and promiseth to him that overcometh, that he would not blot his Name out of the Book of Life, Rev. 3. 5. And God himself saith to Moses, *Whosoever hath sinned against me, him will I blot out of the Book which I have written,* Exod. 32. 32, 33. that is, out of the Book of the Just, saith the Targum of Jonathan.

^d Ver. 5. **Τὸ ἐπιεικὲς**, *your Moderation.*] Your Meekness and Patience under all your Trials. *Be ye patient,* saith St. James, *for the coming of the Lord is at hand,* Chap. 5. 8. See Heb. 10. 36, 37. This is almost the constant sense of the Greek word in the Septuagint, where it answers

to **רחם** and **סלח** and signifies to be gracious and propitious, 1 Sam. 12. 22. Ezra. 9. 4. Psal. 85. 4. **Ἐποίησας εἰς ἡμᾶς κατὰ πᾶσαν ἐπιεικίαν σου**, *Thou hast dealt with us according to all thy goodness and thy great mercy.* So Cant. puer. v. 18. *Let us torture the just man, that we may know τὴν ἐπιεικίαν αὐτοῦ, his meekness,* Wisd. 2. 19. *Thou judgest ἐν ἐπιεικείᾳ, with mildness,* Chap. 12. 18. *He will yield to your desires ἐπιεικῶς καὶ φιλαδελφῶς, favourably and kindly,* 2 Mac. 9. 27. So the Syriac and Arabick, who render it, *mansuetudo vestra.* So Phavorinus, **ἐπιεικὲς**, **παρὰ τὸ εἶναι τὸ ἡσυχάζειν.**

Ibid. **Ὁ Κύριος ἐγγύς**, *the Lord is at hand.*] ^e So the Apostles thought, saith Grotius upon the place; tacitly insinuating that they were mistaken in this matter: But this Exposition reflecting very injuriously upon the Authority of the Apostles; and the Spirit by which they spake; and that of the Fathers *ἡ κείρις ἡδὴ ἐπέστη, the Day of Judgment is at hand,* being found by Experience false, we of necessity must have recourse to some other Exposition of their words, when they so often tell the Christians to whom they write, *That the Lord is at hand;* that he stands even at the door, James 5. 9. *that the coming of the Lord draweth nigh,* v. 8. *that the end of all things is at hand,* 1 Pet. 4. 7. *that the day of the Lord is near,* Heb. 10. 25. *that it is but a little while,* and **ὁ ἐρχόμενος**, *he that is coming will come, and will not tarry.* I say, we must of necessity, for exposition of these places, have recourse to some other Advent of our Lord, for it is by no means to be granted, that the Apostles were mistaken in their Apprehensions of this Matter, and that they confidently asserted that the great Day of Judgment was then at hand, when after sixteen hundred Years it is yet far off, the Destruction of Antichrist, the Calling of the Jews, and the Millennium, succeeding these great Epochas, being to precede that Day. For this bold Conjecture shakes the Foundations of the Christian Faith, it imputes not only fallibility, but actual falshood to the Writers of these Epistles, and makes them guilty of Falshood in the Promises of the New Testament, and in the Motives which they used to encourage Believers to a Christian Patience under the Pressures they endured, and renders them Deceivers of their Hopes. Let it be therefore noted,

1st, That these Expressions are chiefly used in the Catholick Epistles, and the Epistle

pistle to the *Hebrews*, that is, in the Epistles directed to the *Jewish Churches*, who were no Strangers to these Phrases, and who were well acquainted with a tremendous Advent of the Lord to punish the Rebellions and Infidelity of that Nation: So for Instance, *Joel* 2. 1. *All the Inhabitants of the Land (of Judah) shall be confounded, διότι παύειν ἡμεῖς Κοίμῃ ὅτι ἐγγύς, because the day of the Lord is at hand, a Day of Darknes and Gloominess; a Day of Clouds and of thick Darknes. And v. 11. The Day of the Lord is great and very terrible, who can abide it? And v. 31. The Sun shall be turned into Darknes, and the Moon into Blood, before the great and terrible Day of the Lord come, Zach. 14. 1, 2. Behold the Day of the Lord cometh, and I will gather all Nations against Jerusalem to Battle, Mal. 3. 2. Who may abide in the Day of his coming, and who shall stand when he appeareth? And Chap. 4. 1. Behold, the Day cometh that shall burn as an oven.*

2ly, There is also frequent mention of this Time and Day in the *New Testament*, when the Lord would come to destroy the unbelieving *Jews*, and also of the nearness of that Time; for the *Baptist* calls them to Repentance from this very Motive, that the *Ax* was then laid to the Root of the Tree, *Math.* 3. 10. That one was coming whose fan was in his hand, v. 12. Our Saviour spends a whole Chapter in speaking *καὶ ἡμεῖς τούτους* of that Day, *Math.* 24. 36. and of the Coming of the Son of Man to the destruction of that Nation, v. 27, 37. of the Coming of the Lord, v. 42. of the Age in which he would thus come, v. 34. of the Signs when his Coming was ἐγγύς near at hand, καὶ ἐνί θύραις, at the door, (which are the very words, both of St. Paul, and St. James) when there would be a τέλος, an end of all things belonging to the *Jewish Temple and Constitution*, v. 14. Now to this Coming of the Lord, foretold by his own self in the very Expressions of the Prophets, and in the words used here by the Apostles in their Writings to the *Jewish Converts*, we may very well refer the words forecited, and if there be any other of like Nature.

And the fitness of these Exhortations to Meekness and Patience, on the account of the nearness of this Day, and the Advent of the Lord to punish the unbelieving *Jews*, will be apparent from this Consideration, that they were the chief Persecutors of those of their own Nation, who embraced the *Christian Faith*, *Rom.* 15. 31. 1 *Thes.* 2. 14. And they also sent out their Messengers to other Nations to represent the *Christians* to them as the worst of Men, and to excite them to join with them in the Persecution of them; as *Justin Martyr* doth inform us,

and therefore it must be very acceptable to the poor persecuted *Christian Jews*, to hear that these Enemies of the Cross of Christ, these Instigators of the *Heathen* to persecute them, should by the coming of the Lord to destroy their Church and Nation, be disabled from doing them any farther Mischief; and also that those detestful Workers of the same Nation, who troubled the Churches with preaching the Necessity of Circumcision, and the Observation of the Law of *Moses*, should not be able long to instil those Doctrines, their Church and Temple being to be shortly ruined, and they themselves being no longer able to observe the Law.

Ver. 7. Εἰρήνῃ Θεῷ, the peace of God.] As *ἀγάπῃ Θεῷ*, and *χάρις Θεῷ*, do generally signify the Love and Favour of God to us, so *εἰρήνῃ Θεῷ*, the Peace of God, most naturally imports the Peace and Reconciliation which we have with God through Faith in Christ, for being justified by Faith, we have peace with God. Hence is the Gospel, which proclaims this Pardon and Justification to Believers, stiled the Gospel of Peace, *Eph.* 6. 15. the preaching Peace by Jesus Christ, *Acts* 10. 30. *Eph.* 2. 17. who is our peace, v. 14. and in the Preface to all the Epistles, the Apostle wisheth to the *Christians* *χάρις καὶ εἰρήνη* Grace and Peace through God the Father, and our Lord Jesus Christ; And this Peace is stiled *εἰρήνῃ ψυχῆς*, the Peace of the Soul, *Hag.* 2. 9. So that the sense of these words seemeth to be this, the Sense and Experience of the Divine Favour, and the inward Peace and Security which ariseth from it, shall be sufficient to keep you stedfast in the Faith of Christ. He promiseth not deliverance from Calamities, but inward Peace and Tranquility of Mind under them, and that as the effect of constant Prayer, and a sense of the Divine Favour to them.

Ver. 8. Hence two things may be noted; *g* 1. That there are things naturally honest, just, lovely, and praise-worthy. 2. That there is no virtue, nothing praise-worthy, but what falls under the compass of this general Precept.

Ver. 10. I rejoiced in the Lord.] i. e. in *h* your Liberality, not as a thing tending only to supply my wants, but as a thing highly acceptable to the Lord, v. 8. and as a fruit of your Affection to him, which he will reward, v. 17.

Ibid. *Ἐφ' ᾧ ἐπεθύμητε ἀναρπάξαι ἐμὴν, of which thing you were still mindful, but you wanted ability.]* Οὐκ ἔχετε ἐν χερσίν, εἰδὲ ἐν ἀποδυνάμει, *h*te, you had it not in your hands, you were not in a Condition to help me, Theodoret, Chrysostom, Theophylact, though Oecumenius and Phavorinus render it, with our Translation, *καὶ οὐκ ἔχετε ἐν χερσίν* you lacked opportunity.

Ver.

k Ver. 13. Hence the *Fathers* observe three things; (1.) That the Art of Contentment requires much Learning, Exercise, and Meditation. (2.) That it is as difficult to learn how to be full, as to be hungry; Abundance having destroyed more than Penury; and exposed them to more pernicious Lusts. (3.) That our Proficiency in this, or any other Vertue, is to be ascribed, not to our selves, but to the Divine Assistance.

Ver. 18. ὁσμήν εὐωδίας, *a Sacrifice acceptable.*] There were two Altars, saith Dr. *Hammond*, in the Temple of the *Jews*, the Altar of Incense within the *Temple*, and that of Sacrifice without in the *Court*; on these two were offered all things that were offered to God, and under these two Heads, an *Odor of Incense*, and *a Sacrifice*, are Works of Charity here represented, as being the prime things now under the Gospel to obtain God's Favour and Acceptation.

T H E

THE P R E F A C E

• TO THE Epistle to the *COLOSSIANS*.

THAT St. Paul writ this Epistle to the Colossians, when he had not yet seen them, is the Opinion of most of the Ancient Scholiasts; This is confessed even by Theodoret, though he saith this doth not follow from the words cited to confirm this Opinion, but the contrary. The words are these: I would have you know what great solicitude I have for you, and for them of Laodicea, and for as many as have not seen my face in the flesh, Col. 2. 1. which he renders thus, Not for you only, and for them of Laodicea, but also for them that have not seen my face in the flesh: But the connective Particle being not ἀλλὰ or ἀλλὰ καὶ, but also, but only καὶ, and, seems to favour our Translation, and the Opinion of the (a) Ancients. He adds, that the Apostle went from Phrygia, of which Coloss was the Metropolis, whence he collects he must have preached there. But this will not follow; since the first time he only went through Phrygia en passant, Acts 16. 6. and the second time, Chap. 18. 23. he only staid to confirm the Brethren already converted, but that he came to Coloss is not said. The Arguments offered to prove he had not then seen them, seem stronger, as appears not only from the words now cited, but from other Expressions in the same Epistle; for he intimates,

Chap. 1. 4. that he had only heard of their Faith in Christ; and v. 7. that they had learned the Faith, not from him, but Epaphras, whom he styles to them a faithful Minister of Jesus Christ.

Note also, That this Epistle was writ at the same time with that to the Philippians, and so A. D. 62.

As for the occasion of it (b) Theodoret informs us, that it was writ against those Jewish Christians who endeavoured to impose the Observation of the Law upon the Gentile Converts, as is apparent from his Caution to them, to beware of them who spoiled them after the Rudiments of the World, chap. 2. v. 8. and that because they were circumcised in Christ, v. 11. and he had blotted out the hand-writing of ordinances which was against them, v. 14. and from the Inference thence made, Let no Man judge you therefore in Meat, or in Drink, or in respect of an Holy-day, or of the New Moons, or of the Sabbath-days, which are a shadow, v. 16, 17. The rest say that it was written against them who sow'd among them (c) Jewish and Heathenish Doctrines; and in particular against them who endeavoured to bring in (d) the Worship of Angels; of the Gnosticks here mentioned by Esthius they have not one word to say.

(a) Chrysost. Oecum. Theoph. 'Ουκ ἐωρεχθὼς ὑπὸ αὐτῶν, his quos in Carne minime vidit. Ambros.
(b) 'Η δ' ὑπόθεσις τῆ ἐπιστολῆς ὅτιν αὐτῇ, πρὸς τῶν Ἰουδαίων πεπιστωκότων ἐξηπάτησιν, καὶ παρεσκόμασιν τέτοις φυλάττειν τὸ νόμον καὶ περὶ αὐτῶν.
(c) Παρατηρήσεις ἔχον πολλὰς, καὶ Ἰουδαϊκὰς, καὶ Ἑλληνικὰς. Chrys. Τὸς Κολοσσαῖτες ἡτέλειοντο πρὸς ἀπατήσαι σοφισμασιν Ἑλληνικαῖς καὶ τῆς εἰς Χριστὸν πίστεως, καὶ περὶ τῶν ἐν νόμῳ βρωμάτων, καὶ περὶ αὐτῶν. Oecum.
(d) Πονηρὸν πᾶσι δόγμα αὐτοῖς ἐνεπολιτεύετο ὡς οὐ γὰρ, ὅτι διὰ τῆς ψῆφου, ἀλλὰ δι' ἀγγέλων προσευχῆσαι τῷ Θεῷ ἁποτὸν διοικῆσαι τὸν κόσμον τῷ Θεῷ πιστεύειν ἐν ἐξάτοις καὶ ἐξάτοις φανῆναι, ὅτι γὰρ ἐν τῇ παλαιᾷ πάντα δι' Ἀγγέλων ἐγείνοιο. Theoph.

A
P A R A P H R A S E
WITH
A N N O T A T I O N S
O N T H E
Epistle to the COLOSSIANS.

CHAPTER I.

Verse 1. **PAUL** an Apostle of Jesus Christ, by the will of God, and Timotheus our Brother.

^a 2. ^a To the Saints and faithful Brethren in Christ, which are at Coloss [*writeth thus,*] Grace be unto you, and Peace from God, our Father, and the Lord Jesus Christ.

^b 3. We give thanks to God, ^b and [*who is*] the Father of our Lord Jesus Christ, praying always for you.

^c 4. Since ^c we heard of your Faith in Christ Jesus, and of the Love which ye have to all the Saints, [*which Love is still the fruit of a true Faith,* 1 Cor. 13. 2. Gal. 5. 6.]

5. [*We give thanks, I say*] for the hope [*of an eternal Inheritance,* 1 Pet. 1. 3.] which is laid up for you in Heaven, whereof ye heard before [*from Epaphras,*] in the Word, of the truth of the Gospel, [*preached by him.*]

^d 6. Which [*Gospel*] is come to you, as it is [*also heard of*] ^d in all the World, and bringeth forth fruit [*in them,*] as it doth also in you, since the day ye [*first*] heard of it, and knew [*immediately,* acknowledged] the Grace [*and Favour*] of God [*to you*] in truth [*and sincerity.*]

7. As ye [*have*] also learned of Epaphras our dear fellow-servant, who is for you a faithful Minister of Christ.

8. Who also declared to us your love [*to me*] in the Spirit, [*your spiritual and affectionate Love to me, wrought in you by that Spirit, whose fruit is Love.*]

9. For this cause we also, since the day we heard of it, [*i. e. this your affection to*

us,] do not cease to pray for you, and to desire. [*of God,*] that ye might be filled with the knowledge of his will, [*advancing*] ^e in all [*the gifts of*] wisdom, and spiritual understanding.

10. That [*having thus attain'd to the knowledge of the things of God,*] ye might walk worthy of the Lord, to all pleasing [*i. e. so as to please him in all things,*] being fruitful in every good work, and increasing [*still more*] in the knowledge of God.

11. [*That knowing the hope of your calling, and the riches of the glory of the inheritance of the Saints,* Eph. 1. 19. Rom. 15. 13. ye may be] strengthened with all might, according to his glorious Power, unto all patience, and long-suffering with joyfulness, [Eph. 3. 16. i. e. *That through the Spirit of glory and power,* 1 Pet. 4. 14. 2 Tim. 1. 7. *given to you, you may be enabled constantly to suffer all afflictions you endure for the sake of Christ, and of the glory he hath promised, with patience and joy.*]

12. Giving thanks to the Father, ^f who ^f hath [*thus prepared and*] made us meet to be partakers of the inheritance of the Saints in light, [*for which we suffer,* 2 Theff. 1. 5.]

13. Who hath delivered us from the ^g power of darkness, and hath translated us into the Kingdom of his dear Son, [*or the Son of his Love.*]

14. In whom we have redemption thro' his Blood, even the forgiveness of [*our*] sins. [See Note on Eph. 1. 7.]

15. ^h Who

h 15. ^b Who is the image, [*and representation to us*] of the invisible God, ⁱ the first-born [*or Lord*] of every Creature.

k 16. For ^k by him [*who is the first-born of every Creature,*] were all things created that are in Heaven, and that are in Earth, visible [*the Sun, Moon, and Stars,*] and invisible [*the whole Host of Angels,*] whether they be [*named*] Thrones or Dominions, Principalities, or Powers, all things were created by him [*as the cause,*] and for him [*as the end of their Creation.*]

17. And he is before all things, [*as to his being,*] and by him all things consist.

18. And he is the Head of the Body the Church, [*Gr. of the Church, as to Government and causal Influence,*] who is the beginning [*of the Christian Church,*] the First-born from the Dead, that in all things he might have the Pre-eminence.

l 19. ^l For it pleased the Father, that in him should all fulness [*of Divine Power*] dwell, [*all fulness of power to create, redeem, preserve, and raise the Church, which is his Body.*]

m 20. And having made peace through the Blood of his Cross by him to ^m reconcile all things ⁿ to himself, [*Gr. and by him to make all things friendly in him, making peace betwixt them by the Blood of his Cross.*] By him, I say, [*did he thus reconcile all things,*] whether they be things in Earth, or things in Heaven.

21. And you [*Gentiles,*] that were sometimes alienated [*from the life of God, Eph. 4. 18.*] and Enemies in your Mind [*to him*] by wicked Works, yet now hath he reconciled [*to the Father.*]

22. In the Body of his Flesh thro' death, to present you [*to the Father*] holy and unblameable, and unreprouvable in his sight, [*Eph. 1. 4. & 5. 7.*]

o 23. ^o [*As you will be,*] if you continue in

the Faith grounded and settled [*in it,*] and be not moved away [*by the floods of affliction, or by the blasts of persecution which may come upon you, Mat. 7. 24, 25.*] from the hope of the Gospel, [*i. e. the hope laid up for you in heaven, v. 5.*] which you have heard [*of from Epaphras, viz. the hope*] which was preached to every Creature under Heaven, [*i. e. Gentile as well as Jew,*] whereof I Paul am made a Minister.

24. Who now rejoice in my sufferings for you, and fill up that which is behind of the ^p afflictions of Christ in my flesh, for his body's sake, which is the Church.

25. Whereof I am made a Minister according to the Dispensation of God, which is given to me for you [*Gentiles*] to fulfil [*πληρῶσαι, fully to preach*] the Word of God.

26. Even the mystery [*of the calling of the Gentiles to the same hopes and privileges with the believing Jews, Eph. 3. 3, 4, 5, 6.*] which hath been hid from [*past*] Ages, and from [*former*] Generations, [*v. 5.*] but now is made manifest [*by the Apostles and Prophets*] to his Saints.

27. To whom God would make known what is the riches of the glory of this mystery among the Gentiles, [*Eph. 3. 8, 9.*] which is Christ [*preached to, and received*] in [*i. e. among*] you [*as*] the hope of glory.

28. Whom we preach, warning every Man, and teaching every Man in all [*spiritual*] Wisdom, that [*so*] we may present every Man perfect, [*i. e. fully instructed*; See Note on Ephes. 4. 13.] in Christ Jesus.

29. Whereunto [*eis, for which thing*] I also labour [*earnestly,*] striving according to his working, who worketh in me mightily, [*i. e. according to the mighty power of God assisting me, to confirm the Doctrine of Christ by signs and miracles, and mighty deeds, Rom. 15. 19.*]

Annotations on Chap. I.

a Verse 2. **T**O the Saints.] See Note on 1 Cor. 1. 1. Note also, that the Holy Ghost is not mention'd in these places, because he is the Fountain of this Grace, and by him God the Father, and the Son dwell in us, *John 14. 23.* So that praying for this Grace, is praying for the Communion of the Holy Ghost.

b Ver. 3. *Kai.*] As the Hebrew *ו* hath oft the import of *id est* in the Old Testament; See *Noldius*, p. 280. 27. So *Matth. 23. 5.* Thy King cometh sitting upon an ass, *ו* *פֶּלֶאֱסוֹר*, i. e. A Colt, the Foal of an Ass; See *Mat. 11. 2, 7. Luke 19. 30, 35. John 12. 14, 15.* and frequently it signifies *namely*, to wit; so that Mountain *וְהַר לְבָנוֹן* to wit, Lebanon, *Deut. 3. 26.* So *Judg. 6. 25. 2 Sam. 20. 14.*

Jer. 21. 7. so *John 17. 23.* We stone thee for Blasphemy, *וְעַתָּה*, to wit, Because thou being a Man, makest thy self God, 1 Cor. 15. 24. That with one mouth ye may glorify God, *וְהַאֲבָתָה*, who is the Father of our Lord Jesus Christ. So *Gal. 1. 4. Phil. 4. 20. Colos. 2. 2. James 7. 3, 9.* As therefore God, who is the God of Israel, was the Characteristick of the true God to the Jewish Nation; so God, who is the Father of our Lord Jesus Christ, is the Characteristick of the same God to the Christians, who worship him under that Title, as being the Father of our Lord Jesus Christ, and in him, our Father, we being the Sons of God through Faith in him, and deriving all our Blessings from the Father, through him.

c Ver. 4. Ἀκούοντες, *Hearing.*] From this *Verse*, and from *Chap. 2. 1.* it is evident that *St. Paul* did not in Person preach to the *Colossians*, and indeed that he never had seen them, they being converted by *Epaphras*, *Chap. 1. 7, 23.* and perhaps also by the means of *Timothy*, who therefore is mentioned in the beginning of this *Epistle*, as saluting them together with *Paul*.

d Ver. 6. Ἐν παντί τῷ κόσμῳ, *In all the World.*] And which is preached to every Creature under Heaven, v. 23. This by an usual Hyperbole is to be understood of the most noted parts of the World, from which the rest might hear of it. In which sense *Cyrus* saith, that God had given him all the Kingdoms of the Earth, *Ezra 1. 2.* And God, saith *Jeremiah*, will call for a Sword upon all the Inhabitants of the Earth, *Jer. 25. 29.* i. e. of the whole Kingdom of *Babylon*, and the slain of the Lord shall be from one end of the Earth to the other, over all the Kingdoms of the World, v. 26. And the Romans, *Astarchs*, and *Egyptians*, &c. are stiled devout Men of every Nation under Heaven, *Acts 2. 5.*

e Ver. 9. Ἐν παντί σοφία, *In all Wisdom.*] Among the Spiritual Gifts vouchsafed for the edification of the Church, are reckoned the Word of Wisdom, and of Knowledge, *1 Cor. 12. 8.* whereby they were enabled through the Spirit, to know the things which are given them of God, *1 Cor. 2. 12.* and to compare spiritual things with spiritual, v. 12. For the abundance of these Gifts vouchsafed to the Churches he sometimes gives thanks, as *1 Cor. 1. 4, 5, 7.* *Eph. 1. 3.* And for the increase of them he sometimes prays as here, and *Eph. 1. 17.*

f Ver. 12. Ἰκανώσαντι ἡμᾶς εἰς τὴν μερίδα τῆς κληρονομίας ἐν φωτί, *Who has made us meet to be Partakers of the Inheritance of the Saints in light.*] The other Reading, viz. καλέσαντι, who hath called you, for ἰκανώσαντι, who hath made you meet, is contrary to all the old Versions, the Syriack, Arabick, and Vulgar, and all the Greek Scholiasts, and therefore not to be admitted as a various Lektion, but only as the mistake of some Copyist. Note also, that here is an allusion to the Inheritance of the Jews in Canaan, stiled so of the Land of their Inheritance; for it was divided into so many μερίδες, or places measured out by Line, to be possessed by the several Tribes, excepting that of *Levi*, and then by *Lot* assign'd to every respective Tribe, *Josh. 13.* according to God's Commandment, *Numb. 26. 55. & 33. 54.* and that Division which thus came to any of them by *Lot*, was his μερίς κλήρου, The Portion which by *Lot* befall him; but saith the Apostle, we are made meet not for an earthly Inheritance, as that was in Canaan, but for that heavenly Portion God hath allotted us in Heaven, the Region of Light and Happiness, we be-

ing already translated into the Kingdom of his Son *Christ*, become his Subjects, and so under his Care and Conduct, and Protection, ruled by his Word, which is the Word of Life, and by his Spirit, the Earnest of this Inheritance, and shall hereafter be advanced by him into his heavenly Kingdom.

Ver. 12. Ἐκ τῆς ἐξουίας τῆς σκότους, The Power of Darknes. That Darknes signifies the State of Heathen Ignorance, see Note on *Rom. 12. 2.* The Power of it is that Power which Satan the Prince of Darknes had over the Heathen World to keep them in Idolatry, and brutish Lusts, *Eph. 2. 2.* Hence the Apostle saith he was sent unto the Gentiles, to turn them from Darknes to Light, and from the Power of Satan unto God, *Acts 26. 17.* See *Luke 22. 53.*

Ver. 15. Ἐκείνῳ τῷ Θεῷ, The Image of the invisible God. The Socinians contend that *Christ* is here stiled the Image of the invisible God, because he by his Gospel hath made known the Will of God unto us; in this sense, say they, he is stiled the Image of God, *2 Cor. 4. 4.* and in this sense he saith to *Philip*, He that hath seen me, hath seen the Father. *Schlichtingius* notes, that he is called the Image of God, now that he is in Heaven, and so not according to any thing appertaining to him, which is invisible, but according to something by which he may be seen and known, i. e. saith he, as he hath made himself known to us in the Gospel.

But the more natural import of the Phrase seems to be this, That *Christ* is the Image of God, as making him who is invisible in his Essence, conspicuous to us by the Divine Works he wrought, they being such as plainly shewed, that in him dwelt the fulness of the Godhead bodily; for an invisible God can only be seen by his Effects of Power, Wisdom, and Goodness, by which, saith the Apostle, from the Creation of the World, the invisible things of God, to wit, his Power and Godhead, have been made known by the things that are made, *Rom. 1. 20.* He therefore who in the Works both of the Old and New Creation, hath given us such clear Declarations of the Divine Power, Wisdom, and Goodness, is upon this account as much an Image of God as any thing can be; to this sense the Image of God here seems necessarily restrained by the connective Particle ὅτι, he is the Image of God, for by him all things were created. Moreover, that this place is parallel to that in the Epistle to the Hebrews, the words sufficiently declare; here he is the Image of God, there the Brightness of his Glory, and the express Image of his Person; here he is the First-born; or Lord of every Creature, there, the Heir of all things; here it is said, that all things were created by him, there, that he made the World; here,

here, that by him all things do consist, and there, that he supporteth all things by the Word of his Power; now that there he is stiled, the Image of God's Glory, and the Character of his Person, by reason of that Divine Power, Wisdom, and Majesty, which shined forth in his Actions, Schlictingius is forced to confess. It is not therefore to be doubted, that he is here stiled the Image of God in the same sense; and it is highly probable, that he is called the Image of the invisible God, as appearing to the Patriarchs, and representing to them that God, who lives in Light inaccessible, to which no mortal Eye can approach, according to these frequent Delcants of the (a) Ante-Nicene Fathers, That God the Father being invisible, one whom no Man hath seen, or can see, he appeared to the Patriarchs by his Son. And that in this sense Christ saith to Philip, He that hath seen me, hath seen the Father, he himself intimates by adding, That the Father abiding in him, did the Works he performed, John 14. 9, 10, 11. and that they ought to believe he was in the Father, and the Father in him for the Work's sake. And in the Epistle to the Corinthians he is plainly stiled, the Image of God, for the like Reason, viz. because that God, who at first created Light out of Darkness, had shined upon the Gentiles, to make known to them the Glory of God, in the Person of Jesus Christ. Now this Glory of God is Chap. 3. those miraculous Gifts of the Holy Ghost, by which the Gospel was confirm'd, and Chap. 4. 7. ἡ ἐξουσία καὶ δυνάμεις καὶ ὄψις, The Excellency of the Power of God.

i Ibid. Πρωτότοκος πάντων κτίσεων, The First-born of every Creature.] Since, say the Socinians, the First-born is of the order and number of those things of which he is the First-born, Christ therefore being here stiled the First-born of every Creature, must be in the order, and of the number of Creatures. But this Inference is neither consistent with their own Principles, nor with the Words of the Apostle. Not with their own Principles, for in what Rank of Creatures will they place Christ? If among the Old, then they must allow him an Existence before the beginning of the World, which yet they peremptorily deny; if among the New, they must confess he had a Nature which wanted to be renewed, chang'd, and reformed; that in him, as well as in us, tho' in him before us, all old things passed away, and all things became new; since otherwise he cannot be of the order and number of them, who underwent this change.

2ly, This Opinion cannot consist with the

Words of the Apostle, who stiles Christ the First-born of every Creature, because by him all things were created, ὅς ἐστιν ἀρχὴ τοῦ πᾶντος κτίσεως, ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα: Now he who is therefore the First-born of the whole Creation, because he created all things, cannot himself be any part of the Creation, either in Heaven or Earth, or be numbered amongst his Creatures; but only be so called, because he was ἀπὸ πάντων before all things, so מִפְּנֵי אֱלֹהִים is ἀπὸ πάντων ἐν ᾧ ἦν, 2 Sam. 19. 43. I am before thee. 2ly, Christ, saith our excellent Primate, is here stiled ὁ ἀρχαιότατος, the First-born, as being the Lord of all things. For first, 'tis reasonable to conceive, that ὁ ἀρχαιότατος πάντων κτίσεων, The First-born of every Creature, should be the same in sense with that of the same Apostle in the parallel place, where he is stiled, ὁ κληρονόμος πάντων, Heir of all things. Now thus it will signify in this sense, according to that of Justinian, To act as an Heir is to act as Lord; for the Ancients used the word Heir for a Lord. Pro Hærede se gerere, est pro Domino gerere; veteres enim Hæredes pro Dominis appellabant. Instit. L. 2. Tit. 19. §. 6.

In this sense also is the word *primogenitus* used in the Scriptures, for because the Dominion and Principality, anciently followed the Primogeniture, according to those words, He gave the Dominion to Jeram, ὅτι ἦν ὁ ἀρχαιότατος, Because he was the First-born, 2 Chron. 21. 34. it came in common use to signify that Dominion. So of David, saith God, I will give him to be בְּכֹרֶת, ἀρχαιότατον, the First-born, high above the Kings of the Earth, I will give him, τῶν βασιλείων ἀπάντων καὶ ὑψίστος, Power over all Kings, saith (b) Aquilas, I will set him, ἀνώτατος τῶν βασιλέων καὶ γῆς, the Supreme over the Kings of the Earth; so Symmachus. No, saith Mr. Cl. this doth not signifie a Lord over other Kings, but a most excellent and glorious King. But for this we shall not acquiesce in his bare word against the Opinion of all the ancient Commentators on the place, seeing the foregoing words, v. 26. I will set his Hand in the Sea, and his Right Hand in the River, are equivalent to these, I will give him power over the Kings of the Philistines, on the one hand; see 2 Sam. 8. 12. and over the Syrians on the other, v. 6. He shall have, saith the Chaldee שְׁמִינִי מִלְּכֵי אֶרֶץ, his Empire over the Kings of the Earth, I will elevate him over them, saith the Syriack; and so accordingly we find he did; exalting him over the Syrians, who were Tributaries to him, 2 Sam. 8. 6. and over all the Kings, which were Servants to Hadadser, 2 Sam. 10. 19. And this was necessary to be done, to render him a fit Type of that Son of David,

(a) Item. l. 4. c. 37. p. 372. Vide c. 26. Tertull. adv. Prax. c. 16. Novatian c. 26. Euseb. demonstr. Evang. l. 1. c. 5. p. 111. D.
(b) Vide Theodor. in Numi.

who was to be *King of Kings*, and *Lord of Lords*. And thus he is also *πρωτότοκος ἐκ τῶν νεκρῶν*, the *First-born from the Dead*, v. 18. as being *Lord over the Dead*, since for this cause he died, and rose again, *ἵνα κενώσῃ, ὅτι καὶ ὁ ὢν ὁ ὢν*, that he might be *Lord over the Dead, and over the Living*, Rom. 14. 9. and so might be *ἐν παντί* *πρῶτος*, *primas tenens, imperium habens in omnibus*, *præ-eminent in all things*. Since then the *First-born* is naturally the *Heir*, and so the *Lord of the Family*, and therefore the word *Heir*, amongst the *Ancients* did signify *Lord*; seeing *St. Paul*, who here styles him the *First-born*, doth in a place parallel to this, style him the *Heir of all things*, why may we not conceive the Person of whom *David* was a Type, may be also here styled the *First-born*, as being *Prince over*, and high above all *Creatures*, they being all the *Work of his hands*? For so the Reason follows.

k Ver. 16. *Ἐν αὐτῷ ἐκτίσθη τὰ πάντα τὰ ἐν τοῖς οὐρανοῖς, καὶ τὰ ἐν τῇ γῇ*, All things were created by him, that are in Heaven, and that are in the Earth.] The Gloſs of (c) *Grotius*, and the *Socinians*, (d) runs thus: That to *Christ* is here ascribed, not the *Creation of the old World*, and all things that are in it, but only the *Creation*; that is, the *Renovation of all things under the Gospel-State, or the Reformation of Mankind by Jesus Christ*, and the *Gospel preached to them*, and the *Reconciliation of Angels to Men*. But this Interpretation is so forced, and remote from the most usual sense of the words, and 'tis so flat and mean to say, that *Jesus Christ was before every new Creature*, that is to say, before the *Renovation made by himself*, or rather by his *Apostles*, after his *Exaltation*, and to prove this by that very *Renovation*, that even *Mr. Cl.* is forced to reject it as evidently false, which it will certainly appear to be from these Considerations.

1st, That the *Apostle* speaks here of the *Creation of such things as are not capable of this Moral Creation, viz. the Creation, πάντων τῶν ὁρατῶν ἐν τῇ γῇ*, Of all things visible upon Earth. Now the *τὰ ὁρατά*, Rom. 1. 20. and *τὰ ἐκπεπνυῖα*, Heb. 11. 31. i. e. The things which are made and seen, comprise the whole visible *Creation*, all things without Life, Metals, Stones, Elements, all Vegetables, and all Beasts, and did the *Gospel* come to make a *Moral Renovation* among these? Did *Christ* and his *Apostles* preach to *Stones* and *Trees*? 2ly, Under all things in Heaven, and all things invisible, must be comprised all the good *Angels*, which are there-

fore elsewhere styled *κτιστοὶ*, ἀπολ. 3. 22. Eph. 1. 21. & 3. 10. 1 Pet. 3. 22. Now they cannot be proper Subjects of this *New Creation*, or *Moral Renovation*; for of this *New Creation* the *Scripture* never speaks, but in relation to an *Old*, which was to be abolished, changed, and done away by it; for in them who are made *καὶ ἑνὶ κτίσει*, a *New Creation*, all old things are past away, and all things are become new in them, 2 Cor. 5. 17. They put off the old man, and put on the new, which is created after God in righteousness and holiness, Eph. 4. 22, 24. Col. 3. 9, 10. Now it is manifest, that nothing of all this can agree to the good *Angels*, and much less to the evil *Angels*, who are still *Creatures*, and therefore not to be excluded from Expressions so general as these are.

2ly, The words in this sense were far from being true when the *Apostle* spake them; for a very small Remnant of the *Jews* were then converted to the *Christian Faith*, and of the *Gentiles* few, in comparison of those multitudes which afterwards embraced the Faith, and yet the *Apostle* plainly speaks of a *Creation* wholly past already, using the *Aorist* in these words, *ἐν αὐτῷ ἐκτίσθη τὰ πάντα*, by him have all things been created; and the *Perfect Tense* in these words, *δι' αὐτοῦ πάντα ἐκτίσται*, by him all things were created.

3ly, Tho' the *Socinians* may be able to produce some few Instances where the words *κτίσις* and *κτίσειν* are to be taken in a moral sense, yet cannot they shew one Instance, where the *Creation of all things in Heaven, and in Earth, visible, and invisible*, is ever used in a moral sense, or concerning any other *Creation* than that of which *Moses* speaks, saying, *Thus the Heaven and the Earth were made, and all the Host of them*, Gen. 2. 1.

4ly, The *Apostle* afterwards begins his Discourse of this *Moral Creation or Reconciliation of the World to God by Christ*, and the *Renovation of his Church* in these words, v. 18, 19, 20. And he is the Head of the Body the Church, &c. For it pleased the Father — by him to reconcile all things to himself, whether they be things in Earth, or things in Heaven, v. 21. And you that were sometimes alienated, and Enemies in your Minds by wicked Works, yet now bath be reconciled you in the Body of his Flesh by Death, to present you holy and unblamable, and unreprouvable in his sight. Now these things being thus connected, by the Particle *καὶ*, to what he had before said of the *Creation of all things by*

(c) *Relitius est. ἐκτίσθαι interpretari, ordinata sunt, novum quendam statum sunt consecuta. Angeli hominibus, homines inter se reconciliati sunt sub Christo. Grotius.*

(d) *Quia ex Christi exaltatione, &c. diximus quod accepit imperio, consecuta est hac Angelorum hominumque reformatio, ac renovatio, per illum, & in illo facta esse dicitur, seu illi creati, id est, renovati dicuntur. Grotius in locum.*

Christ, demonstratively shew that he was not then speaking of that Renovation, which he begins to speak of in these following words.

gly, This Exposition of this place touching a true and proper Creation of all Things by Jesus Christ, is by the (e) Fathers, from the beginning, laid down as a Rule, to which the Orthodox keeping close, might easily shew that the Hereticks who held the World was created by Angels, deviated from the Truth. Now this was the Heresie of (f) Simon Magus, and Cerinthus, as Irenæus there informs us.

- 1 Ver. 19. For Explication of these words it is to be noted, That the great End of our Saviour's Sufferings was to rescue our Bodies, condemned for Sin unto Death, from that Mortality, and to bestow on all, whom God should give him, Eternal Life, by raising of their Bodies to a State of Incorruption; for because the Children were partakers of Flesh and Blood, and thereby subject to Mortality, he also took part of the same, that through Death, he might destroy him, that had the Power of Death, that is, the Devil, and might deliver them, who through the fear of Death, were all their lives time subject to Bondage, Heb. 2. 14, 15.

That therefore the Church, which is his Body, is represented as the Church of the First-born, enrolled in the Heavens, Heb. 12. 23. a Church against which the Gates of Hades, or of Death, shall not prevail to hinder their Enjoyment of this Resurrection to a Life of Happiness; they are the Sons of God, and therefore Children of the Resurrection, Luke 21. 36. therefore Heirs of God, Joint-heirs with Christ, who shall be glorified with him, Rom. 8. 17. shall be delivered from the Bondage of Corruption, into the glorious Liberty of the Sons of God, v. 21. shall have the Adoption, to wit, the Redemption of the Body, v. 23. and they are also represented as Persons fore-ordained to be conformed to the Image of Christ, by having their vile Bodies changed into the likeness of Christ's glorious Body, v. 29.

Note 2ly, That to this end was Christ

raised, that he the First-born from the dead, might raise up his whole Body from the dead, he being raised from the dead as the first fruits of them that slept, 1 Cor. 15. 20. for to this end Christ both died and rose again, that he might be Lord both of the dead, and of the living, Rom. 14. 9. and God hath therefore exalted him, That at the Name (i. e. the Power) of Jesus every knee should bow, of things in Heaven, in the Earth, and under the Earth, Phil. 2. 10. that is, the Bodies of the dead; for by this Argument, and from these very Words, the Apostle proves the Resurrection, and a future Judgment, Rom. 14. 10, 11, 12. He is therefore so the first-born of the dead, as to be the Lord of them, according to our former Interpretation of the word first-born, and as to have power to raise them up who sleep in him, and bring them with him, 1 Thess. 4. 14. to give Eternal Life unto them, and raise them up at the last day, John 5. 28, 29. & 17. 2. And thus hath he the Preheminence in all things, being Lord of all Creatures dead and living, and giving both their First and their New Being to them, and rendring his Members conformable to his glorious Image, that so they may be Joint-heirs with him in Glory. And this is the constant Doctrine of (g) Irenæus, who informs us that Christ died, that he might be the first-born from the dead, and the Prince of Life. (h) That the Death of this just Man, gave him the Principality of Things under the Earth, he having before the Principality in Heavenly Things; that they who denied the Resurrection of the Flesh, contradicted the Salvation of that for which the whole Dispensation of the Son of God was designed, that he died that exiled Man might be delivered from Condemnation, and might return without fear to his Inheritance.

Ver. 20. Ἀποκαταλλάξαι, to reconcile.] This m word, say Hesychius, Suidas, and Phavorinus, signifies φιλοπονησαι, to make friends, or to reduce Persons to their former Amity. This by the (i) Fathers is thus explained, That whilst Man continued in his Obedience to God, Angels and Men were in a perfect Friendship; but when Men became

(e) Cum teneamus autem nos Regulam veritatis, id est, quia sit unus Deus Omnipotens, qui omnia condidit per verbum suum, nam omnia per ipsum facta sunt, & sine ipso factum est nihil, ex omnibus autem nihil subtrahum est, sed omnia per ipsum sicut Pater, sive visibilia, sive invisibilia, sive sensibilia, sive intelligibilia. sive temporalia propter quandam dispositionem, sive eterna, & ea omnia non per Angelos — Sed per Verbum & Spiritum suum omnia faciens, & disponens, & gubernans, & omnibus esse prestant — hanc ergo tenentes Regulam, licet valde varia & multa dicant, facile eos à veritate deviasse arguimus. Iren. l. 1. c. 19.

(f) A quibus & mundum hunc factum dicit. c. 20. de Cerinth. c. 25. V. l. 2. c. 9.

(g) Usque ad mortem pervenit ut sit primogenitus ex mortuis, ipse primatum tenens in omnibus, princeps vivæ, prior omnium, & precedens omnes. Lib. 2. c. 39.

(h) Verbum Caro factum est, ut quemadmodum in Cælis Principatum habuit Verbum Dei, sic & in terrâ habere Principatum, quoniam homo iustus, qui peccatum non fecit, principatum autem habeat eorum quæ sunt sub terrâ, ipse primogenitus mortuorum factus. L. 4. 87. Quamvis enim cum gravitate summo dixerunt Heretici, in ultimum ad hos devenientes, ut blasphemant Fabricatorem, & contradicant saluti Plasmatis Dei, quod quidem est Caro, propter quam omnem dispositionem fecisse filium Dei multis modis ostendimus. Lib. 4. Præfat. Ipse moriens ut exiliatus homo exiret de condemnatione & revertetur intrepidus ad suam Hereditatem. Ibid. cap. 19.

(i) Ἀποκαταστήσει τὸν κόσμον ἐν τῇ ἀγάπῃ καὶ τῇ ἐκκλησίᾳ. ἡ γὰρ ἀγάπη ἐστὶν τὸ θεῖον ἔλεος καὶ τὸ θεῖον ἔλεος ἐστὶν τὸ θεῖον ἔλεος. Theod.

Disobedient to their Sovereign Lord, the Angels became averse to them, because their Lord was dishonoured by them. But God being reconciled to us by the Death of his Son, they also became Friends and ministering Spirits to us, and we became of the same Church and Body with them, under the same Head Christ Jesus, *Heb. 12. 22.* And so all things in Heaven and Earth were gathered into one in Christ, *Eph. 1. 10.*

- n Ibid. *Ἐν ἑαυτῷ, to himself.*] This I would render, in him, for so the parallel place requires, where it is said, that God did recapitulate all things *ἐν Χριστῷ* in Christ, *Eph. 1. 10.* and so *ἐν* frequently imports, it being usually put with an Accusative Case, instead of *ἐν* with a Dative; So *Psal. 16. 10.* *Thou wilt not leave my Soul ἐν ᾆδῳ* in Hell, *Matth. 2. 23.* He dwelt *ἐν πόλει* in a City, *Chap. 10. 14.* *ἐν ὀνόματι προφήτου*, in the name of a Prophet. So *ἐν τῷ ἀγρῷ* he that is in the field, *Mark 13. 16.* is *Matth. 24. 18.* *Luke 17. 31.* *ἐν τῷ ἀγρῷ.* So *Luke 11. 7.* My Children are with me *ἐν τοῖς κλῖμασι* in the bed. *John 1. 18.* He that is *ἐν τῷ κόλπῳ* in the bosom of the Father. *Acts 23. 11.* As thou hast been witness of me *ἐν Ἱερουσαλὴμ* in Jerusalem, so must thou do also *ἐν Ῥώμῃ* in Rome.

- o Ver. 23. Note. Hence it follows, That they who have true Faith, and just ground of Hope, may fall away from them.

Ver. 24. *τῶν δαίμων τῶν Χριστοῦ, the Afflictions of Christ.*] Christ having told us, that what was done to his Members is done to him, *Matth. 25. 40, 45.* the Afflictions of his Members are styled the Persecutions and Afflictions of Christ, *Acts 9. 4, 5.* Now the Jews speak much of the Afflictions of Christ and his Disciples, comprehending both under the name of *חבלי משיח* (k) the Afflictions of the Messiah, dividing them into three parts, of which, say they, the Fathers, and the preceeding Generation suffered one part; another part was suffered by the Generation of Destruction, or by the Jews destroy'd by Titus; and a third by the Generation of the Messiah, or by his Disciples. Of these Afflictions of Christ, I, saith the Apostle, have already had a share, and I go on to fill up the residue of these my Sufferings in the Flesh, which I am to bear in the Discharge of my Ministry, for the benefit of his Church. And suitable to this Interpretation is that of Lyranus on the place, *Passiones Christi dupliciter accipiuntur, uno modo pro illis, quas sustinuit in corpore proprio, & sic nihil ibi restat adimplendum; alio modo quas in finem usque seculi patietur in corpore mystico, & sic restant multarum passionum reliquiae adimplendae.*

(k) Midrash Tehillim in *Psal. 2. 7.* & *Sanhedrin c. 10.* Vide Buxtorf. *Lex. Talm.* p. 700.

CHAP. II.

Verse 1. [I Say, I labour ἀγωνίζομαι striving to make every Man perfect in Christ Jesus;] For I would that you knew what great conflict ἐνίκηον ἀγῶνα, what contention in Prayer, *Chap. 4. 2.*] I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh.

2. [Praying] that their hearts might be comforted, being knit together in [mutual] love, and [that they may advance] unto all riches of full assurance of understanding, a b to the acknowledgment of the b mystery of God, and [i. e.] of the Father, and of Christ.

- c 3. c In whom are hid all the Treasures of Wisdom and Knowledge.

4. And this, I say, lest any man should beguile you with enticing words. [See Note on v. 8.]

5. For though I be absent [from you] in the flesh, yet am I [present] with you in the Spirit, [by which I discern your Affairs, as Elisha did his Servant, 2 Kings 5. 26. See 1 Cor. 5. 3.] joining, and beholding [beholding

with joy] d your order, and the steadfastness d of your faith in Christ.

6. As ye have therefore received Christ Jesus the Lord, [by the teaching of Epaphras, Chap. 1. 7.] so walk ye [steadfastly] in him.

7. Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving [to him who called you to it.]

8. Beware lest any Man spoil you, [or make a prey of you] through [Heathen] e Philosophy, and vain deceit, [leading you] after the Traditions of Men, [or] after the Rudiments of the World, [the Jewish Rudiments and Traditions, Gal. 4. 3.] and not after [the Doctrine of] Christ.

9. [Of which Philosophy you can have no need;] For in him dwelleth f all the fullness of the Godhead bodily.

10. And ye are complete in him, [as to all saving knowledge, and vertue, 1 Cor. 1. 30.] who is g the Head of all Principality and Power, [Eph. 1. 20.]

11. In whom also ye are circumcised with the Circumcision made without hands, [as that

that of the Jews is, but consisting] in ^b putting off the body of the sins of the flesh, [which is done] by the [spiritual] Circumcision of Christ, [and so ye need not any legal Rites, to make you compleat Christians.]

12. [We being] buried with him in Baptism, [the outward Symbol of our Spiritual Circumcision, and so dead unto sin, Rom. 6. 2, 3, 4.] wherein also you are risen with him, [to newness of life, Rom. 6. 4. and to the expectation of a future life with him, v. 8.] through the faith of the operation of God, who raised him from the dead, [by which faith we believe that he will raise us also from the dead, Eph. 1. 19, 20. 1 Thess. 4. 14. 1 Pet. 1. 3.]

13. And you [Gentiles] being dead [before] in your sins, and [by reason of] the ⁱ Uncircumcision of your flesh, hath he [God, v. 12.] quickned together with him [by his Spirit,] having forgiven you [through Faith,] all [your former] Trespases.

14. [And] blotting out the ^k hand-writing of [Legal] Ordinances that was against us, which was contrary to us, and [doing this so that he] took it out of the way, nailing it to his Cross.

15. And having spoiled ^l Principalities and Powers, he made a shew of them openly [thus deplored of their Authority,] triumphing ^m over them ^m in it, [i. e. by virtue of the same Cross.]

16. Let no Man therefore judge [or condemn] you in [not observing a distinction in] meat, or in drink, or in respect of [your neglect of] a [Jewish] holy day, or of the New-moons, or of the Sabbath-days [observed by them.]

17. Which are [all only] ⁿ a shadow of

things to come, but the body [and substance of those shadows] is of Christ, [and exhibited by him.]

18. ^o Let no man beguile you of, [dam- o
nify you as to] your reward ^p in a voluntary ^p humility, [Gr. pleasing himself in, or affecting humility,] and [upon that account] worship- ^q
ping of Angels, ^q intruding [or searching] into those things, [by the strength of his natural reason,] which he hath not seen, [be-
ing] vainly puffed up by his fleshly mind, [as if he were able by it to know the nature, and the offices of Angels.]

19. And [so] ^r not holding the Head ^r
[Christ] from which all the Body ⁱ by joints ⁱ
and bands having nourishment ministered, and [being] knit together, increaseth with the increase of God.

20. Wherefore if ye [by your profession] be dead with Christ from the ^t Rudiments ^t
of the World, [which he hath nailed to his Cross, and took out of the way, v. 14.] why, as though living [yet] in [conformity to] the world, ^u are ye subject to [the] Ordina- ^u
nances [and Decrees of Men ?]

21. [Such as those are] ^x touch not [what ^x
is offered to an Idol, or a Woman, 1 Cor. 7. 1.] ^y taste not [forbidden meats,] ^z handle not ^y
[an unclean thing.] ^z

22. ^a Which all are to perish with the ^a a
using, [or tend to corruption by the using, or abusing them,] after the Doctrines and Com-
mandments of Men.

23. Which [are] ^b things that have in- ^b b
deed a shew of wisdom in will-worship, and humility, [v. 8.] and neglecting the body, [v. 21.] [and] not in [giving] any honour [to it] to the satisfying of the flesh.

Annotations on Chap. II.

^a Verse 2. ^F ¹² ἐπίγνωσις, for ἐν ἐπίγνωσι, in the knowledge.] See Note on Chap. I. 20.]

^b Ibid. τὸ μυστήριον τοῦ Θεοῦ, the mystery of God, even the Father, and of Christ.] i. e. The Dispensation of the Divine Grace of God in offering Salvation to the Gentiles by Christ, and conferring on them, equally with the Jews, the Blessings of the Gospel. This is the Mystery which, saith he, in the former Ages was hid, but now is manifested to the Saints, to whom God would make known what was the riches of the glory of this Mystery among the Gentiles, which is Christ (preached) among you (as) the hope of glory, v. 26. 27. This, saith he, is the Mystery which from the beginning hath been hid in God, Eph. 3. 9. the Mystery of God, and of Christ, v. 32 & 3. That the Gentiles should be fellow-

heirs (with the believing Jews,) and of the same body, and partakers (with them) of his promises in Christ by the Gospel, v. 6. See also Rom. 16. 25, 26. Col. 4. 3. And that the Gentiles might have a perfect knowledge of this Mystery, and of the Riches of Divine Grace, and love to them in it, is the Apostle's Prayer, Eph. 3. 16, 17, 18, 19. But whereas Crellius, and Schlichtingius here note, that the Particle *καὶ*, and, added to the word *Christ*, distinguishes him as well from God, as from the Father : It doth no such matter, but only distinguisheth the Mystery of the Father sending his Son into the World to be a Saviour to the Gentiles, from the Mystery of Christ, procuring this Salvation for them by his Blood. The Ecclesiastical Tradition, saith (a) Irenaeus, teaches us to believe in God the Father Omnipotent, who made

(a) τὸν εἰς ἐνὰ Θεὸν Πατέρα παντοκράτορα ἡμῶν, καὶ εἰς ἕνα Χριστὸν Ἰησοῦν, ὃς υἱὸς ἑστὶ τοῦ Θεοῦ καὶ συμπαντοκράτωρ, καὶ ἡμετέρας σωτηρίας — ἕνα Χριστὸν Ἰησοῦν τὸν Κελεύοντα, καὶ Θεὸν ἡμῶν, καὶ Βασιλέα — πάντων τῶν κτίσεων. L. i. c. 2.

Heaven and Earth, and in one Jesus Christ the Son of God, incarnate for our Salvation, our Lord, God, Saviour, and King. And so these words may be construed the Mystery of both the Father and Christ. See Note on Chap. 1. 3.

- c Ver. 3. ἐν ᾧ, in whom.] Some make these words relate to the Mystery mentioned in the foregoing Verse. But it seems rather to respect the Person of Christ as Mediator, the knowledge of whom, saith the Apostle, hath an excellency beyond all other knowledge, Philip. 3. 8. for ἐν ᾧ θεμελιώθητε, in whom you are reconciled, v. 11. and ἐν ᾧ, in whom you are risen again, v. 12. plainly relate to Christ's Person and his Performances as Mediator; and the whole following Chapter speaketh of him, and of the Benefits we have received ἐν αὐτῷ by him. The Apostle also doth apply this to him by saying, v. 8. as you have received the Lord Jesus Christ so walk in him; and by warning us against the deceit of vain Philosophy, because in him dwelleth all the fulness of the Godhead. But yet seeing these hid Treasures of Christ's Wisdom are revealed to us by his Gospel only, and thence alone we obtain all our knowledge of him as Mediator, and of all the Offices he sustains as such, there seemeth to be no great difference betwixt referring this to his Person, and referring it to his Doctrine.

- d Ver. 5. τὴν τάξιν οὐκ ἔχοντες, your order.] As to walk disorderly, in the Apostle's stile, is not to walk according to the Traditions they had received from the Apostles, or Preachers of the Gospel, 2 Thess. 3. 6. so their Order may import their compliance with them in Manners, Discipline and Union.

- e Ver. 8. διὰ τὴν φιλοσοφίαν, by Philosophy, &c.] What is the πειθομένη, the enticing speech, v. 4. and the Philosophy and vain Deceit, which the Apostle warns them against, is not so easie to determine. Some good Interpreters refer what follows in this Chapter to the Heresie of Simon Magus and the Gnosticks, to which many Passages in this Chapter may be well applied. Others refer them to the Jewish Doctors, who had then mixed the Philosophy of the Heathens with their Ceremonial Worship, and had thence learned to allegorize it; and others divide the matter betwixt Jew and Gentile. And that the Jewish Doctors are very much concerned in this Chapter, we learn from v. 14, 15, 16. and the Rudiments of the World relate to their Legal Observations, as being common to them with the Gentile World: See Note on Gal. 4. 8. The Commandments of Men, or their Traditions, may also have respect to

them who were the zealous Asserters of this, Matth. 15. Acts 21. 21. And indeed this Verse seems to be the Key to, or the Foundation of all that follows in this Chapter, ranking the Discourse of the Apostle under these two Heads, viz. Cautions against the Seductions of the Jews, zealous for observation of their Rites and Ceremonies, and against the Seductions of Heathens by their vain Philosophy dress'd up by them anew, both as to its Doctrines and Morals, and set off with the most specious Pretences, stiled here πειθομένη, enticing Speech.

Ver. 9. Πάν τὸ πλήρωμα τῆς θεότητος, all the fulness of the Godhead.] This fulness, according to the Gnosticks, was made up of their thirty Æones. The Heathens, besides the Supreme God, owned many other local Gods presiding over Nations, and so made up the Plenitude of the Godhead of them all, as of so many partial Deities. Against such Opinions the Apostle here asserts, that the whole fulness of the Godhead dwelt in Christ, and that bodily, i. e. in his Body, as its Temple; And, say the Fathers, as the Soul dwelleth in the Body, say others, bodily, that is, essentially. The Apostle doth not roundly say, that Christ is God, but expresses his Divine Nature thus, partly to represent to the Jews the Divinity of Christ, with allusion to the God of Israel dwelling in the Temple; partly to oppose him to the πλήρωμα of the Gnosticks, and to the partial Deities of the Heathens. Here therefore it is to be observed,

1st, That the Apostle doth not here say that the Divinity is assistant to Christ, but that the fulness of it doth κατοικεῖν reside in him, which is never said in Scripture, of any other Person, but of him alone, who having stiled his body a Temple, John 2. 19, 21. the fulness of the Deity may be properly said to dwell in him bodily, as it dwelt symbolically in the Ark.

Note 2ly, That Christ is not here said to be filled with the fulness of God, as the Church is by reason of the Gifts with which she was replenished, and the Doctrine she had received from God, Eph. 1. 23. But the whole fulness of the Godhead is here said to reside in him. Now θεότης and τὸ θεῖον do never signifie the Gifts of God, or the Doctrine of the Gospel, but the Divine Nature only; nor can the Will, or Revelation of God, be said to dwell bodily in any Person. I conclude therefore, that (b) the Body born of the Virgin, receiving the whole fulness of the Godhead bodily, was immutably united to the Divinity, and Deified, which made the same Person, Jesus Christ, both God and Man.

(b) Τὸ ἐν τῷ παρθένῳ Σῶμα χωρὶς πάν το πλήρωμα τῆς θεότητος σωματικῶς, τῇ θεότητι ἀσώρητως ἑνωθῆναι, ἢ πλῆρωμα τῆς θεότητος αὐτὸς θεὸς ἢ ἄνθρωπος. Conc. Antioch. ad Paul. Samos. To. 1. p. 848.

g Ver. 10. κεφαλὴ πάντων ἀρχῶν καὶ ἐξουσίας, *The Head of all Principality and Power.*] (c) Epiphanius informs us, that Simon Magus devised some Names of Principalities and Powers, saying, That none could be saved who learn'd not the Sacred Discipline, and how to offer his Sacrifice to the Father of all things, by these Principalities and Powers: In opposition to these things, say some, the Apostle asserts that Christ created all these Principalities and Powers, c. 1. 15. and was the Head and Lord of them, and so in him, without their assistance, the Colossians were complete, and fully instructed to Salvation.

Or else these things may be referred to Cerinthus and his Followers. For,

1st, He lived in the Apostles times, and was a great Opposer of the Truth of the Gospel, and particularly an Enemy to St. (d) Paul, because he contended it was not necessary for the Jews, nor lawful for the Gentiles to observe the Law of Moses, for which Cerinthus was a Zealot. And he, saith the same (e) Epiphanius, reproved St. Peter for going into the Uncircumcised, and raised the Tumult in Antioch about Circumcision.

2ly, He lived long in (f) Egypt, and was instructed in Philosophical Sciences, and from thence went and set up his Sect in Asia the Less, and Syria, say (g) Theodoret and Epiphanius. Being therefore skilled in Philosophy, and setting up his Heresie in Asia Minor, where Coloss was, he may well be here reflected on by St. Paul, especially if we consider how much his Opinions agreed with those which are here censured by him. For,

3ly, He was zealous for Circumcision, and other Observances of the Law of Moses, and

so concern'd in what is here said, v. 11, 14, 15, 16, 17. (2ly,) He said (h) the World was made by Angels, or inferiour Vertues, and not by the Supreme God; and that he himself received his Doctrine by the Revelation of Angels. (3ly,) He held Jesus to be born of Joseph and Mary, as other Men, and Christ to have descended upon him, and at his Passion to have return'd to his Pleroma.

And St. John refuted him, saith Irenæus, by establishing the Principle of one God Omnipotent, who made all things visible and invisible by his Word; which is the very thing the Apostle in this Chapter doth assert.

Ver. 11. τῇ ἀποκρίσει, &c. *The putting off the Body of the Sins of the Flesh.*] Thus (i) Philo informs us, that Circumcision imports the cutting off our sinful Pleasures and Passions, and our impious Opinions. See Rom. 2. 28, 29.

The Apostle here plainly discourseth against those Hereticks, or false Apostles, who laboured to introduce the necessity of Circumcision. Now that Cerinthus was one who pleaded for the necessity of it, Epiphanius, St. Austin, and others do inform us; but that Simon Magus did so, I find not in Church History. (k) The Apostolical Constitutions speak of some false Apostles, who held it necessary περιτεμενέσθαι νόμους, to circumcise Men according to the Law; but then they are distinguished from the impure Heresie of Simon Magus, who was so far from contending for the Observation of the Law and Prophets, that he taught his Followers, (l) νόμῳ καὶ Πεσφύταις μὴ χεῖσθαι, not to regard them; (m) καὶ δὲ φοβέσθαι, not to fear the Threats of the Law, as being not the Law of God, ἀλλ' ἀειτεροῦς δυνάμεως, but of some evil Power, saith Theodoret; and declaring,

(c) Ὁνόματα δὲ τινὰ ὁ αὐτὸς ὑποτίθει ἀρχῶν καὶ ἐξουσιῶν — μὴ ἄλλως ἢ δυνάμει σωζέσθαι πνα, εἰ μὴ τι ἀν μαθεῖται ταῦτα καὶ μυστηρίαν, καὶ τὰς τοιαύτας δυνάμεις τῷ Πατρὶ τῶν ὅλων διὰ τῶν ἀρχῶν τέτων, καὶ ἐξουσιῶν περισφαιρῶν. Hær. 21. § 4. p. 58.

(d) Τὸν δὲ πῶλον ἀποτίθει διὰ τὸ μὴ πείθεσθαι τῇ πελομῇ. Hær. 28. § 4, 5, 8.

(e) Οὗτος δὲ ἔστιν, εἰς τῶν ὅτι τῶν Ἀποστόλων, ὁ παρεχὴν ἐργασμῶν, ὅτι οἱ περὶ Ἰάκωβον μαρτύρησαν εἰς τὸ Ἀντιόχειαν ἐπιστάλῃν ἔτι παρὲν τῷ Πέτρῳ ἀνελθόντι εἰς Ἱερουσαλήμ, τὰ πλὴν τῶν ἐκ πελομῆς λόγων ὅτι εἰσῆλθε εἰς ἀσέβειαν ἀκροβυστιῶν ἔχοντας. Hær. 28. 62. § 2.

(f) Οὗτος δὲ ἐν Αἰγύπτῳ πλεῖστον διατέλει χρόνον, καὶ τὰς φιλοσόφους παιδαγωγείας ἐπιστάλῃς ὕστερον εἰς τὴν Ἀσίαν ἐφίκατο. Hær. Fab. 1. 2. c. 3.

(g) Ἐβήτο δὲ ἔτι ὁ Κλήνθιος ἐν τῇ Ἀσίᾳ διατελεῖον καθεῖς τὴν κηρύγματι καὶ ἀρχὴν ποιομένη. Hær. 28.

(h) Cerinthiani à Cerintho mundum ab Angelis factum esse dicentes, et carne circumcisci oportere, atque alia hujusmodi legis præcepta observare. August. de Hær. Cap. 8. Epiph. Hær. 28. § 1.

Ἀλλὰ καὶ Κλήνθιος ὁ δι' ἀποκαλύψαν ὡς καὶ Ἀποστόλου μαρτυρῶν μαρτυροῦντος ἡμῶν, ὡς δι' Ἀγγέλων αὐτῷ δεικνύσας. Ἰωάννης δὲ ἐπεισάγει. Caius apud Euseb. Hist. Eccl. 1. 3. c. 22.

Illi dicunt alterum quidem Fabricatorem mundi, alium autem Patrem Domini, et alium quidem fabricatoris filium, alterum vero de superioribus Christum, quem et impassibilem perseverasse descendente in Jesum filium fabricatoris, et iterum revolvasse in suum pleroma, et eam conditionem quæ est secundum nos non à primo Deo factam, sed à virtute aliquâ valde deorsum subiectâ et abscissâ ab eorum communicatione, quæ sunt invisibilia et innominabilia. Iren. L. 1. C. 25. L. 3. C. 11. p. 257.

(i) Ὅτι τὸ περιτεμενέσθαι ἡδυνῶς, καὶ παθῶν πάντων ἐκτομῇ, καὶ δόξης ἀναίρεσιν ἀσέβει ἐμφανῇ. De Migrat. Abt. 315. A. B. de Circumc. p. 626.

(k) L. 6. c. 10.

(l) Ibid.

(m) Hær. Fab. 1. 1. c. 1.

faith (n) *Epiphanius*, that *whosoever believed the Old Testament incurred Death*. Note,

2ly, That the *Apostle* speaking here of the Circumcision made without hands, and of the Circumcision made in Baptism, and consisting in the putting off the Sins of the Flesh, cannot, by the Circumcision of *Christ*, mean his own personal Circumcision which was made with hands, but that which he hath instituted in the room of it, *viz.* Baptism. Note,

3ly, That Baptism therefore is a Rite of Initiation to *Christians*, as Circumcision was to the *Jews*; for by Virtue of our Spiritual Circumcision in Baptism, he proves we have no need of the outward Circumcision to be a Type of the Purity obtained by Baptism.

4ly, Hence I infer, that Baptism is *Christ's* Ordinance for Infants of believing Parents, as Circumcision was of old for the Infants of the *Jews*; for if it had been otherwise, and Infants under *Christianity*, had not been received by any Federal Rite into Covenant with God, the Objection of the necessity of Circumcision as to them, would have still held, they entering into Covenant by no other Rite, and so remaining Strangers from the Church, and as much Aliens from the Adoption, the Covenant, and Promises, as the *Gentiles* were; which sure the *Jews* would have objected, if truly they could have done it to the reproach of *Christianity*. That Institution therefore must, for the Comfort and Satisfaction of their Parents, afford some way of sanctifying these Infants, or of admitting them among the number of God's Children, which being confessedly no other than that of Baptism, it must be supposed to allow that to them, that by it, in the Phrase of (o) *Irenæus*, *Infantes & parvuli renascantur in Deum*, Infants and little Children may be regenerated.

i Ver. 13. *Kai τῇ ἀπελευθέρῳ τῷ σαρκὶ, And the Uncircumcision of the Flesh.*] By the defect of Circumcision, they being, saith the *Parallel* place, on that account without *Christ*, being Aliens from the Commonwealth of *Israel*, and Strangers from the Covenant of Promise, Eph. 2. 11, 12.

k Ver. 14. *ἡ ἐντολὴ τῶν ἐντολῶν, The Hand-writing of Ordinances.*] *Δόγμα* is a Rescript, or Ordinance, concerning any thing, a Royal or Imperial Decree, Dan. 2. 13. & 3. 10, 12, 29. & 6. 8, 10, 13, 15, 26. Luke 2. 1. Acts 17. 7. Hence Ritual Prescriptions are called *δόγματα*, Ezek. 20. 26. The Hand-writing of Ordinances, in the parallel Epistle, Eph. 2. 15. is the Law of Commandments, *ἡ δόγμα*, in Ritual Ordinances, or the Cere-

monial Law; and it is said here to be against, and contrary to the *Gentiles*, as being a Middle-wall of Partition, hindring them from coming to God, and putting an Enmity betwixt them and God's People, v. 14, 15. which *Christ* hath taken away by abolishing and dissolving the Obligation of it, and admitting the *Gentiles* Fellow Heirs of the same Promises, and Blessings with the *Jews* without it; or it is contrary to us, as being the Ministration of Death and Condemnation, 2 Cor. 3. 7, 9.

Ver. 15. *Τὰς ἀρχὰς καὶ ἐξουσίας.*] The Principalities and Powers here mentioned, are the Powers of Wickedness, the Spirits of Satan, who is styled ἡ ἐξουσία τῶν σκότους, the Power of Darkness, Luke 22. 53. and of the Air, Eph. 2. 2. ὁ ἀρχὸν, the Prince of this World, John 12. 31. & 14. 30. whose Emissaries are the Principalities and Powers, the Rulers of the Darkness of this World, the Spiritual Wickednesses in high places, against which we wrestle, Eph. 6. 12. These Powers *Christ* destroyed by his Cross, because as the *Apostle* saith, Thro' Death he destroyed him that had the Power of Death, that is, the Devil, and delivered them who thro' the fear of Death were all their Lives subject to Bondage, Heb. 2. 14, 15. Moreover, the Heathens lay under two great Infelicities, (1.) That they were Aliens from the Commonwealth of *Israel*, and Strangers from the Covenant of Promise, and without God in the World; the Remedy which Divine Wisdom found out, and our Lord's Salutory Passion effected with respect to this, is discoursed of in the preceding Verse. (2ly,) That they were subject to the Power and Delusions of Evil and *Apocryphal* Spirits, walking according to the Prince of the Power of the Air, the Spirit that now worketh in the Children of Disobedience. These Principalities and Powers *Christ* dispoiled on the Cross, by the Name of a crucified *Jesus*, and by the very Sign of the Cross, casting out the Prince of the World from his Dominions, Temples, and Oracles, and from those Human Bodies he possessed, and so openly convincing the Heathens, that the Deities they so long had worshipped, were evil Spirits, and by the Miracles wrought in his Name, drawing them from their Heathen Worship to him: And this Exposition is confirm'd from these words, He made a shew of them openly, which plainly seemeth to refer to this Conquest over them. Moreover, it may be noted, that *Simon*, and *Cerinthus* held (q) ἡ ἡμετέρα αἰὼν ἀπὸ ἀρχῶν τῶν κακῶν καὶ ἐξουσιῶν τῶν κακῶν καὶ σατανᾶ, That the World was made by these evil Spirits, and Men were subject to the Power of them;

and were (p) per eum & Helenam suam ex illis Angelicis potestatibus liberandos, *to be delivered by Simon and his Helen from them.* This, saith the *Apostle*, our Lord hath fully done upon the Cross, and so we need no assistance of *Simon*, or *Cerintus*, to perform this work; and much less need we the assistance of those *Dæmons*, which the *Heathens* worshipped as good *Angels*, who had the Government of the inferiour World committed to them, *Christ* having triumphed over them, and wholly spoiled them of that Power. And from these *Heathen Deities* he passes on again to the Rudiments of the *Jews*, making that Inference from what had been discoursed from v. 11. to the 14th, which we see in the following Verses.

m Ibid. 'Εν αὐτῷ, *In it.*] 'Tis certain that (r) *Origen*, and others of the *Ancients* read, ἐν ξύλῳ, *on the Wood*; so did the *Arabick* Version; others read, ἐν ἑαυτῷ, *in himself*; but seeing that Reading, as *St. Jerom* testifies, is only of the *Latin* Copies, and since *Chrysostom*, *Theodoret*, *Occumenius*, *Theophylact*, read as we, and most Copies do, without taking notice of any other Reading, we may rely securely on it.

n Ver. 17. Σκία τῶν μελλόντων, *A shadow of things to come.*] *Dr. Spencer* well observes, that there is no necessity from these words, of asserting that these, and all the Ritual Constitutions of the Law of *Moses*, shadowed forth some *Christian* Mystery, but only that they were but as mere shadows, compared to that solid and substantial Truth *Christ* by his Gospel hath discovered to us; as *Josephus* speaking of *Archelaus*, who exercised the Kingly Power without the Title of it, saith, ἡ δὲ βασιλεία ἧς ἡγεμόνευεν οὐκ ἦν αὐτοῦ, ἀλλ' ἐκείνου τοῦ πατρὸς, *He came to request of Cæsar the Shadow of that Kingdom, the Body of which he had usurped, or snatch'd to himself before.* De Bello Jud. l. 2. c. 4. p. 777.

Note 2ly, That ἐν μέρῃ ἐορτῆς, is well rendered *in respect*, or *on account* of a Feast; as when the *Apostle* saith, *That which was made glorious, was not glorious, ἐν μέρῃ τούτῳ in this respect*, 2 Cor. 3. 10. and, *I have sent the Brethren, lest our boasting of you should be found vain, ἐν τούτῳ μέρῃ in this respect*, chap. 9. 3. And when *St. Peter* saith, *If any Man suffer as a Christian, let him glorify God, ἐν τούτῳ μέρῃ on this account.* So 2 Mac. 15. 18. *The care they took for their Wives and Children, was ἐν ἡλίῳ μέρῃ of no account with them, their chief care being for the Temple.* Now hence to make out the Argument against the *Sabbatarians*. Note,

1st, That the Hand-writing of Ordinances

here mentioned respecteth Ceremonial Ordinances; for of them only can it be truly said, they were *against us*, and were *contrary to us*, they were blotted out, and nailed to the Cross of *Christ*, and were *Shadows* of, or in respect of things to come.

2ly, That when it is said, *Let no Man judge you in respect of those things*; the meaning is, let no Man censure, or condemn the Christian, for not observing these *New Moons, Feasts, or Sabbaths*.

3ly, That the *Apostle* here by *Sabbaths* does not mean the first and last Days of the great *Jewish* Feasts, which were by them observed as *Sabbaths*, or the Sabbath of the Seventh Year, or of the Year of *Jubilee*, but only, or chiefly, the Weekly *Sabbaths* of the *Jews*.

1st, Because the *Apostle* having said before, *Let no Man condemn you for not observing the Jewish Festivals*, or any part of them, cannot be rationally supposed in the words following, to condemn only the same thing.

2ly, In the *New Testament* the word *Sabbath*, or *Sabbaths*, is used above sixty times, and in fifty six of those places, it doth unquestionably signify the *Jewish Weekly Sabbaths*, and in the other the *whole Week*; since then the Sabbath in the *New Testament* is never used for the first or last Days of the *Jewish* Feasts, but is there ordinarily used for their Weekly Sabbath, we ought in reason to conclude, it here imports that *Seventh-day Sabbath*, which it doth usually import in other places, and not those Solemn Days of the *Jewish* Feasts, those *Jubilees*, or Seven Years *Sabbaths*, which it doth never elsewhere signify in the *New Testament*.

3ly, Where-ever the word *Sabbath* is mentioned in the *Old Testament*, in conjunction with *New Moons*, or *Jewish Feasts*, it doth import the Seventh-day Sabbath distinctly from all others, as will appear from the perusal of all the places where these things are jointly mentioned, as 2 Kings 4. 23. *Isai.* 1. 13. & 66. 23. *Lam.* 2. 6. *Ezek.* 45. 17. & 46. 1. *Hos.* 2. 2. *Amos* 8. 5. being then here mentioned with *New Moons* and *Jewish Feasts*, it is reasonable to conceive it signifies the *Seventh-day Sabbath*.

4ly, The Sabbath-day in the *Old Testament* is often contra-distinguished to all other Solemn Feasts, and more particularly to *New Moons*, and *Anniversary Feasts*, and therefore being here mentioned with them, we may presume it cannot signify them, or any Portion of them, but rather that it doth import, that *Jewish Sabbath*, which in other places is put in opposition to them, as 1 Chron.

(p) *Iren.* 1. 1. c. 20. *Tert. de an.* c. 34. *Theod. Har. fab.* 1. 1. c. 1.

(r) *Hom.* in *Mat.* p. 282, 288, 289. in *Joh.* p. 144.

23. 31. 2 Chron. 2. 4. & 31. 3. Neb. 10. 32, 33. Seeing then the word *Sabbath*, where-ever it is used in conjunction with *New Moons*, or *Feasts* in Scripture, still signifies the *Jewish Weekly Sabbath*, we cannot doubt, but in conjunction with them here, it signifies the same thing; seeing the word is often put in opposition to *New Moons* and *Solemn Feasts* indefinitely taken, what Reason have we to conceive, that in this place it should be taken for any part or portion of them? Hence then I argue thus:

No Man ought to condemn the *Christian* for not observing the *Jewish Sabbath*, because Christ hath blotted out the *Hand-writing of Ceremonial Ordinances* which was against them; therefore the *Jewish Sabbath* was a Ceremonial Ordinance, therefore 'tis blotted out, therefore the *Christian* is not obliged to observe it. Again, that which is joyned with Meats and Drinks, and with *New Moons*, which are things confessedly Ceremonial, no difference at all being observed by the *Apostle*, as to their being named *Hand-writings*, things cancell'd, shadows, and the like, that must be Ceremonial: Lastly, That which is a shadow of, or in respect of things to come, of which Christ by his Advent exhibited the Body, that must be Ceremonial, that must be cancell'd, and abolished by Christ, and then the *Jewish Sabbath* must be so.

o Ver. 18. Καταβεβλήτω, Let no Man beguile you of your Reward.] So Suidas, Παράλογίζετο, Let no Man put a Cheat upon you. So Phavorinus, Ἐπηρεάζετο, Let no Man damage you: So Chrysost. and Theophylact.

p Ibid. Θέλων ἐν ταπεινοφροσύνῃ, Pleasing himself in his Humility.] Or affecting it, and so not addressing to God immediately, but by Angels; for so the word θέλει answers to the Hebrew Chapheitz, which imports pleasing or delighting our selves in any thing. So 1 Sam. 18. 12. Θέλει ἐν σοὶ ὁ βασιλεὺς, The King is pleased with thee, 2 Sam. 15. 26. If he say, ἢ ἐθέλω ἐν σοὶ, I am not pleased with thee, Mat. 20. 26, 27. ὅς ἐστιν θέλη ἐν ὑμῖν, Who among you affects to be great, or first? And Chap. 27. 43. Let him deliver him, εἰ θέλει αὐτὸν, if he delighteth in him. As for the Persons here referred to, Note,

1st, That the Greek Commentators affirm generally, that the *Apostle* doth through this

whole Epistle oppose himself to some false Christians, who held, εἶναι σωτῆρας ἡμᾶς αἰεὶ τὸ Πατέρι διὰ τῶν ἀγγέλων Ἀγγέλων, That we ought to address to the Father by the Holy Angels. But then some of them add, That the Presence of Humility was this, (f) That it was too much for us to come to God immediately by Christ, this being above our Infirmary. But this, tho' it agrees well with the Humility here mentioned, it seems not to accord either with the Principles of Simon Magus, who held himself to be both the Father and the Son; or of Cerinthus, who held Christ was only a Man, born after the common way of Generation, and so could not exalt himself thus above the Angels; and much less doth it accord with the Sentiments of the Heathens. Oecumenius saith, The *Apostle* speaketh here of them who did, τὰς νομίμους ἀνατηρήσεις τῷ εὐαγγελίῳ ὀμνυμένους, Mix legal Observances with the Gospel; and Theophylact, that he speaks, πρὸς τὸν Ἰουδαϊσμοῦ, of the Judaizers. And (t) Theodoret explains this more fully thus, They who were zealous for the Law, persuaded Men to worship Angels, because, say they, the Law was given by them; this they advised Men to do, pretending Humility, and saying, that the God of all things was invisible, and inaccessible, and incomprehensible, and that it was fit we should procure the Divine Favour by the means of Angels. Now if this be so, this Passage cannot well agree to Simon Magus, and his Followers, for tho' they worshipped Angels, as (u) Irenæus, (x) Tertullian, (y) Epiphanius, and (z) Theodoret note, and held, that their Proarche, or Propater, was so inaccessible, and incomprehensible, yet did they not seem to worship God by Angels, but rather to perform their Magical Operations by invoking them. He also, and his Followers, as hath been shewn, were great Enemies to the Law, and so could not introduce the Worship of good Angels upon this account, that the Law was given by them.

But then as for Cerinthus, and other false Apostles of the Jews, they owned Christ Jesus as the Messiah, and yet were stiff Assertors of the Obligation of the Law, and they by their Philosophy had introduced the Worship of Angels, after the Heathen manner. For Epiphanius informs us of Ce-

(f) Ὡς πρὸς οἱ λέγοντες, ὅτι εἰ ἡμεῖς διὰ τοῦ Χριστοῦ σωσάμεθα (Θεῷ) ἀλλὰ διὰ τῶν Ἀγγέλων, οὕτως ὡς μέλλον ἐστὶν ἡ ἡμᾶς. Chrysost. Photius, Oecum. Theoph. in locum.

(t) Οἱ πρὸ νόμου σωτηροῦντες καὶ τοὺς Ἀγγέλους, οἵτινες αὐτοῖς εἰσηγοῦντο, διὰ τούτους λέγοντες δίδωσθαι τὸ νόμον, τὸ πρὸ νόμου σωτῆρας οὐκ εἶναι γινώσκοντα ταπεινοφροσύνῃ δίδωσθαι κεχηρημένοι, καὶ λέγοντες, ὡς ἀβραάμ, ὅτι τῶν ὀλων Θεός, ἀνέρισκός ἐστι, καὶ ἀνακαταλήπτος, καὶ σπερσθήκει διὰ τῶν Ἀγγέλων καὶ θείαν ἐμβρυάν πνευματικῶς. In locum.

(u) Simonianæ Disciplina Magia Angelis inservienti. Tertull. de Præscript. cap. 33. p. 214.

(x) Iren. l. 1. c. 23. l. 2. c. 57.

(y) Epiphani. Hæc. 21. § 4.

(z) Theodoret. Hæc. Fab. l. 1. c. 5. p. 12. Ἀχρηστὸς, ἀνεξιχνίατος ἀκατάληπτος. Iren. l. 1. p. 10, 12, 14.

rintbus, that he said, (a) *The Law and the Prophets came from the Angels, and that he who gave the Law was one of the Angels that made the World.* They had imbibed the Philosophy of (b) *Plato, which saith, The Demons are of a middle Nature betwixt Gods and Mortals, that they brought our Prayers and Offerings to them, and their Commands to us, and were to be worshipped and invoked upon that account.* That God had no immediate Commerce with Men, but all his Converse with us was by the Mediation of these Demons. And suitably to this Philosophy, we find the Angel, *Tobit. 12. 15.* saying, that he was one of the seven Angels *οἱ περὶ τὰς προσευχὰς τῶν ἁγίων, who offered up the Prayers of the Saints.* And that when *Tobit and Sarah* prayed, he brought the Memorial of their Prayer before the Holy One. And (c) *Philo* in several places declares, that as the Philosophers said of their Demons and Heroes, so *Moses* introduces the Angels *πρεσβυτέρους, doing the Office of Ambassadors, καὶ διαγγελλάσας τὰτε θεῶν τῶν ἡμεῶν* πρὸς τοὺς ἀνθρώπους ἀγαθὰ, καὶ τὰ βαρύνει ἐν εἰσὶν ἰσχυροὺς ῥηθῆναι, and being Messengers of good things from God to his Subjects, and carrying back to God their needs. In his Book of the (d) *Gnats*, he styles them Ambassadors of good Communications of Men to God, and of God again to Men. And in his Book (e) *de Somnis*, he represents them as the Ears and Eyes of the great King, seeing and hearing all things; for, saith he, they bring the Commands of the Father to his Children, and the Needs of the Children to the Father; not that God needs their Ministry, but that it is very needful and beneficial for us frail Men, to have such Mediators, as being unable, not only to receive God's Chastisements, but even his very Benefits, should be immediately confer them on us by himself. If *Cerintbus* had imbibed this Philosophy which had then obtained among the Jews, and was so well

known in the World, that one so much instructed in it, as *Theodoret* saith he was, could not well be ignorant of it; here is a sufficient Foundation for his introducing the Worship of those Angels which gave the Law under pretence of Humility, (f) *Philo* declaring that when the Law was first given, the People desired it might be so, and requested of God these Mediators; saying, *Speak thou to us, and let not God speak to us, lest we die.*

Ibid. *Ἄ μὴ ἐπέεγκιν ἐμβαλεῖν, intruding into these things he hath not seen.*] This did the Philosophers, and those Christians which embraced their Sentiments, in all their Inducements to worship these Angels, and inferior Spirits; As v. g.

1st, In their pretence that (g) the Divine Nature could not immediately be conversed with, but that all the intercourse betwixt God and Men was by the intermediation of these Demons, it being a debasing of the Divine Nature to think we could converse with him without their intervention.

2ly, In saying that they were to be worshipped *χαρὶν τῆς ἐν ἡμῶν διαπορεύσεως, for their laudable Intercession*, and *διὰ τῆς ἐν ἡμῶν χάριτος, for the (h) Benefits of common life we receive from them.*

3ly, As having from the Supreme Deity their Power and Authority, and presiding over us, *καὶ τὰς ἐν ἡμῶν ἐνταλάσεις, according to the order appointed to them*, and being therefore worshipped *διὰ νόμον καὶ διὰ βουλὴν, by the Divine Law and Counsel*; and only, saith *Celsus*, as he will have them to be honoured; *Plato* in *Phædro*, p. 246. *Hierocles* in *Carm. Pythag.* p. 9, 18. *Celsus* apud *Orig.* l. 8. p. 381.

4ly, Because by worshipping these Ministers of his, we do a thing *οἷον ἐκένω* grateful to him, saith (i) *Celsus*. Now in all these things they did manifestly ἐμβαλεῖν intrude into things of which they neither had,

(a) Φίλος ὁ δὲ τὸ νόμον καὶ προφήτας ὑποὶ Ἀγγέλων δέδοκται, καὶ τὸ δέδοκται νόμον ἕνα τῶν Ἀγγέλων τὸ νόμον πεποιηκότων. *Her.* 28. §. 1. p. 110.

(b) Πάντες τὸ δαιμόνιον μεταξὺ θεῶν καὶ θνητῶν — ἐμμενέον καὶ διαπορεύμενον θεοῖς καὶ ἀνθρώποις, καὶ ἀνθρώποις τὰ θεῶν δέον, τῶν καὶ τὰς δειήσεις καὶ δυσίας, τῶν καὶ τὰς ἀντιτάξεις. *Conviv.* p. 1194. A. B.

Θεὸς καὶ ἡ ἀνθρώπων ἐμμενέει, ἀλλὰ διὰ ταύτην ἐστὶν ὁμιλία, καὶ ἡ διάλειψις θεοῖς καὶ ἀνθρώποις. Ibid.

Δαίμονας δὲ ἐμμενέας αἶπον συζαῖς τιμῶν καλῶν χάριν καὶ ἐν ἡμῶν διαπορεύει. *Epin.* p. 1010, 1011.

(c) Lib. de Plant. No. p. 168. Vide *Insignem hanc de re locum in Platonis Symposio apud Stob. Eclog. Phys.* p. 24, 25.

(d) P. 222. F.

(e) Καὶ τὸ τὰς τῶν Πατρὸς ἀπαγγελίας τὰς ἐκρήσεις, καὶ τὰς τῶν ἱερῶν Χρησίων τῶν Πατρὸς διαγγέλλει. P. 455, 456.

(f) Οὐ λησσοῦντες ἐννοῖαν ἐρεῖδον, οὐ ποτε τῇ τῶν μύσων λήσαντες, λήσανον ἡμῶν, καὶ μὴ λησέτω πρὸς ἡμᾶς, ὁ Θεός, μὴ ὑποδυνασθῇ. Ibidem.

(g) Τῶν Θεῶν αὐτῶν καταμνησθῆναι ἀνθρωπίνους ῥηθῆναι, ἐφείδοντο, σπουδάζοντες ὑπὲρ τῆς ἐξ ἡμῶν ἀξιομα αὐτῶν τῆ ἀρετῆς. *Plutarch. de Orat. Defect.* p. 414.

Οἱ δαίμονες οὐ μὴ ἀπολείποντες ἀντιπικτα τὰ τῶν θεῶν καὶ ἀνθρώπων παντός, καὶ πρὸς ἡμᾶς τὸ ἐμμενέμεν καὶ πρὸς ἡμᾶς. P. 416. E.

(h) *Euseb. Præp. Evang.* l. 5. c. 3. p. 128. D.

(i) Ibid. p. 381, 321.

Alexandria faith, the *Jews* were not allowed to touch.

y Ibid. *Μὴδὲ γὰρ σὺν, taste not.*] This doubtless refers to Meats and Drinks, either Flesh and Wine, which some of the *Philosophers*, particularly the *Pythagoreans*, would not taste of. And some false *Apostles*, mentioned by the (p) *Apostolical Constitutions*, forbade Marriage, and required Men to abstain from Flesh, and Wine, representing Marriage, and the Procreation of Children, and the eating of Flesh, as things abominable.

x Ibid. *Musé Symp.*, *handle not.*] Any thing which may pollute you by touching it.

a a Ibid. "Α ἅτα πάντα εἰς φθίεαν τῇ διαφθορᾷ, all which things perish in the using.] The word φθίεα is used often by St. Peter speaking of such Men, not for a Natural, but a Moral Corruption; as when he saith, they were partakers of the Divine Nature, who have escaped τὴ φθίεαν the pollution which is in the world through lust, 2 Pet. 1. 4. and that they as natural brute Beasts, made to be taken and destroyed, speak evil of the things they understand not, and shall perish ἐν τῇ φθίεα αὐτῶν in their own Corruption, 2 Pet. 2. 12. and v. 19. whilst they promise them liberty, they themselves are the Servants τὴ φθίεας, of Corruption. And so the meaning of these words may be, that when these things are observed in compliance with the Commands and Doctrines of Men, as things necessary, they corrupt Men who use them thus. But I prefer the other sense, which saith, that these Meats perish in the using, according to that (q) Aphorism of the Civil Law, *We use those things which remain after the use of them*, his verò abutimur quæ nobis utentibus pereunt.

b b Ver. 23. ἡνὲν ὅτι λόγον ἔχοντα τὸ σοφίας, *which things have a shew of wisdom.*] These words plainly refer to the former Verses; the ἐσελθενοσκέια, *will-worship*, to the δέλων ἐν δεικταῖα πᾶν Ἀγγέλων, *pleasing themselves in the worshipping of Angels*; and so it must be as bad as that; *the shew of Humility*, to the doing this from a pretence of Humility, *v. 18. the neglecting of the Body, and making no provisions for it, to the satisfying of the flesh*, to the abstinence from Flesh, Wine, and Women, and from things offered to Idols.

It remains only to consider who were the Persons here intended; That they were not

the *Gnosticks*, or followers of *Simon Magus*, is evident; for they, saith (r) *Irenæus*, were Men who indulged to the Flesh, and who privily corrupted the Women whom they taught; they were carefully to meditate upon the Mystery of Wedlock, and upon that account enticed other Mens Wives to themselves: And (s) *Epiphanius* adds, That they participated of all manner of Flesh, that they indulged to Drunkenness and Venery, execrating them who were used to Fasting; they therefore could not be the Men who neglected the Body by abstaining from Meats, and made no provision for the Flesh. They therefore seem to me to have been partly the *Essens*, and partly the *Pythagorean Philosophers*. For,

7. Of the Effens, *Josephus* saith, That ἡ
 γαμήτις εἰς αἴανθ, &c. (τ) *they* neither
 have *Wives* nor *Servants*, as thinking Servi-
 tude an Injury to our common Nature, or
 tending to Injustice, and Marriage to Sedi-
 tion. And again, (υ) γάμος ἡ ἰσωνία παρ'
 αὐτοῖς, *they* condemn Marriage, not because they
 would have Marriage taken away, or the Suc-
 cession of Mankind to cease; but to avoid the
 intemperance of *Women*, and because they think
 none of them can keep their Faith to one.
 (x) *Philo* says, they have *Women* with them,
 but they are only such as are γυναικες old *Wo-*
men, or παρθένοι & ἀγνους, *Virgins* as to their
 Chastity, not out of Necessity, but διὰ ζήλον &
 πόδον σοφίας, from their Zeal to, and Desire
 of Wisdom. He adds, σπάνιον ὃ πολυτελές ἐν
 ἄλλοις ἀνθρώποις ἐν ταῖς & ὅσον ἄλλες, &c. (γ) *They*
 eat nothing that is delicate, having only mean
 Bread, and Salt for their Meat; and if they
 be delicate, Hyssop for their Sauce, and River-
 water for their Drink. (z) *They* use no Wine
 in their Feasts, οἶνον μὲν καὶ ἀπογεωργίας φάρμακον,
 for Wine, say they, is the incentive to Mad-
 ness. He goes on, κρατερὰ καὶ σαφὲς τῶν ἐν αὐτοῖς,
 Their Table is pure from all things that have
 Blood in them, or from the Flesh of living
 Creatures; for such things, say they, irri-
 tate Concupiscence. And of this Abstinence
 from certain Meats they are so tenacious,
 saith (a) *Josephus*, that they will rather en-
 dure all sorts of Torments, ἢ φαρμακὸν π τῶν
 ἀσυνήθων, than eat any thing they were not ac-
 customed to eat. Moreover, there were some
 things they must not touch, as (b) Oil, for

(ρ) Καὶ οἱ ᾧ αὐτῶν ἀγαπᾶν διδάσκουσιν, καὶ κρατῶσι ἀποχρῶν καὶ οἶνου, βδελυκία λέγοντες ἑῶν, καὶ γάμων, καὶ παίδων ἔχουσιν, καὶ βρωμάτων μετέληψιν. Conf. Apoll. lib. 6. cap. 10.

(9) *Cicero Top.* n. 8. *Pandect.* l. 7. Tit. 5.

(1) Ταῖς δ' ἐκείνης ἡμέρας κατακόρως διελθόντες, καὶ λαβόμεναι τὰς διδασκαλίαις ἐκ' αὐτῶν γυναικας διαφωτισθείμεν.

Iren. l. i. c. i. p. 28. A.

Διὰ παντὸς ὁρῶντες αὐτὸς ἀεὶ τὰ ἱ συνῆλθε μελεῖν μυστήριον. Ibid. Ταῦτα ἀπ' ἀνδρῶν ἀπαλάσσειν ἰδίᾳ
 χαλῶς ἠγάπησιν. Ibid.

(c) Καὶ πάλιν μεταλαμβάνουσιν κρεῶν — καὶ τοῖς καὶ μέλαις χαλάραις, καὶ καὶ ἀνῶν καὶ νηδόνων. Epiph.
Hær. 26. § 4, 5, 9.

(t) *Antiq.* l. 18. c. 2. p. 618. A.B.

(u) *De Bell. Ind.* l. 2. c. 12. p. 785.

(x) *De Vita Contemp.* p. 695. F.

(y) P. 692. B.

(2) P. 696. D.

(a) *De Bell. Ind.* 1. 2. c. 12. p. 787. F.

(b) P. 785. C.

καλῶς ὑπολαβάνουσιν τὸ ἔλαιον, They look on Oil as a defilement; so that if any of them be unwillingly anointed with it, he must wash it off from his Body. The younger amongst them must not touch the Elders, (c) ὥστε εἰ ἴαυσαν αὐτὸν ἐκεῖνος ἀπολῶετο, καθάπερ ἀλλοφύλῳ συμφέροισι. And if they touched them, the Elders washed themselves, as if they had touched an Alien. They were such strict Observers of the Sabbath, that they would provide no Meat for themselves, nor go to stool on that Day. They had also (d) τὰ τῶν Ἀγγέλων ὀνόματα, certain Names of Angels which they held in Veneration; and also proper δόγματα Opinions or Decrees, which they swore never to deliver to others, otherwise than as they had received them. And thus they dogmatized. And lastly, All this was the effect, τὸ πρὸς φιλοσοφίας ὁμῆς, of their Passion for Philosophy, of which (e) Philo so often speaks in his Description of them. So great Reason is there to conceive they may be concerned in this Chapter.

2ly, These things being introduced as the Rudiments of the World, and living according to these δόγματα, Prescriptions, being living as in the World, I chiefly incline to refer these things to the Abstinence from touching and tasting Flesh and Wine, and handling Women, and from all the Objects which gratify the Senses, the Taste, the Eye, the Touch, taught by the Followers of Pythagoras and Empedocles, and defended with such variety of Learning by Porphyry, the very Title of whose Book is, *De abstinentia ab usu Animalium*, Of Abstinence from eating the Flesh of any living Creature. This he founds upon this Principle, that τὸ ζῶν

καὶ τὸ νῦν, (f) To live the Intellectual Life, and to enjoy the Contemplation of the most perfect Being, it is necessary we should abstract our Minds as much as is possible, from all sensual Objects; from the Pleasures which arise διὰ γαστρὸς, from the Taste, particularly of Wine; and from the Touch; for, saith he, αἶψα the sensual Objects which we touch, are not only σωματῶσαι καὶ ψυχῶν, such as transform the Soul into the Body, but also such as stir up Swarms of Lusts and Passions in it. Hence he infers, that all these things are τὰ αἰσθητὰ, filthy and polluting, and such as hinder, τὸ ψυχῆς καθαρόν ἐπὶέργειαν, the pure Operations of the Soul, therefore he that would live the intellectual Life, must abstain (g) not only from the use of Women, but from all sensual things, they being such as do defile the Soul. Moreover, what the Apostle speaks of the Deceit of Philosophy, exactly agrees with the Sentiments of those Men. Doth he say that it is καὶ τὸ παραδοκὸν ἀνθρώπων, i. e. according to the Tradition of Men? This Abstinence is stiled by Porphyry, (h) νόμος ἀγραφοῦ καὶ ὁμιῶ, a divine, but unwritten Law. Doth he say of them, δογματίζοντες, they make Decrees and Ordinances? This Opinion is by Porphyry stiled, (i) δόγμα παλαιὸν καὶ θεοῖς φίλον, an ancient Decree, and acceptable to the Gods; and τὸ διοικητικόν, a Constitution, or a thing defined. Doth the Apostle stile it ἰδωλοθρησκεία, Will-worship? 'Tis also by (k) Heraclides Ponticus stiled, δεισιδαιμονία, Superstition, and said by Porphyry especially to be done on the account of Wisdom, and the subduing of the Body; so full an agreement is there betwixt this Philosophy, and that which the Apostle hath here said concerning it.

(c) P. 787. D.

(d) P. 786. F. G.

(e) *De Vita Contemp.* p. 695. F. 698. D.

(f) 'Οὐκ ὅτιν ἄλλως τυχεῖν τῷ τέλει μὴ περιπλοκύνειν ἢ εἰ καὶ πάντα τὰ θεῶν ἀφαιρῶνται ἢ ἐκ σώματος, καὶ πάντων διὰ τὸ πρὸς τὴν ψυχῆς ἡδονῶν. L. 1. §. 57.

(g) 'Αἰσθητὰ γὰρ πάντα ὡς πρὸς τὸ καὶ τὸ νῦν ζῶν, καὶ πάντων ἐφεκτικόν, καθάπερ τῶν ἀφροδισίων. L. 1. §. 41. Διὰ καὶ τὰ ἀφροδισία μαινίει. P. 173, 174. & L. 1. p. 44. §. 52.

(h) L. 1. §. 28.

(i) L. 1. §. 3.

(k) L. 1. §. 6.

C H A P. III.

Verse 1. **I**F ye then be risen with Christ

^a *[through Faith, chap. 2. 12. and by newness of life, Rom. 6. 4, 5.]* ^a seek those things which are above, where Christ *[now raised from the dead,]* sitteth on the right hand of God.

2. Set your Affections on things above, not on things on the earth.

3. For ye are dead *[to Sin, Rom. 6. 6, 7, 8. and to the World, Gal. 6. 14. and from the Rudiments of it, chap. 2. 20.]* ^b and your *[future]* Life is hid with Christ in God.

^c 4. ^c When Christ, who is *[the Author and Purchaser of]* our Life shall appear, then shall ye also appear with him in Glory.

^d 5. ^d Mortifie therefore *[in order to the enjoyment of this Life with God,]* your Members that are upon the Earth, *[i. e. your earthly, carnal Members,]* Fornication, Uncleaness, inordinate Affection, evil Concupiscence, and ^e Covetousness, which is Idolatry.

6. For which things sake *[done by them,]* the Wrath of God cometh upon *[Men, as being]* the Children of Disobedience *[or, upon those who obey not the Commands of God, to abstain from them.]*

^f 7. ^f In the which you *[of Coloss.]* also walked sometimes, when ye lived in them.

8. But now also put off all these *[following Vices, viz.]* Anger, Wrath, Malice, Blasphemy, *[i. e. Evil speaking,]* ^g filthy Communication *[or reproachful Words, which arise from Wrath,]* out of your mouth.

^h 9. *[And]* ^h lye not one to another, seeing ye have put off the old Man with his deeds. *[See Note on Eph. 4. 21.]*

ⁱ 10. And have put on the new Man, which is renewed ⁱ in knowledge, *[or by the acknowledgment of the truth, Eph. 4. 22.]* after the Image of him that created him, *[in righteousness, and holiness of truth, Eph 4. 24.]*

11. Where *[or under which Oeconomy,]* there is neither *[respect had to any Man, as being]* Greek, nor Jew, *[of the]* Circumcision, nor Uncircumcision, *[as being]* Barbarian, Scythian, Bond, or Free, but *[his belonging to]* Christ is all in all.

^k 12. Put on therefore, as *[becometh new Creatures, and]* ^k the Elect of God, *[or Persons chosen to be his Church and People,]* holy and beloved *[of him,]* Bowels of Mercy, Kindness, Humbleness of Mind, Meekness, Long-suffering.

13. Forbearing one another, and forgiving one another, if any Man have *[ground of]* quarrel against any, even as Christ *[freely]* forgave you the greatest Sins out

of mere Grace and Mercy,] so also do ye *[to others.]*

14. And above all these things put on Charity, which is the bond of perfectness, *[i. e. the most perfect bond of union among Christians, Eph. 4. 15, 16. the end, and the perfection of the Commandment, 1 Tit. 1. 5. that which fulfils the rest, Rom. 13. 8. Gal. 5. 14. And that which renders us perfect, and unblameable in Holiness before God, 1 Thess. 2. 12, 13.]*

15. And let the Peace of God, rule *[or be the Umpire]* in your hearts to which you are called in one Body, *[by being all made Members of one Body, Eph. 4. 4.]* ^l and be ye thankful *[unto him that hath called you to peace, 1 Cor. 7. 15.]*

16. ^m Let the word of Christ dwell in you richly, in all wisdom *[so that you may be employed in your Assemblies by virtue of this gift of wisdom, in]* teaching and admonishing one another, in Psalms and Hymns, and Spiritual Songs, ⁿ singing with grace in your Hearts to the Lord.

17. And whatsoever you do in word or deed, do all ^o in the Name of the Lord Jesus, giving thanks to God, and *[or, who is]* ^p the Father by him.

18. Wives submit your selves, *[or be subject]* to your own Husbands, *[in the offices belonging to that relation,]* as it is fit *[for them to do that are]* in the Lord, *[that the name of the Lord may not be blasphemed by your pretending a Christian liberty from the observances of the Duty of a Wife, Tit. 2. 5. But that by your greater exactness in it, you may commend Christianity to others, 1 Pet. 3. 5. or, in obedience to the Lord requiring this submission, Eph. 6. 6.]*

19. Husbands ^q love your Wives, and be not ^r bitter against them, *[in the asperity of words, the severity of your actions to the alienations of your affections from them.]*

20. Children obey your Parents in all *[lawful]* things, for this is well-pleasing to the Lord, *[And in all things to which the power of the Parent reaches; for if he commands him not to marry, when he cannot contain, or to marry one he cannot love, he exceeds his Paternal Authority.]*

21. Fathers *[whose names speak clemency and kindness,]* provoke not your Children to anger, *[irritate them not with severities, and hard usage, immoderate, or undeserved stripes,]* lest they be discouraged, *[i. e. despair of pleasing you.]*

22. ^s Servants obey in all *[lawful]* things *[those who are]* your Masters according to the Flesh, not only *[as those who do business,]* with eye-service, as *[being]* Men-pleasers, but

but in singleness of heart, [as persons] fearing God. [See the Reason of this Precept, Note on v. 25.]

23. And whatsoever you do, do it heartily, as to the Lord, and not unto Men, [having respect to his glory, and his recompence.] [See the Notes on Eph. 6. from v. 1. to v. 9.]

24. ' Knowing that of the Lord you shall receive the reward of the Inheritance, for ye serve the Lord Christ.

25. But he [of you] that doth wrong [to his Master,] shall receive [of the Lord punishment] for the wrong which he hath done, and [y^e for] there is no ^u respect of Persons with him.

Annotations on Chap. III.

Verse 1, 2. **T**Α' αὐτὸ ζητεῖτε, v. 1. *οὐρανεῖτε*, v. 2.] These Phrases seem to import, (1.) That we should put the highest estimate and value on things above. (2.) That we should have them fixed on our Spirits, and familiarly occurring to our Thoughts by fervent Meditations, and serious Reflections on them. (3.) That we should have our Wills inclined to them, and our Affections possess'd with frequent Love, and passionate Desires of them; for *οὐρανεῖν* is, saith Phavorinus, *λεχίζεσθαι, καὶ ἐνθυμεῖσθαι, σέβειν καὶ ἀποδέχεσθαι*. (4.) That we should employ our Faculties and Members in pursuit of them with diligence and constancy; for *ζητεῖν* is *niti, curare, summo studio querere*, as *ζητῶ ποιῶσαι*, in Demosthenes, *ζητῶ ἀνελίκεσθαι, nitor auferre*. Plutarch, *ζητεῖν δὲ πολυπραγμονεῖν*. Schol. Aristoph. p. 289.

Ver. 3. 'H ζωὴ ὑμῶν ἐν τῷ Θεῷ.] i. e. Your true Life, which consists in fruition of God, and which you shall live for ever with him, is hid with Christ, who is now removed from your sight, and placed at the right hand of God; for it doth not yet appear what we shall be, 1 John 3. 2.

Ver. 4. Note, Hence we learn that Christians are not to expect to Reign with Christ on Earth a thousand Years, because they are not to mind or seek, τὰ ὅτι γινῆσθαι, the things upon Earth, but only those above, where Christ sitteth at the right hand of God. Whereas, were this Life on Earth a Blessing and Reward which God had promised to them for their sufferings, they might mind it, and set their Affection on it; as also from all those places where the Hope, Reward, Inheritance of Christians, is said to be reserved in the Heavens, for them; for, as Oecumenius notes, εἰ ἐν ἡμετέροις ἡ κληρονομία, μυθώδης ἢ χροιάτης ἀπαιτάσεται, if our Inheritance be in Heaven, the supposed Millennium on Earth must be but a Fable; Great is your Reward in Heaven, saith Christ to the Christian Sufferer, Mat. 5. 12. Luke 6. 23. Your hope is laid up for you in Heaven, Coloss. 1. 5. See 1 Pet. 1. 4.

Ver. 5. Νεκρώσατε τὰ ἐν, Mortify therefore your earthly Members.] There being in us naturally the old Man, v. 9. Eph. 4. 22. and the Body of Sin; the inordinate Affections

and Lustings of it, are stiled the Members of that Body; partly because they exert themselves by the Members of the Natural Body; and partly, because, as the Members of the Body are employed to fulfil, and accomplish the Desires of the Natural Body, so these Affections are employed to gratifie the Desires of the Body of Sin; these Members are stiled earthly Members, because they respect only earthly things; they fix our Hearts upon, and employ our Minds about them; to mortify them is to resist, and to suppress their Motions that we do not obey them, or gratifie them in their inordinate Desires and Affections, but carefully shun all the occasions of sin, and use those means which tend to the subduing of it. And this Exhortation being directed to Believers shews, that as they are by Profession, and by Baptismal Obligation, dead to Sin, so have they continual need to proceed in the Practice of this Duty, that they be not overcome by the deceitfulness of Sin, by their fleshly Lusts, which tend to Fornication and Uncleaness; their Desires of Wordly Honours, and Vain-Glory, which are evil Concupiscences, and by the inordinate love of the World, which is stiled Covetousness.

Ibid. 'Hτις ὁτιν εἰδωλολατρεία, Covetousness, which is Idolatry.] Because as Heathens place their Confidence in Idols, even so the avaricious Man doth place his Confidence in Gold and Silver, which are the Matter of their Idols, he chiefly doth pursue them, and for their sakes only doth other Matters. And that such Actions do partake of the true Nature of Idolatry, Reason as well as Scripture will evince; for Reason shews, that Love, Hope, Trust, Obedience, are parts of that internal Worship which we owe to God in the most excellent degrees, and which he more regards than building Temples, or erecting Altars, the bending of the Knee or Body, or any Act of outward Worship, and therefore in those Acts doth more especially consist God's Worship; wherefore he that confers them upon any Creature in that degree, or in those Actions in which they only ought to be ascribed to God, must be as truly an Idolater, as he that payeth to a Crea-

Creature, any outward Act of Religious and Divine Worship; and as the Covetous Person, tho' he doth not indeed believe his Riches or his Money to be a God, yet by so loving, and so trusting in them, as God only ought to be loved, and trusted in, he is as truly guilty of Idolatry, as if he so believ'd. So tho' the Roman Catholics do not believe their *Saints* and *Angels* to be God, yet by addressing to them even (a) mental Prayers, and giving to them the inward Worship of the Soul, which, as St. (b) *Austin* well observes, *The Catholick Church always reserved to God*, they are as guilty of Idolatry, as if they did believe them to be Gods, since thereby they ascribe to them the knowledge of the Heart, and of the inward Motions of the Soul, which only doth belong to God.

f Ver. 7. The *Colossians* dwelling in *Phrygia* celebrated the *Sacra* of (c) *Bacchus*, and of the Mother of the Gods, called therefore *Phrygia Mater*, and doubtless complied with all the *Luxury* of *Asia Minor*, of which they were a part.

g Ver. 8. *'Αἰσχρολογία, Filthy Communication.*] This is usually referr'd to obscene and impure words. But *Hesychius*, *Phavorinus*, and *J. Pollux*, l. 2. c. 4. have informed us, that the word signifies *reproachful Words*, such as tend to put a Man to shame; and to this sense the words preceding make it most proper to refer it, *Wrath, Anger, Malice*, or evil *Machinations* of the Heart, being the inward Dispositions which render us disaffected to, and prone to do evil to others; *Railing*, and *opprobrious Speeches*, which tend to render our Brother infamous to others, being the usual Effects of these evil Dispositions.

h Ver. 9. Hence it appears, that to be addicted to Lying, is an Evidence that we have not yet put off the Old Man.

i Ver. 10. *Εἰς ἐπίγνωσιν, In Knowledge.*] The *Christian Faith* being the knowledge of the truth which is after godliness, *Tit.* 1. 1. it being that by which we escape the pollutions of the world thro' lust, *2 Pet.* 2. 20. and recover out of the snare of Satan, *2 Tim.* 2. 25, 26. that by which we have all things given us which appertain to life and godliness, *2 Pet.* 1. 3. and that, saith the *Apostle* here, by which we are enabled to walk worthy of the Lord unto all well-pleasing, being fruitful in every good work, and increasing in them, as we increase in the knowledge of God; The being renewed in this knowledge;

may well import our being renewed in righteousness and true holiness, as the *Apostle* speaks, *Eph.* 4. 24. especially if we consider, that whilst the Judgment still continues to approve the things which are most excellent, the Will still chuses, and the inferior Faculties will be employ'd in prosecution of them.

Ver. 12. *ὡς ἐλεκτοὶ τοῦ Θεοῦ, As the Elect of God.*] That the *Apostle* speaks not here of any absolute Election of some particular Persons to Eternal Life, but of their being chosen out of the *Heathen World* to be his Church and People, is evident, because he speaks to the Church in general; and yet to these Elect he promiseth the Blessings of Christianity, only if they continue in the Faith rooted and grounded, and be not moved away from the hope of the Gospel, chap. 1. 23; chap. 2. 2, 4, 18. expressing his care and fear, lest they should be deceived, and robb'd of their Rewards.

Ver. 15. *Ἐξἑαδύτω, Rule.*] *Μεταδύτω, I view*, saith *Phavorinus*; i. e. Let that peaceable Disposition, which God requires from all Christians, be the Umpire and Director to compose all Differences among you, for Peace hath God for its Author. He hath called us to it, he hath made us all one Body, and nothing is more unseemly or pernicious, than that the Members should be at discord with each other. In (d) *Jehosaphat* it signifies; Let him have the chief place; thus of *Jehosaphat* he saith, he did, *Ἐξἑδύτω, ἅπαντες ἱσοῦ, excel, as being equal to them all.*

Ver. 16. *Ὁ Λόγος τοῦ Χριστοῦ, The Word of Christ.*] The Word dictated by the Holy Spirit is therefore the Word of Christ, because the Spirit is the Spirit of Christ, *1 Pet.* 1. 11. as proceeding both from the Father, and the Son.

Ibid. *Ἐν χάριτι, Singing with Grace.*] That is, say some Interpreters, *Χαερνως, ἡδύ, so* as that their Hymns may be grateful to others, and be received by them with Spiritual Delight; which is, say they, the import of the Phrase, *Eph.* 4. 29. *Col.* 4. 6. But this seems rather to depend on others than our selves: Say others, he exhorts them to sing with a grateful Mind, full of the sense of Divine Goodness, in which sense *Χαερνως τοῦ Θεοῦ* is often used; See *1 Cor.* 15. 27. *2 Cor.* 2. 14. But according to the *Ancients*, he exhorts them, *καὶ χάρισμα τοῦ ἁγίου, to sing by the Gifts given them by the Holy Ghost,*

(a) Qui dicit stultum esse (Sanctis) in Caelo regnantibus voce vel mente supplicare, Anathema sit. Concil. Trid. Sess. 25.

(b) Divinè & singulariter in Ecclesiâ Catholicâ traditur nullam creaturam colendam esse animæ (libentius enim loquor his verbis, quibus hæc mihi insinuat sunt) sed ipsum tantummodo rerum quæ sunt omnium Creatorem. De Quantitate Animæ Cap. 34.

(c) Strabo, l. 10. p. 469, 470, 471.

(d) Arch. l. 9. c. 14

of which one is the Word of Wisdom; and this Exposition is confirmed by the parallel place, *Eph. 5. 18, 19. Be ye filled with the Spirit, speaking to one another in Psalms and Hymns and Spiritual Songs.* Now these Gifts being chiefly exercised in their Assemblies, where especially they did *ψάλλον τῷ πνεύματι, sing in the Spirit, 1 Cor. 14. 15, 16.* and every one had his Psalm, and his *διδασκαλία, Doctrine, v. 26.* I conceive these Spiritual Songs, in which they were to teach, and to admonish one another, may refer chiefly to their Assemblies, then managed by their Prophets, in which they met together for that end. So *Pliny* doth inform us, that the Christians used to meet together on a certain Day, *Carmenque Christo quasi Deo dicere secum invicem, and sing an Hymn to Christ as God. Lib. 10. Ep. 97.*

o Ver. 17. *Ἐν ὀνόματι Κυρίου, In the Name of the Lord.*] To do all in the Name of the Lord, is, 1st, To have respect in all things to his Will, as knowing we are obliged to live to him, *2 Cor. 5. 14.* to the Honour of his Name and Doctrine. 2ly, To be desirous that our Actions may be well-pleasing to him, *2 Cor. 5. 8, 9.* 3ly, To expect acceptance of our Actions, Prayers, *John 14. 13, 14, 15, 16.* and Praises through him, *Heb. 13. 15.* and a Recompence of them from him hereafter, *Eph. 6. 8.* Here ver. 24.

p Ibid. *Πατὲρ δὲ αὐτοῦ, To the Father by him.*] It is the manner of the Scriptures, saith Bishop Davenant, to refer our Prayers and Praises to the Person of the Father, because he is the Fountain of the Deity, add, and because they are to find acceptance thro' the Intercession of, and the presenting of them by the Son, *Rev. 8. 3, 4.* Our Prayers must be offered to the Father in his Name, *John 16. 23* and yet the Blessing asked is to be given by him, *John 15. 16.* that the Father may be glorified in the Son, *John 14. 13, 14.* Our Praises must be offered up to the Father in the Name of the Lord Jesus Christ, *Eph. 5. 20.* by him we must offer the Sacrifice of Praise to God continually, *Heb. 13. 15.* These Spiritual Sacrifices being acceptable to God through Jesus Christ, *1 Pet. 2. 5.* And yet 'tis very frequent in these Epistles, to pray as well to our Lord Jesus Christ, as to God the Father: See Note on *Rom. 10. 13.* and in the Revelations to give Praise and

Glory to him, *Chap. 4. 9, 11. & 5. 12. 13.* But 'tis especially to be noted, that all the Greek Interpreters here observe, that this is spoken against the Worship of Angels, or Demons, which the Philosophers, and especially the Platonists, had introduced, as thinking them the Persons who carried up all our Prayers and Praises to God, and conveyed down all his Blessings to us. Because they, saith Theodoret, commanded us to worship Angels; he on the contrary commands us to adorn all our Words and Actions with the Memory of our Lord Christ, and to offer up our (e) Thanksgivings by him to God the Father, and not by the Angels. It is the Devil that brought in the Worship of Angels, saith (f) St. Chrysostom.

Ver. 19. *Ἀγαπᾶτε, Love your Wives.*] Delighting in their Conversation, *Prov. 5. 18, 19.* desiring to promote their Welfare both Temporal and Eternal; for this is surely comprehended in loving her as we do our selves, *Eph. 5. 33.* providing for her all things necessary to the Happiness and Comfort of her Life; for this is loving her as Christ did love his Church, *v. 25.* This, say the very Heathens, is the Property of a (g) sincere Affection in the general, and therefore much more of that Affection, which we are to bear to our own Flesh and Body, as the Wife is to be esteemed, *Eph. 5. 28, 29.*

Ibid. *Καὶ μὴ πικρύνετε πρὸς αὐτὰς, And be not bitter against them.*] For as St. Ambrose saith, *Non es Dominus, sed Maritus, non Ancillam sortitus es, sed uxorem, Gubernatorem voluit te esse Deus sexus inferioris, non Tyrannum. Hexam. 5. 7.* Hence they who sacrificed to *Juno Nuptialis*, saith (h) Plutarch, did separate the Gall from the Sacrifice, and throw it away, signifying τὸ μὴ ὄναι δὲν ὀργὴν καὶ ὀργῶν χάριν παρ' αὐτῶν, that there should be no bitterness, or wrath, betwixt these that were married.

Ver. 22. *Servants obey, &c.*] In omnibus ad quæ jus Domini quod in servum habet extenditur, & in quibus Dominus carnis Domino spiritus contrarius non est. Hieron.

Ver. 24. Note, *We are*, saith Schlicdingius a Socinian, to serve Christ as our heavenly Lord, which, saith he, (i) comprehends Faith in him, Obedience to him, and Worship and Adoration of him, the giving him the Honour which agrees to him, and the Invocation of

(e) Καὶ πρὸ Θεοῦ ὃ καὶ Πατὴρ ἐκχαριστῶν δὲ αὐτῷ ἀναπέμπτειν, μὴ δὲ τῶν Ἀγγέλων. Theod. τὸ δὲ ὅτι πρὸς αὐτὸν ἀνθρώποις, καὶ μὴ δὲ Ἀγγέλων. Oecumen.

(f) In Col. Hom. 9.

(g) τὸ φιλεῖν ὅτι φιλεῖται πρὸς αὐτὸν ὅτι αὐτὸς ἐκείνους ἐνέχει, ἀλλὰ μὴ αὐτοῦ, καὶ τὸ κατὰ δύναμιν περὶ αὐτὸν τῶν πον. Arist. Rhetor. 1. 2. c. 8.

(h) *Præcepta Conjugalitatis*, p. 141.

(i) Quod servitium & fidem in ipsum, & obedientiam & cultum, adorationem, honorem et convenientem, & invocationem complectitur.

him. Now, saith Christ, *thou shalt worship the Lord thy God, and him only shalt thou serve,* Mat. 4. 10. and God alone is worthy of Religious Invocation from all Christians; as being only Omniscient, Omnipresent, and the Searcher of all Hearts, Christ therefore must be truly God. Moreover, the Apostle reckons it part of the Idolatry of the Heathen, that they served or paid Religious Worship to them which by Nature were no Gods, Gal. 4. 8. The Socinians therefore either must confess Christ is by Nature, as well as by Office, God, or else acknowledge that they are guilty of Idolatry, in giving this Religious Worship to him.

^u Ver. 25. Περσωνικήα, *Respect of Persons.* Christ in judging Men at the last Day, will

have no respect to the Quality, or external Condition of any Man's Person; but whether he be *bond or free*, he shall receive recompence for the good that he hath done in obedience to him; whether he be Master or Servant, he shall be punished for the wrong that he doth in those relations. It being certain from the Second Chapter, that the *Judaizers* were got into the Church of Coloss; and that many of them denied that the *Jews* ought to be Servants to any, and the *Essenes* judging all Servitude unlawful; [See Note on 1 Pet. 2. 15. 1 Tim. 6. 1, 2.] This might be the Reason why here, and Titus 2. the Apostle is so large in charging this Duty upon Servants.

CHAP. IV.

^a Verse 1. **M**asters give unto your Servants that which is a just and equal, knowing that you also have a Master in Heaven, [*who with what measure you mete to others, will mete to you again,* Matth. 7. 2. *And deal with you his Servants as you deal with yours.*]

2. Continue [*instant*] in Prayer, and watch in the same [*γρηγορήτε, being vigilant in it*] with thanksgiving, [*for the Mercies you have already received.*]

^b 3. Withal ^b praying also for us, that God would open to us a door of utterance, [*by enabling us to speak with freedom*] the Mystery of Christ, for which I am also [*now*] in bonds. [See Note on Ephes. 6. 19, 20.]

4. That I may make it manifest, as I ought to speak [*it.*]

5. Walk in wisdom [*or discretion*] towards them that are without [*the Church, that is, the Heathens, 1 Thess. 4. 12.*] redeeming the time, [*i. e. endeavouring to avoid as much as you are able, by careful circumspection, and inoffensive carriage, the dangers you may be exposed to from them: See Note on Eph. 5. 15.*]

^c 6. Let your speech be always ^c with grace, [*mild and courteous,*] seasoned with salt, [*wise and discreet,*] that ye may know how ye ought to answer every man, [*so as conduceth to the Credit of Christianity,* 1 Pet. 3. 15. *and to your own safety in these evil times,* Eph. 5. 16, 17.]

^d 7. [*And as for what concerneth me,*] All my state shall ^d Tychicus declare to you, who is a beloved Brother, and faithful Minister, and Fellow-Servant in the [*Work of the*] Lord.

8. Whom I have sent unto you for the

same purpose, that he might know your state, and comfort your hearts, [*under your pressures.*]

9. [*And*] with [*him I have sent*] ^e Onesimus, a faithful and beloved Brother, who is one of you, [*being Servant to Philemon, a chief Man in Coloss,*] they shall make known unto you all things that are done here [*at Rome.*]

10. Aristarchus my Fellow-Prisoner saluteth you, and ^f Marcus Sister's Son to Barnabas, concerning whom [*i. e. which Marcus*] you received Commands, if he come to you [*to*] receive him [*kindly.*]

11. And Jesus, who is called Justus, [*Acts 18. 5, 6, 7.*] who are of the Circumcision. These only [*of the Jews,*] are my fellow-workers to [*the promotion of*] the Kingdom of God, which have been a comfort to me.

12. ^g Epaphras, who is one of you [*a Citizen of Coloss,* see v. 9.] a Servant of Christ, saluteth you, always labouring fervently for you in Prayers, that ye may stand perfect and complete in all the Will of God.

13. For I bear him record, that he hath a great zeal for you, and for them that are in Laodicea, and them in Hieropolis, [*two other Cities of Phrygia.*]

14. Luke the beloved Physician, and Demas greet you.

15. Salute the Brethren which are in Laodicea, and Nymphas, and ^h the Church which is in his House, [*i. e. his Christian Household;*]

16. And when this Epistle is read amongst you, cause that it be read also in the Church of the Laodiceans, and [*see*] that ye likewise read ⁱ the Epistle from Laodicea.

17. And say to ^k Archippus, Take heed ^k to

to the Ministry which thou hast received in the Lord, that thou fulfil it.

18. The Salutation [*written*] by the hand of me Paul, [*is in token that this is my Epi-*

stle, 2 Theff. 3. 17.] remember my [*being in*] Bonds, [*so as to pray for my deliverance*, v. 3. and to prepare for patient suffering by my example.] Grace be with you. Amen.

Annotations on Chap. IV.

a Verse 1. **T**O' δίκαιον, *What is just and equal.*] Hence it is evident, that Justice is to be observed towards Servants, and that there be Offices of Humanity and Charity due to them: As, (1.) That we do not look upon them as vile Persons, but as Partakers of the same Grace and Nature with us; and so not only as Servants, but as Brethren, *Philem.* 16. (2.) That we do not always punish all their Miscarriages, but sometimes do remit the Punishments which in Anger we threatened to inflict, *Eph.* 6. 9. (3.) That we do not make them serve with rigour, *εἰ καὶ ταπεινῶς αὐτὸν ἐν τῇ μυχθῇ*, *Thou shalt not oppress, afflict, or wear him out with Labour, but shalt fear the Lord*, *Lev.* 25. 43. (4.) That we permit them to plead their Cause, and to defend their Right, provided they do it with humility, not contradicting or speaking against the Commands of their Masters, *Tit.* 2. 9. *If I did despise the Cause of my Man-servant, or Maid-servant, when they contended with me, what then shall I do when God riseth up, and when he visiteth, what shall I answer him?* *Job* 31. 13, 14. (5.) That to well-deserving Servants we give something even above their Wages, and after a long and profitable Service, we do not suffer them to go empty from us: *When thou sendest him out from thee, thou shalt not let him go away empty; thou shalt furnish him liberally out of thy Flock, and out of thy Floor, and out of thy Wine-press, of that wherewith the Lord thy God hath blessed thee, thou shalt give unto him*, *Deut.* 15. 13, 14. These things the Lord commanded under the Old Testament, because their Servants were his Servants also, redeemed by him out of Egypt, *Lev.* 25. 15. *Deut.* 15. 15. And therefore they seem as strongly to oblige under that Oeconomy where we are all the Servants of Christ, our common Lord, and redeemed by his precious Blood, *Eph.* 6. 6. *1 Cor.* 7. 22, 23.

b Ver. 3. *Προσκαίνομαι σὺν ᾧ*, *Praying for us.*] That this Apostle who so passionately writes to *Christians*, desiring that they would strive together with him in their Prayers to God, *Rom.* 15. 30, 31. *That they would always with all perseverance pray for him; that they would continue in Prayer, that God would open to him a door of utterance to speak*

the mystery of Christ, *Eph.* 6. 18, 19. *Col.* 4. 2, 3. and that he might be delivered from unreasonable and wicked Men, *1 Theff.* 5. 25. 2 Theff. 3. 1, 2. should never pray to the Virgin Mary, and to Angels, or to Saints departed, for any of these things, is an Evidence that he approved not of those Prayers.

Ver. 6. *Ἐν χάριτι*. *With Grace.*] i. e. With sweetness and courteousness, saith Theodoret, that it may be acceptable to the Hearers, *ἵνα αὐτοὺς καλῶς αὐτοὺς ἐπαίξῃ*, *that it may render you gracious to, and favoured by them; so Theophylact; season'd with Salt; Salt is the Symbol of Wisdom, and in this sense the word is used*, *Mat.* 5. 13. *Mark* 9. 15. *Have, saith Theodoret, οὐσίαν πνευματικῆς, spiritual Wisdom, that ye may know, &c.*

Ver. 7. *Τυχικὸς*.] That this Epistle was written at the same time with that to the Ephesians, is pleaded from this, that it was sent by the same Person *Tychicus*, with the very same words contained in this, and the following Verse, *Eph.* 6. 21, 22.

Ver. 9. *Ονέσιμος*.] Of whom St. Jerom saith, we read, that of a Servant he was made a Deacon.

Ver. 10. *Μάρκος*.] It seems evident hence, that St. Paul's Displeasure against him, mentioned *Acts* 15. 38. lasted not long; for he desires Timothy to bring him with him, as being profitable to him for the Ministry, *2 Tim.* 4. 11. and styles him his Fellow-Labourer, *Philem.* 24.

Ver. 12. *Ἐπαφρόδιτος*.] That Epaphras was about this time Prisoner at Rome, is concluded very probably from *Philemon* 23. where he is styled by St. Paul, his Fellow-Prisoner; for that the Epistle to Philemon, and this were written at the same time, may be conjectured by the naming Timothy at the beginning, and all the same Persons, save only Justus, viz. Epaphras, Marcus, Aristarchus, Demas, Lucas, at the end of both of them; but that he was Bishop of Colosi, is not said by any of the Greek Commentators on the place; he might have this Zeal for them mentioned in these two Verses, either as being one of them, v. 12. or as being employed in preaching the Gospel to them.

Ver. 15. *The Church which is in his House.*] i. e. His Christian Household, for all the Brethren are mentioned before. So Theodoret,

(a) Legimus Onesimum inter Pauli renatum vincula, Diaconum esse cepisse à servo. Contr. Error. Joh. Hieros.

Oecumenius, St. Chrysostom and Theophylact note, that ὅτι δὴλον πάντα πρὸς αὐτὸν, ὥστε καὶ ἐκκλησίαν καλεῖσθαι, He had made his whole Family Christians, so as to be called a Church.

i Ver. 16. Καὶ ἡ ἐκ Λαοδικείας, And that from Laodicea.] Some say, that the Epistle here mentioned, as from Laodicea, was the first Epistle of St. Paul to Timothy, because the Postscript saith it was written from Laodicea; but that Subscription is easily confuted, both from this Consideration, that the first Epistle to Timothy was written two or three Years after this, (see the Preface to it,) and from this very Epistle, in which the Apostle mentions them of Laodicea among those who had not seen his Face in the Flesh, chap. 2. 1. St. Chrysostom, Theodoret, Oecumenius, and Theophylact, understood by it some Epistle writ by them of Laodicea to St. Paul; but the Apostle doth not say, read the Epistle sent to me from Laodicea; nor doth he mention one word of such an Epistle sent from them to him here, or elsewhere; nor is it to be doubted, but he would have answered their Epistle, had they sent any, as he did that which the Church of Corinth sent to him. Others understand this of an Epistle sent by St. Paul to them, which is now lost; but all the Ancients are not only silent in this matter, but some of them expressly do explode this Imagination, observing that the Apostle proposes to their reading, not ἡ πρὸς Λαοδικεῖς, ἀλλὰ ἡ ἐκ Λαοδικείας γεγραμμένη, An Epistle writ to the Laodiceans, but only from Laodicea to be sent to Coloss. I therefore acquiesce in their Opinion, who

understand this of the Epistle to the Ephesians, sent by the Admonition of St. Paul, from Ephesus, the Metropolis of Laodicea subject to it, as the Epistles to the Church of Corinth, belonged to all the Churches of Achaia, 2 Cor. 1. 1. For (b) Tertullian witnesseth, that this Epistle to the Ephesians was by Marcion stiled the Epistle to the Laodiceans; and the place which Marcion cites in (c) Epiphanius, as from the Epistle to the Laodiceans, is in the Epistle to the Ephesians, chap. 4, 5, 6. viz. There is one Lord, one Faith, one Baptism, one God and Father, of all, who is above all, and through all, and in you all. Moreover, the Epistle to the Colossians, as I have shewed, and as Theodoret notes, was writ soon after that to the Ephesians, and sent to them both by the hands of Tychicus; and there is a great resemblance observable betwixt them, both in the Doctrines and exhortations, and in the very Expressions, so that it is not to be wondered that the Apostle would have that Epistle also read to the Colossians, to let them see that he writ the same Doctrine, and gave the same Instructions to other Churches of the Saints.

Ver. 17. Ἀρχιππῶ, Archippus.] That this Archippus should be then Bishop of Coloss, as St. Jerom on the Epistle to Philemon thinks, and that St. Paul should not write one Word, or send one Salutation to him, but send to the People of Coloss to admonish him of his Duty, is not very credible in it self, nor do the Ancients testify that he bore that Character.

(b) Præterea hic de aliâ Epistolâ quam nos ad Ephesos præscriptam habemus, Hæretici verò ad Laodicenos, Adv. Marcion. l. 5 c. 11. p. 476. & c. 17. p. 481. Ecclesia veritate Epistolam istam ad Ephesos habemus emissam, sed Marcion ei titulum interpolare gessit.

(c) Περὶ τούτου ὃ ἐστὶν ἰδίῳ Ἀποστολικῷ καλεῖσθαι, καὶ ἡ καλεῖσθαι πρὸς Λαοδικεῖς, εἰς Κύριον, μία πίστις, &c. Epiph. Hist. 42. p. 374. B.

THE P R E F A C E

TO THE First Epistle of St. PAUL

TO THE T H E S S A L O N I A N S.

THAT St. Paul laid the Foundation of the Gospel among the Thessalonians, (a) ἀπαγγέλλοντων ἃ Ἰουδαῖοι, the Jews contradicting, and openly contending against it, we learn from the History of the Acts; and this Church consisting, as (b) Oecumenius notes, partly of Jews, and partly of Gentiles, they were persecuted both by the unbelieving Jews and Gentiles; the Jews exciting the Gentiles to this Persecution, Acts 17. 5. The Apostle therefore writes to confirm them in the Faith, and to prevent their being shaken by these Persecutions, informing them that it was nothing strange they should thus suffer from those Jews, who had killed the Lord Jesus, and had persecuted both the Apostles, and their own Prophets, or that they should suffer from their own Countrymen, as the Jews in Judea did from theirs, chap. 2. 14.

Moreover, concerning this Epistle, the first note of the Fathers is this, (c) Thessalonica was the Metropolis of Macedonia, whence we may certainly conclude that Philippi was not so.

This Epistle must be written after the Council

held at Jerusalem, A. D. 49. from thence Paul goes to Antioch, Acts 15. 30. stays there some considerable time, v. 35. from thence goes thro' Syria and Cilicia, confirming the Brethren, v. 41. thence to Derbe and Lystra, chap. 16. 1. thro' Phrygia and Galatia, v. 6. then to Troas, v. 8. to Samothracia and Neapolis, v. 11. and so to Philippi, v. 12. then to Amphipolis and Apollonia, and so to Thessalonica, chap. 17. 1. there planting the Gospel; thence they are expelled by the Jews and Gentiles, and go to Berea, v. 10. thence to Athens, v. 15. and from thence to Corinth, chap. 18. 1. where Timotheus coming to him, and giving him a comfortable account of their Faith and Constancy, he writes this Epistle to them, Chap. 3. 6. Whence it appears that it could not be written in less time than a Year or two after that Council, and that the Inscription of it running thus, Paul and Sylvanus, and Timotheus, to the Church of the Thessalonians, it must be written after their return to him, and so not from Athens, as the Subscription hath it, but from Corinth, Acts 18. 1, 5. A. D. 51. or 52. for it was written after he had been separated from them but a little while, chap. 2. 17.

(a) Theodoret in Act. 17. 5.

(b) Ἦν Ἑλληνικαὶ καὶ Ἰουδαῖαι Ἐκκλησίαι, in c. 1. v. 1.

(c) Θεσσαλονικὴν ἐκκλησίαν ἃ καὶ Μακεδονίας,

A
P A R A P H R A S E
WITH
A N N O T A T I O N S
ON THE
First Epistle of St. PAUL
TO THE
T H E S S A L O N I A N S.

C H A P T E R I.

- Verse 1. [*I*] Paul [*the Apostle of Jesus Christ,*] and Sylvanus and
 a Timotheus, [*my Fellow-labourers, write*] ^a to the Church of the Theſſalonians, [*eſtabliſhed*] in [*the knowledge and worſhip of*] God the Father and the Lord Jeſus Chriſt: [*Wiſhing*] Grace be to you, and Peace from God our Father, and [*from*] the Lord Jeſus Chriſt;
 2. [*And advertiſing you, that*] we give thanks to God always for you all, making mention of you in our Prayers.
 b 3. ^b Remembring without ceaſing your work of faith, and labour of love, and patience of hope in our Lord Jeſus Chriſt,
 c [*v. 10. when we appear*] ^c in the ſight of God, and [*even*] our Father.
 4. [*As*] knowing Brethren, beloved [*by*]
 d your proficiency in theſe Chriſtian Vertues,] ^d your election of God.
 5. For our Goſpel came not to you in word only, but alſo in [*the*] power [*of Miracles,*] and in, [*or wiſh*] the [*distributions of*] the Holy Ghoſt, and in much aſſurance, [*or full conviction both to you of the truth of our Doctrine and to us, that God hath choſen you to be his Church and People,*] as you know what manner of men we were among you for your ſake, [*or how we were enabled by theſe things to give full proof of our Miniſtry.*]
 6. And ye became followers of us, and of the Lord, [*in your ſufferings for his ſake*] having received the word in much affliction, [*Acts 17. 5. and yet*] ^e with joy of the Holy
 e Ghoſt.
 7. So that ye were examples [*of faith and patience*] to all that believe in Macedonia, and Achaia.
 8. For from you ſounded out the Word of the Lord, not only in Macedonia and Achaia, [*and ſo they could not be ignorant of your good works,*] but alſo in every place [*the Fame of*] your Faith to God-ward is ſpread abroad, [*or hath gone forth,*] ſo that we need not to ſpeak any thing, [*to others of the Grace of God given us towards you;* Eph. 3. 7. Col. 1. 25.]
 9. ^f For they themſelves ſhew of us what
 f manner of entering in we had unto you, [*i.e. with what power, and aſſiſtance of the Holy Ghoſt we preached the Goſpel to you, v. 5.*] and how [*thereupon*] ye turned to God from Idols, to ſerve the living and true God.
 10. And to wait for [*the coming of*] his Son from Heaven [*to be glorified in his Saints,* 2 Theſſ. 1. 10.] whom he [*hath already*] raiſed from the dead, even Jeſus, who [*by his death hath*] delivered us from the wrath to come.

Annotations on Chap. I.

a Verse 1. **T**^ῆ Ἐκκλησίᾳ Θεσσαλονικῶν, *To the Church of the Thessalonians.*] He names not the Presbyters and Deacons, saith Grotius, because the Church was newly planted, and had not received its full form. And yet in his Note on those words, Chap. 5. 12. I entreat you, Brethren, know them that labour among you, and are over you in the Lord, he saith, οἱ κοπῶντες, the Labourers, are the Princes of the Assembly called Bishops; οἱ περιστάμενοι, they that are over you, are the Presbyters; but against this, see the Note there.

b Ver. 3. Ἀδιαλείπτως μνημονεύοντες, *Remembring without ceasing.*] i. e. As often as we appear before God our Father, thankfully remembring your Faith, fruitful in good Works, your love to the Saints making you laborious to promote their good, and your hope in the Lord Jesus, v. 10. rendring you patient in all Tribulations for his sake, chap. 5. 17. See the Note there.

c Ibid. Ἀπὸ Θεοῦ Πατρὸς, *From God the Father,* v. 1. and before God even our Father, v. 3.] The Spirit of God vouchsafed under the Gospel, enables us to cry Abba Father, i. e. to come to God with the assurance of his Fatherly Affection to us, as being now the Sons of God through Faith in Jesus Christ, on which account is God our Father, or the Father of us Christians, Eph. 3. 15. so often mentioned for their Consolation in those times of peril.

d Ver. 4. Ὡς ἐλογισάμην, *Your Election of God.*] The Gospel came to some in word only, i. e. they heard the Sound of it, but did not believe and obey it, and so the Word did not profit them, not being mixed with Faith in them that heard it, Heb. 4. 2. and these were only κλητοὶ called, but not ἐλεγχοί chosen, Mat. 22. 14. To others the preaching of the Apostles was attended with a greater Power of Miracles, and extraordinary Effusions of the Holy Ghost, prevailing on many to embrace it as the Word of God; so that from hence the Apostles had full assurance, that it was the good pleasure of God to gather a Church of Believers, and faithful

People there; and these were called the Elect, ἐλεγχοὶ Θεοῦ, the Election of God, the Election of Grace, i. e. Men chosen to be Partakers of the Blessings of the Gospel, and to be God's peculiar Church and People. For the Apostle doth not here speak of any absolute Election of the whole Church of the Thessalonians to eternal Life, because he could have no certain knowledge of it; or if he had, he could not have been under any just grounds of fear, as we find he was, lest by some means the Tempter should have tempted them, and his labour be in vain among them, chap. 3. 5. Moreover, the Reason of his Knowledge here assigned, viz. the Miracles, and Gifts of the Holy Ghost, with which his preaching was attended, gave him a certain knowledge that God designed to gather there a Church of Christians; but 'twas no certain Indication of their Election to Eternal Life, seeing the Apostle informs us, that they who had tasted of these Powers of the World to come, and received these Gifts of the Holy Ghost, might fall away, so as not to be renewed to Repentance, Heb. 6. 4, 5, 6. and many of the converted Jews actually did so afterwards.

e Ver. 6. Μετὰ χαρῆς, *With Joy of the Holy Ghost.*] In the foregoing Verse he lays before them the outward Testimonies of the Truth of Christianity from the Miracles wrought, and the Gifts of the Holy Ghost exercised among them; here he appeals also to the inward Testimonies they had received of it, even a strong spiritual Joy wrought in them by the Holy Ghost, under the sharpest Sufferings, according to those words of St. Peter, If ye suffer for the sake of Righteousness, and be reproached for Christ's sake, happy are ye, for the Spirit of Glory and of God, rests upon you, 1 Pet. 4. 14.

f Ver. 9. These words, saith (a) Theodoret, instruct us how to expound our Saviour's Words, This is Life eternal, to know thee the only true God, teaching us that he is so styled, in opposition not to Jesus Christ, but to Idols only.

(a) Οὐ γὰρ τὸ ὑποσχεσθαι, ἀλλὰ τοῖς ἐκ Θεοῦ, ὅτι ὅταν Θεὸς, Θεὸν ζῶντα, καὶ ἀληθινόν, αὐτοὺς ἀγαπήσῃ.

C H A P. II.

Verse 1. [WE need not, I say, speak any thing farther of the effectual working of God with us in our entrance in unto you ;] For your selves Brethren, know our entrance into you, that it was not
 a in vain, [i. e. not without demonstration of divine assistance, chap. i. 5.]

2. But [we had such assurance of God's call to preach to you, that] even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, [Acts 16. 23.] we were [still] bold in [the strength of] our God to speak unto you the Gospel of God, [though this we did] with much contention, [and opposition from the unbelieving Jews, Acts 17. 5.]

3. For our Exhortation [made to you to embrace the Gospel] was not of deceit, nor of uncleanness, nor in guile, [as are the Exhortations of the Philosophers among you, and the deceitful workers of the Jewish Nation, who endeavour to corrupt you.]

4. But as we were allowed [Gr. have been approved] of God [as Persons fit] to be put in trust with the Gospel, even so we speak [the truth sincerely,] not as pleasing Men, but [as approving our selves to that] God who trieth our Hearts, [Gal. 1. 10.]

b 5. For neither at any time used we b flattering words, as ye know, nor a Cloak of Covetousness, God is witness, [2 Cor. 2. 17.]

6. Nor of Men sought we glory, [or high estimation,] neither of you, nor yet of others [provisions,] c when we might [not only with a fair pretence, but with just reason] have been [thus] c burthenfome, as being the Apostles of Christ.

d 7. [I say, we sought not high esteem, or rich provisions ;] But we were d gentle [meek, and unburthenfome] among you, even as a Nurse cherisheth her Children, [bearing herself the burthen of them, and giving them her milk, as we dispense to you the sincere milk of the word freely.]

8. So [and] being [thus] affectionately desirous of you [r goods,] we were willing to have imparted to you, not the Gospel of
 e God only, but also our e own Souls [i. e. to have spent our Lives in your Service] because ye were dear to us.

f 9. [And of this affection you cannot well be ignorant ;] f For ye remember, Brethren, our labour and travel ; for labouring night and day, because we would not be chargeable to any of you, we preached to you [freely the] Gospel of God.

10. Ye are witnesses, and God also, how holily [towards God,] and justly and un-

blameable we behaved our selves [whilst we conversed] among you that believe.

11. As [and likewise] you know how we exhorted, and comforted, and charged every one of you, as a Father doth his Children, [Gr. how we loved every one of you as a Father doth his Children, exhorting you to the performance of your duty, comforting you under your tribulations, and testifying.]

12. That ye would [ought to] walk g worthy of God, who hath called you to his Kingdom and Glory.

13. For this cause also [or, and for this thing,] thank we God without ceasing, because when you received the word of God, which you heard from us, ye received it not as the word of men, [speaking from their own humane wisdom,] but, as it is in truth, h the word of God h which effectually worketh also in you that believe [the fruits of Christian patience.]

14. For ye, Brethren [in this] became followers of the Churches of God, which in Judea are in Christ Jesus, for ye also have suffered [patiently] like things of your own Country-men, even as they have of the Jews, [their Country-men.]

15. Who both killed the Lord Jesus, and [before him] their own Prophets, and have [since] persecuted us [his Apostles,] and they please not God, and are i contrary to all i Men, [who are not of their own Nation, or Religion.]

16. [And this they shew in] forbidding us to speak to the Gentiles, that they might be saved [by the preaching of the Gospel,] k to k fill up their sins always [i. e. which they are given up to do, to fill up the measure of their sins, which being thus disposed, and thus deserted by God, they will do ;] for [the] wrath [of God] is come upon them to the uttermost.

17. But we, Brethren, being [by their impatient malice] taken from you for a short time, [Acts 17. 5, 10. and thus] in presence [only,] not in Heart, endeavoured the more abundantly to see your face [again] with great desire.

18. Wherefore we would have come to you [even I Paul,] once and again, but i Satan [by his Ministers still] hindered us.

19. For what is our hope, or joy, and crown of rejoycing, are not even ye [Gr. η υμεις, will it not among others be you also, when we stand] in the presence of our Lord Jesus Christ at his coming ?

20. For ye are [even at present] our glory and joy.

Annotations on Chap. II.

a Verſe 1. *O* *τ' κενδ, Not vain.*] I grant that the *Apoſtle* doth not intend to ſignifie by this Phraſe only, that his word was not ineffectual among them, but alſo to declare the reaſon why it was not ſo, to wit, becauſe it wanted not a Demonſtration of Divine Authority, and Power to confirm them in the Faith that heard it, and thoſe that preached it in their Expectations of ſucceſs, and their aſſurance that the *Theſſalonians* were by God deſigned to receive the Faith; as it would have been, had it come to them in word only, and not in power, and the Holy Ghoſt, and much aſſurance. For the word *vain*, when it is applied to God's Meſſage, ſignifies the not accompliſhing the great ends for which it was deſigned; ſo *Iſa.* 55. 11. *The word that goeth out of my mouth ſhall not return to me in vain, but it ſhall accompliſh that which I pleaſe, and it ſhall proſper in the things whereto I ſent it:* And *Jer.* 8. 8. *How do ye ſay, we are wiſe, and the Law of the Lord is with us? No certainly, in vain made he it, the Pen of the Scribes is in vain.* And *Jer.* 2. 30. *In vain have I ſmitten your Children, they have received no correction. Our entrance therefore to you was not in vain; that is, it was not without ſuch Divine Aſſiſtance as was ſufficient to work Conviction in you, and to engage you to embrace the Truth delivered to you.*

b Ver. 5. *Ὁ λόγος κολακείας,*] Here ſignifies *flattering Words*, or Words that are Flattery, as *λόγος ἀκρότης*, v. 13. is the Word heard, and *λόγος ἀληθείας*, the Word which is the truth, 2 Cor. 6. 7. Col. 1. 5. and *πρεσβυτείας*, is a pretence to gratifie their Covetouſneſs; for that the *Apoſtles* never were under a Defamation, or Accuſation of theſe things, neither could the *Theſſalonians* know, nor was it a thing proper to call God to witneſs to; but that no ſuch Guilt could truly be charged upon them, the *Theſſalonians* might know, and that they inwardly deſigned no ſuch thing, God only could be witneſs, as being alone the Searcher of the Heart.

c Ver. 6. *Ἐν βάρει ἔτι, Be burthenſome.*] This ſeems not to refer to the Cenſures of the Church, but to the *Apoſtles* living at the Charge of their Converts; for he ſaith, v. 9. That he, and his Companions, laboured night and day, *ὥς τὸ μὴ ἐπικαρῆσαι*, that they might burthen none of them. So 2 Cor. 11. 9. *Other Churches ſupplied my wants, ſo that in all things I have kept my ſelf, ἀβασίμ, unbur-*

thenſome to you. And 1 Tim. 5. 16. *If any Man or Woman that believeth hath Widows, let them relieve them, καὶ μὴ βαρύνω ἡ Ἐκκλησία, and let not the Church be burth'ned with them.*

Ver 7. *Ἡμεῖς, Meek.*] If the various Lection noted by *Theodoret*, *Oecumenius*, and *Theophylact*, who here read *νήπιοι, Children*, were the Original, the ſenſe would run thus, *But we, O Children, were among you as a Nurſe that cheriſheth her Children.* See v. 11.

Ver. 8. *Τὰς ἑαυτῶν ψυχὰς, Our own Souls.*] e i. e. Our own Lives; as when *Chriſt* is ſaid to give, *καὶ ψυχὴν αὐτοῦ, his Life a Ransome for many*, Mat. 20. 28. *To lay down, καὶ ψυχὴν αὐτοῦ, his Life for the Sheep*, John 10. 11, 15, 17. & 15. 13. 1 John 3. 16. And when we are bid to lay down, *τὰς ψυχὰς, Our Lives for the Brethren*, 1 John 3. 16. or ſaid to loſe, or gain, *καὶ ψυχὴν, our Life*, Luke 9. 24. John 12. 25. See *Acts* 20. 10. *Rom.* 11. 3. & 16. 4. 2 Cor. 12. 15. *Philip.* 2. 13. 1 Pet. 4. 19.

Ver. 9. It is the Opinion of Dr. *Hammond*, f that the *Apoſtle* here from the third to the fourth Verſe, refers to the *Gnoſticks*, and clears himſelf from the vile Arts they uſed, and ill Deſigns they had in promoting their Deluſions. But this *Epistle* being writ faith the ſame Reverend Perſon, about the Year Fifty, and whiſt *Simon Magus* was yet living, it cannot be proved that theſe *Gnoſticks* were then in being, much leſs that they ever were at *Theſſalonica*.

We read in Scripture of ſome Teachers of the Law, who gave heed to Fables, 1 Tim. 1. 4, 7. and who counted gain godlineſs, chap. 6. 5. of ſome *Jews* who were deceitful Workers, 2 Cor. 11. 13, 22. 1 Cor. 4. 2. and had their *παινεῖαι, Subtilties*, 2 Cor. 11. 3. and who were given to uncleaneſs, *Rom.* 2. 22. and taught unclean Doctrines, 1 Cor. 3. 16, 17. 8. Chap. 6. 13-19. 2 Cor. 12. 21. See the Note there. And it is likely the *Apoſtle* might in theſe words reſpect thoſe Deceivers.

Or we may refer theſe things to the *Philosophers* of thoſe times, who did *πυλαγωγεῖν, make a prey of Men by Philoſophy*, and vain deceit, Coloff. 2. 8. who were ſaith the Poet in (a) *Athenians, μετρηκεῖς ἀπ' αὐτῶν, deceivers of young Men*, and *δοξολατρίστοι, deſirous of vain glory*, whoſe buſineſs it was (b) *χαλεπεῖν, to ſpeak to pleaſe Men*, who taught only for *Stipends*, or *εὐροαβίας ἐνεκεν*, as

(c) *Diodorus Siculus* faith of the Grecian Philosophers, and $\pi \epsilon \rho \epsilon \rho \rho \alpha \sigma \tau \alpha \iota \kappa \acute{\iota} \rho \delta \omicron \varsigma \sigma \upsilon \chi \alpha \zeta \acute{\omicron} \mu \epsilon \nu \omicron \iota$, Philosophized, faith (d) *Plato*, out of love of gain, and who are every where represented as (e) *given to impurity*, and exercising the vilest Practices, with those they taught their vain Philosophy. Whence they were sometimes banished from the Places of their Abodes, faith (f) *Athenians*, $\acute{\alpha} \varsigma \delta \iota \alpha \theta \eta \nu \alpha \iota \sigma \tau \epsilon \varsigma \pi \acute{\alpha} \nu \tau \epsilon \varsigma$, as Corrupters of the Youth, and did $\kappa \alpha \tau \alpha \lambda \acute{\iota} \nu \epsilon \iota \tau \omicron$ $\zeta \eta \omega \nu$, lead the Lives of Cynicks. And (g) *Plato* himself confesseth, that one Reason why they were so generally decried, was this, that most of them were $\pi \alpha \mu \pi \acute{\omicron} \nu \epsilon \tau \epsilon \iota$, the worst of Men.

Ver. 12. 'Αξιὸς ὁ Θεός, worthy of God.] i. e. That you would walk, 1. So as is best pleasing to him. 2. As becomes them who are called to enjoy a glorious Kingdom. 3. As most conduceth to his Glory. And, 4. So as to resemble his imitable Perfections in your Conversation.

Ver. 13. 'Ὅς ἐνεργεῖ, which effectually worketh in you.] For, faith Theodoret, $\nu \epsilon \rho \gamma \eta \mu \alpha \tau \omicron \varsigma \kappa \alpha \iota \acute{\alpha} \nu \tau \iota \chi \acute{\epsilon} \iota \tau \omicron$ $\alpha \nu \tau \alpha \nu \omega \mu \iota \sigma \tau \epsilon \varsigma$, $\kappa \alpha \iota$ $\pi \alpha \rho \epsilon \sigma \tau \eta \tau \omicron \nu$, $\kappa \alpha \iota$ $\gamma \lambda \acute{\omega} \rho \iota \alpha \varsigma$ $\epsilon \lambda \acute{\alpha} \lambda \epsilon \nu$, $\kappa \alpha \iota$ $\delta \alpha \iota \mu \alpha \tau \alpha$ $\epsilon \mu \pi \tau \epsilon \lambda \omicron \nu$ $\omega \zeta \acute{\epsilon} \phi \theta \epsilon \alpha$, They partaking of the Prophetical Grace, both prophesied and spake with Tongues, and did great Miracles; for to those who in those Times embraced the Gospel were granted $\chi \alpha \rho \iota \sigma \mu \alpha \tau \alpha$ $\kappa \alpha \iota$ $\epsilon \nu \epsilon \rho \gamma \mu \alpha \tau \alpha$, The Gifts and Operations of the Holy Ghost, 1 Cor. 12. 6, 10, 11, Eph. 3. 20. So that as Satan was $\pi \alpha \nu \tau \omicron \tau \omicron \varsigma$ $\epsilon \nu \epsilon \rho \gamma \epsilon \iota \nu$, a Spirit working in the Children of Disobedience, Eph. 2. 2. and they that were possessed by him were stiled $\epsilon \nu \epsilon \rho \gamma \eta \mu \iota \sigma \tau \epsilon \varsigma$; so they who had the Afflatus of the Holy Spirit, found him effectually working in them, James 5. 16. And as the Antichrists, or Adversaries of the Truth, wrought lying Wonders, $\kappa \alpha \tau' \epsilon \nu \epsilon \rho \gamma \epsilon \iota \alpha \varsigma \tau \omicron$ $\Sigma \alpha \tau \alpha \nu \acute{\alpha}$, according to the deceitful working of Satan in, and by them, 2 Thess. 2. 9, 11. so had the Christians from the Holy Spirit, their $\epsilon \nu \epsilon \rho \gamma \mu \alpha \tau \alpha$ $\epsilon \nu \alpha \gamma \gamma \epsilon \lambda \iota \alpha \nu$, miraculous Operations, by which they were enabled to confirm the Faith; and these Spiritual Gifts were to them strong Confirmations of the Faith, the Seals and Earnest of the Blessings promised, and that which did enable them not only to suffer patiently, but also to rejoice in Tribulations, Rom. 5. 3, 4, 5. 1 Thess. 1. 6; 2 Tim. 1. 7, 8. 1 Pet. 4. 14.

Ver. 15. *Contrary to all Men.*] (h) Thus Tacitus faith of them; *Apud ipsos fides obstinata, misericordia in promptu, sed adversus*

omnes alios hostile odium: They have great fidelity and kindness towards Men of their own Nation, but as great hatred to all others. But that which the Apostle chiefly here respects, was their fond Imagination, that God would grant no Salvation to the Gentiles, upon any other Terms than their being circumcised, and obedient to the Law of Moses, Acts 15. 1. on which account they became Enemies to the Gospel, and the Preachers of it; because they offered Salvation to the Gentiles thro' Faith in Christ, without observation of their Law, Rom. 11. 28. Gal. 4. 16. Hence also note, That none are greater Enemies to the Good of Mankind, than they who do obstruct the preaching and the propagating of the Gospel thro' the World.

Ver. 16. 'Αναπληρώσαι, To fill up the measure of their Sins.] Our Lord had said to them, Fill ye up the measure of your Fathers, by adding to the Murther of the Prophets, the Murther of me, and of those Prophets and Wise Men I shall send to you, Mat. 23. 32—35. that upon you of this Generation may come all the Blood shed from Abel to this present time, Luke 11. 49, 51. This Prediction, faith the Apostle, is now fulfilled, and they by fulfilling it, have filled up the measure of their Sins, and God's Wrath is so incensed against them, that it will now destroy their Church and Nation, $\epsilon \iota \varsigma \tau \epsilon \lambda \omicron \varsigma$, to the uttermost; so that it shall not be now as formerly, when they were sometimes in bondage, and again in freedom from their Enemies; sometimes were Captives, and then returned again after Seventy Years to their own Land; found God for a while angry, and anon reconciled to them; but this Wrath shall now remain upon them to the uttermost, till the times of the Gentiles are come in, Luke 21. 24. See Note on Rom. 11. 25. or $\epsilon \iota \varsigma \tau \epsilon \lambda \omicron \varsigma$, till they be consumed; so the Phrase is used often in the Old Testament, as $\epsilon \iota \varsigma \tau \epsilon \lambda \omicron \varsigma$ $\alpha \nu \epsilon \theta \alpha \nu \acute{\omega} \mu \epsilon \nu$, shall we be consumed with dying? Numb. 17. 13. They fell by the Sword, $\epsilon \iota \varsigma \tau \epsilon \lambda \omicron \varsigma$, till they were consumed, Jos. 8. 24. slaying them, $\epsilon \iota \varsigma \tau \epsilon \lambda \omicron \varsigma$, till they were consumed; and Chap. 10. 20. i. e. God's Wrath hath begun to fall upon them, and they will still continue under it, till they be consumed by it.

Ver. 18. 'Ὁ Σατανᾶς, Satan.] Hence note, That they who obstruct the progress of the Gospel, and persecute the Promoters of it, are the Ministers of Satan, and therefore bear his Name. So Chap. 3. 5. 2 Cor. 11. 15. Rev. 2. 10.

(c) Hist. 1. 2. p. 115, 116.

(d) Mem. p. 422. Phedr. p. 1245, 1246.

(e) Phutarch. de Lib. Educ. p. 11.

(f) Luc. 11. p. 610, 611. 1. 4. p. 160.

(g) Di. Repub. 1. 6. p. 679. B.

(h) Hist. 1. 5. p. 616.

C H A P. III.

Verse 1. **W** Herefore when we could no longer forbear, [*μὴν στυγέμεν*, no longer enduring to want the certain knowledge of your affairs, tho' we had given commandment to Timothy to come quickly to us to Athens, Acts 17. 15. yet as for me, and Silas,] we thought it good to be left at Athens alone, [rather than to continue ignorant of the state of your Faith, v. 5.]

2. And [therefore] sent Timotheus our Brother [in Christ, Philem. 16. Heb. 13. 23.] and [the] Minister of God, and our Fellow-labourer in [advancing] the Gospel of Christ, to ^a stablish you [in,] and to comfort you concerning your Faith.

3. That [so] no Man should [might] be moved [from his steadfastness in the Faith,] by these Afflictions, [and not you especially,] for your selves know [from us,] that we [Christians] are appointed thereunto, [for hereunto are we called, 1 Pet. 2. 21.]

4. For verily, when we were with you, we told you before [it came to pass,] that we should suffer tribulation, even as it [shortly after] came to pass, [Acts 17. 5---10.] and ye know [it did so.]

5. For this cause, when I could no longer forbear, I sent [*καὶ γὰρ μὴν ἐξ ὧν ἐμπέτα*, I also not bearing longer the uncertainty of your affairs, have sent] to know [the steadfastness of] your Faith, lest by some means the ^b Tempter [may] have tempted you, and [so] our labour [among you should] be in vain.

6. But now when Timotheus came from

you to us, and brought us good tidings of your Faith and Charity, and [in particular] that you have [still a] good remembrance of us always, desiring greatly to see us, as we also [do to see] you;

7. Therefore [*διὰ τούτων*, by this] Brethren, we were comforted over you, [*ἐφ' ὑμῶν*, concerning you, or in you] in all our affliction and distress, by [reason of] your [constancy in the] Faith.

Ver. 8. For ^c now we live [joyfully,] if ye stand fast in the Lord.

Ver. 9. ^d For what [sufficient] thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God.

10. Night and day [also] praying exceedingly that we might see your Face, and might perfect that which is [yet] lacking in your Faith, [by reason of] our very small stay with you, Acts 17. 1---10.]

11. ^e Now God himself, and [or, who is] our Father, and our Lord Jesus Christ, direct our way unto you.

12. ^f And the Lord make you to increase, and abound in love one towards another, and ^g towards all Men, even as we do [abound in love] towards you.

13. To the end he may establish your hearts unblameable in holiness before God, ^h even our Father, [*τῷ Θεῷ καὶ Πατρὶς ἡμεῶν*, our God and Father,] at the [glorious] coming of our Lord Jesus Christ, with all his Saints.

Annotations on Chap. III.

^a Verse 2. Σ *Τημοθῆα ὑμῶν*, To stablish you] In it, by consideration of that miraculous Power, and those Gifts of the Holy Ghost which accompanied our preaching, and your receiving of it, 1 Thess. 1. 5, 6. and which are still exercised among you, chap. 5. 19, 20. to comfort you concerning it, by consideration of the Joys of the Holy Ghost, which you have found already under your Afflictions, chap. 1. 6. by the Salvation you are to obtain by Christ, the Life you shall for ever live with him in Glory, chap. 4. 17, 18. chap. 5. 9, 10, 11. the eternal Rest you shall have, when the Lord Jesus Christ shall come to be glorified in his Saints, and of which your Constancy in the Faith under these sufferings will make you to be accounted worthy, 2 Thess. 1. 5, 6, 7, 10.

^b Ver. 5. *ὁ πειράζων*.] Here note, 1. That

the Persecutions of the Saints are ascribed to Satan the Tempter, who by his Ministers endeavours to hinder the progress of the Gospel, chap. 2. 18. and by their Persecutions to terrify Men, and seduce them from the Profession of it. See Rev. 2. 10.

2ly, That *πειράζων* here doth signify not barely to tempt, but to succeed in his Temptation, for otherwise the labour of the Apostle could not be rendred vain among them. See Note on Gal. 6. 1.

3ly, Note, That it is hence evident that the Apostle did not think them secure, (by the election of them mentioned, chap. 1. 4.) from falling so, as that his Labour might have been in vain among them.

Note, 4ly, From *Εφθίμους*, That a faithful Person truly justified, may so fall from the Faith, as that it shall become in vain to him.

Ver.

- c Ver. 8. *Nūn ζώμεν, Now we live.*] *ζῶν*, faith *Suidas*, is to live *μὲν περὶς καὶ πολυπλάσιον*, with *delight and magnificence*, according to that of *Horace*, *Vivendum hodie*, which is the frequent import of the Hebrew word *Chajah*; as in that *Wih*, *Let the King live*, 1 Sam. 10. 24. 1 Kings 1. 25. 2 Kings 11. 12. i. e. let him have a prosperous and happy Reign: And in the words of the *Psalmist*, *Psal. 16. 11. Thou wilt shew me the way of life, in thy presence is fulness of joy*, *Psal. 34. 13. He that would live, i. e. see good days*. So *Psal. 22. 26. & 38. 19. Ecclef. 6. 8. & 7. 12. Our Masters teach*, faith (a) *Maimonides*, that the just are called living even in their death, the wicked dead while they live, because the first are happy in their death, the second miserable in their life.
- d Ver. 9. *Eschius* observes from the Ninth Verse, that both the *Apostles* Joy, and their Faith and Constancy, were the Gift of God, *Nam gratiarum actio non est nisi de beneficiis acceptis*: He might also have observed with others, the excellent Pattern the *Apostle* here gives to all the *Bishops* and *Pastors* of the Church, to be continually solicitous to know of the welfare of their Flock, incessantly praying for it, blessing God daily for it, and looking upon it as the very Felicity of their own Lives.
- e Ver. 11. Here the Note of *Slinctingius* runs thus, *You see that our Lord Jesus takes care of our Affairs and Actions, and therefore we deservedly invoke him in our Necessities*, as the *Apo-*

(a) *More Nepoch. 1. 1. c. 42.*

(b) *Τὸ το γὰρ ἡ καὶ θεὸν ἀγαπᾷς ἰδίον, τὸ πάντας πεπλημένους ἐὰν ὃ τὸ θεῖον μὲν, τὸ θεῖον δὲ ἐ, κατ' ἀνθρώπων ἢ φιλία.*

stle again doth, v. 12. But since this Invocation of him by all *Christians*, in all places, must suppose him Omniscient, Omnipresent, and the Searcher of the Heart, and these are the Properties of God alone; it also must suppose him to be truly God.

f Ver. 12. *ῥαῖς ὃ ὁ κύριος πολεονάσαι καὶ περισσεύειν.*] These are *Optative Aorists*, which signify transitively; *μεγαλυνῶς*, say the *Grammarians*; and therefore are well rendred by our Translation, *The Lord make you to increase, and make you to abound*. See Note on 2 Cor. 9. 8. *Ecclef. 45. 5.*

g Ibid. And towards all Men.] This, faith (b) *Theophylact*, is the Character of Divine Love to comprehend all, whereas Humane Love hath respect to one Man, and not to another.

h Ver. 13. *ἑμμενῶς*, That he may stablish your Hearts unblameable in holiness.] Hence note, That a general, and abounding Charity to all Men, being that by which we become most like to God, and that which tends to cover our own Sins, 1 Pet. 4. 8. especially if it be Charity to the Souls of Men, *James 5. 20.* tends to stablish our Hearts unblameable before God, in Love, and to procure our acceptance with him at the Great Day of our Accounts, *Mat. 25. 35, 36.*

Note also, That to establish our Hearts unblameable at Christ's coming, is so to confirm us in holy living, that we may be found unblameable by him at that Day. See Note on 1 Cor. 1. 8. 1 Thess. 5. 23. 2 Pet. 3. 14.

CHAP. IV.

Verse 1. **F**urthermore then we beseech you, Brethren, and exhort you by the Lord Jesus, that as you have received of us [Directions] how ye ought to walk, and to please God, so ye would abound more and more [in your care to conform your selves to them.]

a 2. [In which thing you need no farther Instructions,] For ye know what [holy] Commandments we gave you ^a by the Lord Jesus.

3. For [we have already told you, that] this is the Will of God, even your Sanctification, [and this Sanctification requires,] that ye should abstain from Fornication.

b 4. ^b [And] that every one of you should know, how [much it is your duty] to possess his [Body, which is the] Vessel [of the

Holy Spirit,] in sanctification, and in honour, [i. e. free from those Lusts which are πᾶσι ἀπώμιαι, Rom. 1. 26. Dishonourable Passions.]

c 5. Not in the lusts of concupiscence, even as the Gentiles [do] which know not God.

d 6. That ^d no man go beyond [the bounds of Matrimony,] or defraud his Brother in any matter, [Gr. or exceed towards his Brother in this matter,] because the Lord is the avenger of all such, as we have also forewarned you, and testified.

7. He is, I say, the avenger of all such *Christians*, as acting oppositely to their holy calling,] for God hath not called us [Christians] to uncleanness, but unto holiness.

8. He therefore that despiseth [*this Command,*] despiseth not Man [*only*] but God, who hath also given ^e to us his Holy Spirit.

9. [*This I thought necessary to say to warn you against that uncleanness, which so reigneth in the Heathen World, and to which you so strongly were addicted, whilst you were without the knowledge of God in the World.*] But as touching brotherly love, ye need not that I write [*so fully*] to you, for ye your selves are ^f taught of God to love one another.

10. And indeed ye do it to all the Brethren which are in all Macedonia; but we beseech you Brethren, that ye increase more and more [*in this Christian Vertue.*]

11. And that ye study to be quiet, and ^g to do your own business, [*not meddling with other men's matters,*] and to work with your own hands, as we commanded you.

12. That [*so*] ye may walk honestly, [*εὐσχημῶς, decently, and in good behaviour*] towards them that are without, and that ye ^h may have ^h lack of nothing.

13. But [*especially*] I would not have you to be ignorant, Brethren, concerning [*the state of*] them that are asleep, that ye sorrow not [*for them*] ⁱ even as others [*other*

Gentiles do,] which have no hope [*of a Resurrection of the Body.*]

14. For if we believe that Jesus died, and rose again, [*as the first fruits of them that slept,* 1 Cor. 15. 20.] even so [*are we to believe, that*] ^k them also which sleep in Jesus ^k will God bring with him, [*when he comes to judge the world, and reward all his faithful servants.*]

15. For this we say unto you, [*not from our selves, but*] by the word of the Lord, that ^l we who are [*then*] alive, and remain ^l unto the coming of the Lord, shall not prevent them which are asleep, [*so as to receive our happy change before their Resurrection.*]

16. For the Lord himself shall descend from Heaven with a Shout, with the Voice of the Archangel, and with the Trump of God, and [*then*] the Dead in Christ shall rise first.

17. Then we which are alive, and remain [*on the Earth,*] shall be caught up together with them in the Clouds, to meet the Lord in the Air, and so shall we ever be ^m with ^m the Lord.

18. Wherefore comfort one another [*concerning your deceased Friends,*] with these words.

Annotations on Chap. IV.

a Ver. 2. Δ $\tau\acute{\alpha}$ $\tau\acute{\alpha}$ $\kappa\upsilon\epsilon\iota\varsigma$, By the Lord.] Note hence, That the Instructions and Commandments which the Apostles gave to the Churches, are to be looked upon as the Commandments of the Lord, and as the Will of God, they being dictated by his Spirit, v. 8. and delivered by his Authority, who said, He that heareth you, heareth me; and he that heareth me, heareth him that sent me, Luke 10. 16.

b Ver. 4, 5. Here note, 1. That these Instructions were very necessary for the Thessalonians, $\epsilon\kappa\epsilon\iota$ $\gamma\delta$ $\pi\lambda\epsilon\iota\sigma\tau\eta$ $\alpha\tau\alpha\chi\acute{\alpha}$, $\kappa\iota$ $\alpha\nu\alpha\delta\epsilon\alpha\sigma\iota\alpha$; for there was all manner of disorder and impurity, faith (a) Socrates. And (b) Athenæus informs us, $\tau\acute{\epsilon}$ $\tau\acute{\epsilon}$ $\tau\omega\upsilon\tau\omega$ $\pi\epsilon\upsilon\sigma\tau\omega$, that their Luxury invited the Persians into Greece; that it was their Custom in their Banquets to bring in their (c) Wenches dancing naked, and afterwards they enjoyed them at their pleasure.

2ly, Note also, that having mentioned Fornication, v. 3, he seems v. 4, and the 5th to advance to other Heathenish Lusts, desiring them to keep their Vessels in Sanctifica-

tion and Honour: 1. By preserving their Bodies from unnatural Lusts, which are by the Apostle stiled $\pi\acute{\alpha}\nu$ $\alpha\nu\eta\mu\acute{\alpha}\varsigma$, dishonourable Passions; and their Matrimonial Bed from defilement by the use of other Women, Heb. 13. 4. Accordingly these things in Scripture are expressed by ignomy and vileness; by the Septuagint by $\tau\acute{\alpha}$ $\alpha\chi\eta\mu\alpha$, things indecorous and dishonourable; which word the Apostle applies to unnatural Lusts, Rom. 1. 26. and in the Language of the Targum, and the Rabbins, they are stiled קנין ignominy and vileness. Thus Sychem is said to have wrought קנין faith the Chaldee, $\tau\acute{\alpha}$ $\alpha\chi\eta\mu\omega\upsilon$, the Septuagint, i. e. Ignominy in Israel; by knowing Dinah. This is the Name the Chaldee gives to the Adultery committed by the Men of Benjamin upon the Levite's Concubine, Judg. 19. 24. the Incest committed by Amnon, on his Sister Tamar, 2 Sam. 13. 12. and in the (d) Rabbinical Language, to abuse Boys כקליו is to use them to the satisfying of unnatural Lusts.

Ibid. $\kappa\alpha\delta\alpha\mu\epsilon$ $\tau\acute{\alpha}$ $\epsilon\theta\eta\upsilon$, Even as the Gen- ^c tiles.] Among whom these Lusts abounded,

(a) Apud Plat.

(b) L. 14. p. 663. vid. eundem, l. 12. p. 527.

(d) Buxtorf in voce קליו p. 2035.

(c) L. 13. p. 607. l. 6. p. 206.

and by whom they were allowed. For Whoredom was esteemed no Crime, (e) they taught, μη πίνως εἶναι τὸ καθῆκον τοῦτο μινεῖν. Their (f) Orator speaks thus, Si quis est qui etiam meretriciis amoribus interdictum juvenuti putet — abhorret non modo ab hujus seculi licentia, verum etiam a majorum consuetudine atque concessis, Quando enim hoc non factum est? Quando reprehensum? Quando non permissum, quando denique fuit, ut quod licet, non liceret? (g) Epictetus advises them who cannot abstain, to use it only ὡς νομιμὸν εἶναι, as the Law allowed it. Now that, faith (h) Plato, was τὸν ἐλθεῖν γυναικῶν μὴ ἐργῶν, not to meddle with free Women, but only Libertines and Servants, and those that sold themselves to it. And (i) Demosthenes declares of all the Grecians thus: Τὸς αὖ ἐταῖρος ἰδοῦνς ἐνέκα ἑρμοῦ, τὸς δὲ πωλλὰς τῆς καθ' ἡμέραν παλλακείας, τὸς δὲ γυναικῶν τὴν παιδοποιεῖν γυναικῶν.

The τὸ εἶναι φάν τὸ λυμνα, as Plato stiles it, obtain'd in Greece without blame, faith (k) Bardefanes; amongst the Grecians, and many Barbarians, faith (l) Plato; amongst the Cretians and Lacedemonians, faith the same Plato. How prone the Romans, and other Nations were to it, Plautus, Petronius Arbiter, Aristophanes, and (m) Athenæus sufficiently inform us, as also that it was the Sin of the Philosophers especially.

d Ver. 6. καὶ ὁ ἀποστόλος τὸν λαόν, καὶ πλεονεξίαν. Not to go beyond or defraud.] It is the Opinion of all the Greek Scholiasts, that this Verse contains a Prohibition of Adultery, Πλεονεξίαν ἐν παιδῶν τὸ μοιχεύειν ἐκείλους, By the word πλεονεξία, he denotes Adultery, say Theodoret and Theophylact, God hath put bounds to this Appetite, say Oecumenius and Theophylact, by tying us to one Wife, ὥστε ἡ πρὸς ἑτέραν μίξις ἀδελφείας πρὸς, καὶ πλεονεξία εἶναι, so that to be familiar with another is Excess and Covetousness; and when this is done to another Man's Wife, it is to exceed to the Injury of his Brother. And as (n) St. Jerom hath observed, the words preceding, which speak of abstaining from Fornication, and keeping our Vessels in Sanctification and Honour, and not in the Lusts of Concupiscence; and the words following, which give this Reason of the Precept, that God hath not called us to

Uncleaness, but to Holiness, seem also plainly to enforce this sense, which the Greek, in the Judgment of the fore-cited Fathers, will bear. For.

1. The words ἀφαινεῖν, and ἐκκαθαίρειν, bear this sense in other Authors. Thus (o) Philo speaking of unnatural Lusts committed by Men, faith, ἀνδρες ὄντες ἀρρήστον ἐκκαθαίρειν. And (p) Plutarch faith of the Egyptians, that they call that Land which Nile ascends, mixing and engendering with it, the Body of Isis. And when Nile is thus ἀφαιρῶν καὶ πλεονεξίας, filling and ascending, they call this the joining of Osiris with Nephthe. So the Hebrew word נִזְו from which בָּז and בָּזָא, and from them καθαίρειν is derived, hath this signification, as Josh. 23. 12. If you contract Affinity with the Heathens, **וְהָיִיתֶם כְּהֵמָּה** and go in unto them, **וְעַיִן עֲבָדָם** ποιήσῃτε, καὶ συγκαταμύγητε αὐτοῖς, If you marry and mix with them, faith the Septuagint, the Lord will not drive them out. And in the Misnah **וְהָיָה כְּהֵמָּה** is, He that reveals the Nakedness of his Sister, and may be rendred ἀφαιρῶν καὶ ἀδελφῶν αὐτῆς.

2. The word πλεονεξία bears the same sense in that Verse, in which Venus promises to him that finds, and brings her Cupid to her, not a bare Kiss, but something more; saying, ἔγωγε τὸ φίλαμα τοῖς ἑξέσι, καὶ πλεονεξίαν. And when (q) Socrates tells Callicles pleading for those pleasures, That Men ought not to be ἐνδομῶς ἀκολούθους, of unbounded Lusts, σὺ δὲ πλεονεξίας οἷς δὲν ἀσκεῖν, But thou, faith he, thinkst that a Man may exceed in these matters. And in the Scholiast of (r) Aristophanes these are put as words equivalent, ἀφαιρῶν, ἀφαιρῶν, πλεονεξίαν.

And whereas against this Interpretation it is objected, That the words following, viz. in any matter, being general, will not admit of this restrained sense;

I answer, That in the Greek the words are ἐν τῷ πράγματι, and may be rendred in this matter; or in the matter, viz. fore-mentioned; or absolutely in the matter; it being observed by (s) Phavorinus and Suidas, that the word πλεονεξία is used by the Ancients in an evil sense. And the Apostolical Constitutions complain, that the younger Widows marrying again, under pretence that

(e) Orig. in Celsum, p. 177.

(f) Orat. pro Calio.

(g) Cap. 47.

(h) Cœw. p. 1180. de Leg. l. 8. p. 914. A. B.

(i) Orat. contra Neraam apud Athen. p. 573.

(k) Apud Euseb. Præpar. Evang. l. 6. c. 10. p. 276. B.

(l) De Leg. l. 8. p. 913. D. Ibid. p. 910. D. E. l. 1. p. 776. E.

(m) Athenæus, l. 13. p. 605.

(n) Diligenter observa, quia ad castitatem nos provocans, & volens uxoribus tantum esse contentos, dixerit, ne quis supergrediatur, & circumscribat in negotio fratrem suum, id est, ne suam conjugem derelinquens, alterius polluere queat uxorem. In Ep. 4. 19.

(o) De Abrahamo, p. 285. B.

(p) Ἰησοῦς σῶμα γὰρ ἔχουσιν καὶ νομίζουσιν ὅτι πᾶσαν, ἀλλ' ἢ τὸ Νεῖμα ἐκκαθαίρειν. ἀπομαίωσιν καὶ μὴ γυνώσκουσιν τὸ τοῦ ἀδελφῆν ὁσιεύειν ἀπὸς Νεφθίω καλεῖσθαι. De Iude & Quid. p. 366. A. B. καὶ ἀφαιρῶν, Aristoph.

Βάτραχ. p. 211.

(q) Apud P. Iacon. Gregor. p. 346. C. D.

(r) Euseb. p. 757.

(s) Περὶ γὰρ τῆς ἐν τῷ κακῷ ἔργῳ τῆς λέξεως οἱ παλαιοί. Phav.

they (u) could not contain, were engaged in an evil matter. So that I hope I have sufficiently vindicated this Interpretation of Dr. Hammond, and the Ancients, from the Exceptions of Mr. Le Cl.

e Ver. 8. *Εἰς ἡμᾶς, To us.*] To us Apostles, to enable us to give you these Commandments; and to us Christians, to render us the Temples of the Holy Ghost, which Temples we corrupt by our uncleanness, 1 Cor. 3. 15, 16. ch. 6. 15, 16, 17. & 11. 19. 2 Cor. 6. 16.

f Ver. 9. *Θεοδιδάκτοι, Taught of God.*] By this new Commandment, that we love one another, 1 John 3. 11, 23. & 4. 21. Matth. 22. 39. *Θεοδιδάκτοι γὰρ ἡμεῖς ἰερεῖς ὄντως γεγράμματα* *θεοῦ καὶ ἡμεῖς καὶ οἱ πατρίστροφον, faith (x) Clemens of Alexandria, We are taught by God having the holy Scriptures; and by the Example of that God who loved us, and gave his Son for us, Eph. 5. 2. Hence they who are taught of God, are said to hear (his Commands,) and learn (by his Example,) John 6. 45.*

g Ver. 11. *Τὰ ἴδια, To do your own business.*] I follow here the sense of Dr. Hammond, and other Interpreters; tho' the following words to work with your own hands, seem to lead to the doing their own business themselves, and not to leave all to Slaves and Servants, as the idle and luxurious of old were wont to do. See *Athenæus*, l. 12.

h Ver. 12. *Καὶ μὴδὲν ἔχειν ἔχοντες, And that ye may have lack of nothing.*] i. e. From the Heathens. So the Greek Scholiasts: For, say they, if Christians, seeing a Christian beg when he is able to live by his Work, are scandalized, how much more will Heathens be so? And indeed, this was one Objection of the Heathens against Christians, that they were (y) *infructuosi in negotiis*, useless Creatures. The Apostle therefore doth exhort them so to provide for their Necessities by their honest Labour, that they may not need the help of Infidels, and never may be forced by their Wants to ask it of them.

i Ver. 13. *Καθὼς οἱ λοιποὶ, As do others.*] Tho' many Heathens believed the Immortality of the Soul, none of them had any expectation of the Resurrection of the Body. This the Philosophers, who stiled the Body the Prison of the Soul, and thought it the great hindrance of Knowledge and of Vertue, represented as a very despicable thing, (z) *τὸ σφόδρα μισητὸν, καὶ ἀποπύουτον ἅμα καὶ ἀδύνατον.* So *Celsus*; 'Tis vile, faith he, abominable and impossible, *σκαλῆκων ἢ ἐλπίς, a hope fitter for Worms*

than Men. And he confutes the possibility of it, not only from the repugnancy of the thing to Nature, but also from the vile-ness of it, declaring God therefore cannot do it, (a) *because as he will not do what is against Nature, so he cannot do what is vile.* Plotinus saith, that such a Resurrection would only be *ἀνάστασις εἰς ἄλλον ὕπνον, a Resurrection to another Sleep.* And all the other Heathens held it a thing impossible, and without Example, and therefore made it matter of their sport; It being, saith Origen, *μυστήριον γελώδρον πρὸς τῶν ἀπίστων.* See *Iustin M. Apol. 2. p. 57. C D. Theophilus ad Autol. i. p. 77. De Minuc. p. 11. Arnob. l. 2. p. 51. Laët. l. 7. c. 22.*

Ver. 14. *Τὸ κοιμηθεῖν διὰ τοῦ Ἰησοῦ, Those that sleep in, or thro' Jesus.*] That the Martyrs are not here excluded, is certain; but I see no reason to grant, that this Expressi-on should peculiarly respect them. All the Greek Scholiasts interpret the words generally; *Chrysoſtom* and *Theophylact* say, That they who sleep in Jesus are the Faithful in general: *Oecumenius*, *Those that sleep in the Faith of Jesus.* The Apostle treating of this Subject, calls all the Dead, *τοὶ κοιμηθέντες ἐν τῷ Χριστῷ, those that sleep in Christ,* 1 Cor. 15. 18. and the Context here requires this sense; for the Apostle speaks, v. 13. of them that sleep in general, and of the hope of the Resurrection in the general. And when Christ comes to Judgment, he will not bring the Martyrs only, but all the faithful with him. See v. 15, 16. where the same Persons are the Dead with Christ.

Ver. 15. *Ἡμεῖς οἱ ζῶντες, We who are alive.*] 'Tis well observ'd by the Greek Scholiasts, that the Apostle speaks these words, *ἐκ ἐνὶ τῷ αὐτῷ πνεύματι, ἀλλ' ἐν τῷ τῶν κατ' ἐκείνων καὶ καμὸν δουλοῦντων ἀνθρώπων, not of himself, but of the Christians that were to remain alive at the Day of Judgment:* So *Chrysoſtom*, *Theodore*, *Oecumenius*, and *Theophylact*; for he well knew he was not personally to live till the Resurrection; yea, he himself expected a Resurrection; saying to the Corinthians, *He that raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you,* 2 Cor. 4. 14. He laboured, that he might attain to the Resurrection of the dead, Philip. 3. 11. Yet there are some Divines who from this, and some other places in the Epistles, conceive that the Apostles sometimes thought, and declared to other Christians, that they themselves might live until the Resurrection; and that St. Paul afterward changed this

(u) *Μήποτε περὶ αὐτοῦ καὶ μὴ δύνασθαι κρατεῖν τὴν ἀκμῆν, ὅτι δολιχόχρονον ἐλθεῖναι, ἐν περὶ γράμματι γέγραπτον.* Lib. 3. Cap. 2.

(x) *Strom. 1. p. 318. L. D.*

(z) *Apud Orig. p. 240.*

(a) *Ἄλλ' ἐπὶ γὰρ τὰ αἰεὶ καὶ ὁ Θεὸς δύνανται, ὅτι τὰ πάντα ἐν αὐτῷ εἰσὶν ἐκείνη.* Ibid.

Opinion, and admonished the *Thessalonians* of it, 2 *Thess.* 2. This I conceive to be a dangerous mistake, and highly prejudicial to the Christian Faith, and the Authority of the *Apostles*; for if the Churches of *Christ* had once received this Doctrine from them, and afterwards had understood, even from their own Confession, that it was a mistake, this would have naturally led them to conceive, that they might have been mistaken also in any other Doctrine contained in their Epistles, and to suspect the Certainty and Truth of all that was contained in them. And this the *Apostle* seemeth to insinuate in these words, 2 *Thess.* 2. 1, 2. *I beseech you, Brethren, that you be not soon shaken in mind, or troubled either by word, or letter, as from us, as that the day of Christ is at hand: For these words seem plainly to import, that in the Apostle's own Judgment, the belief that the Apostles had taught by Word, or by Epistle, this Doctrine, would tend to the unsettling of their Minds in the Faith.*

But that St. Paul taught no such Doctrine in any of his Epistles to the *Thessalonians*, will be exceeding evident.

1. From the following words in that Chapter: For there, saith he, v. 3. *Let no man deceive you by any means; declaring them Deceivers, who either taught this Doctrine, or imposed it on them, as spoken or indited by them, there also having said in opposition to that vain imagination, that Day was not to come till there was a falling away first and the man of sin was revealed; He adds, Remember you not that when I was yet with you, I told you these things, v. 5. He therefore had taught them the contrary, before he had indited either of these Epistles, and therefore in them cannot rationally be supposed to contradict himself.*

2ly, From the very words used for proof of this Opinion; for they are introduced with this Solemnity, *This we say unto you by the Word of the Lord, that we that are alive; in which words he most plainly*

voucheth the Authority of *Christ Jesus* for the truth of what he saith; and therefore if he were mistaken, either our Lord himself must err with him, or the *Apostle* must vouch *Christ's* Word, and his Authority, when *Christ* had spoken no such Word, and given him no Authority to speak this Doctrine in his Name; both which Assertions overthrow the certainty and truth of all St. Paul's Epistles. Now hence it follows, that the *Apostle* could not deliver this Assertion in any other of his Epistles; for all the Learned do agree in this, that these Epistles to the *Thessalonians* were the first Epistles St. Paul wrote; whence it must follow, that he could not deliver in his following Writings to that Church, or any other Churches, that Doctrine which he had so industriously before confuted, and declared very dangerous, in his Epistle to the Church of *Thessalonica*.

The truth seems therefore to be this: That as our Lord had told them, it was not for them to know the Times, and Seasons, Acts 1. 7. so were they left still in the dark, touching the time of the General Judgment; and therefore they continually speak of it as a Day that was to come upon Men, as a Thief in the Night, *Ipsis insciis*, as here, Chap. 5. 1. They perhaps did not know the contrary, but it might happen in an Age or two; but they say nothing at any time dogmatically, but only *irrobisus*, and disjunctly, if we shall be found clothed, and not naked; and here, Chap. 5. 10. *Whether we sleep or wake.* Nor are these Sayings to be taken personally, as meant of the *Apostles*, but rather as spoken by them in the Person of *Christians* in the general, some of which would be then surviving.

Ver. 17. *Σὺν Κυρίῳ, With the Lord.*] From which words it may be probably collected, that even the Souls of the Faithful were not ever with the Lord, or in his Cœlestial Presence, before the Resurrection.

CHAP. V.

a Verse 1. **B**UT of the [exact] times, and [critical] Seasons, Brethren, [when the coming of the Lord shall happen] you have no need that I should write unto you.

2. For [you] your selves know perfectly, [from what I taught when present with you,] that the day of the Lord so cometh as a thief in the night, [of the time of whose coming the master of the house can have no cer-

tain knowledge, Matth. 24. 42, 43. & 25. 13. Mark 13. 33. Luke 12. 39, 40. & 21. 36.]

3. ^b For when they [they of the Jewish Nation then, and the wicked at the great day of wrath,] shall say peace and safety, [expecting no such thing as wrath and judgment,] then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape [it.]

4. But

28. The Grace of our Lord Jefus Chriff
be with you. Amen.

Annotations on Chap. V.

2 Verse 1, 2. **T**HAT all this to the 12th Verse, doth evidently belong only to the destruction of the persecuting Jews and *Gnosticks*, at the time of Christ's coming to destroy the Jewish Church and Nation, is confidently asserted by a Reverend and Learned Commentator on this place, but is not once hinted by the Ancients, who all interpret these words *ὁ δὲ ἡμεῖς οὐδεὶς* of Christ's general Advent. Nor do his Arguments prove his Assertion. For,

Arg. 1. First, Whereas he saith, *ἡμεῖς Χριστῷ*, the day of Christ, here mentioned, is without question the same which is so often called the coming of Christ for the destroying of the Enemies of Christianity.

Ans. 'Tis certain that this day of Christ in the Epistles, doth almost generally signifie the Day of our Lord's coming to the final Judgment; as in the following words; He shall confirm you to the end, that you may be blameless in the Day of our Lord Jesus Christ, 1 Cor. 1. 8. That the spirit may be saved in the Day of the Lord Jesus Christ, 1 Cor. 5. 5. You are our rejoicing in the Day of the Lord Jesus, 2 Cor. 1. 14. He that hath begun a good work in you, shall perfect it to the Day of the Lord Jesus, Philip. 1. 6. That ye may be sincere, and blameless, until the Day of Jesus Christ, v. 10. That I may rejoice in the Day of Christ, Philip. 2. 16. See 2 Tim. 1. 12, 18. & 4. 8.

Arg. 2. Secondly, whereas he adds, *That this cannot belong to the last coming of Christ to Judgment, because the Apostle had made that the subject of his former Discourse, Chap. 4. and enters upon this as a distinct matter, with a καὶ δέ, &c.*

Ans. It is granted that the time when this Judgment shall be, is a distinct matter from the Judgment it self, which is all that this Argument proves.

Arg. 3. Thirdly, Whereas he argues this from the end of this Discourse, which is to comfort the Christians which were under Persecution, and give them Patience and Constancy, for which this was a fit Consideration, that this Judgment of God would come suddenly, and when it was least expected, and so would surprize them if they were not watchful, all which belong'd peculiarly to this doom upon the Jews, and not to the General Judgment which those who then lived were not concerned in.

Ans. First, It is certain that the Apostle, both in this Epistle, Chap. 4. 18. and in his other Epistle, Chap. 1. doth comfort his

Thessalonians under their Persecutions from the Consideration of Christ's coming to reward them at the Day of Judgment.

Secondly, It is also certain, that Christ, and his Apostles, exhort Christians to be watchful, that they may not be surprized at the Day of Judgment; so doth Christ, *Matth. 25. 13. Luke 12. 35--40.* so doth St. Paul, 2 Cor. 5. 9, 10. So doth St. Peter, 2 Pet. 3. 11, 12, 14. as being that which all Men, who must die, and after that be judged according to what they have done in the flesh, must be as well concerned to prepare for by watchfulness, as if it were to come while they were living, and upon this account it is that the Apostle in this Chapter, v. 23. and in the forecited places, prays so oft that Christians may be confirm'd, and kept blameless to the Day of the Lord Jesus.

Let it be then observed, That the Apostle had spoken, Chap. 1. 10. of their waiting for the coming of the Lord from Heaven, Chap. 3. 13. Of his coming with all his Saints, Ch. 4. 16. Of his coming with the voice of the Archangel, and of the Trump of God. He had also hinted, Chap. 2. 16. that the unbelieving Jews were, by their opposition to the Gospel preached to the Gentiles, and by their Persecutions of them who had embraced it, filling up the measure of their sins, and drawing down that Day of Wrath upon them, which is mentioned, *Matth. 24.* I therefore shall descant on these words, as relating to both these Days of Judgments.

Ver. 3. (a) *Iosephus* informs us, that when the Tumults foretold by our Saviour were begun, the Jews were expecting *σημεῖα ἐλδοδεύας* signs from God of their liberty; and that after all the clear signs God had given them of their approaching Ruine, and when it was even accomplished, they were confidently expecting (b) *ἡ ἀπὸ Θεοῦ βοήθεια*, the Divine Aid: And which is more remarkable, that the Promise of a Messiah, which their Sacred Books declared, was to come *καὶ ἡμεῖς ἐκείνον*, about that time, was (c) *τὸ ἐπὶ τὸν αὐτὸν μάλιστα πείσιν* that which chiefly incited them to the war.

Ver. 7. Note. O the sad dissoluteness of the manners of the Christians of our Age, who frequently are guilty of that drunkenness in the day time, which Heathens only practised in the night.

Ver. 8. *Θώρακ*, the breast-plate of faith, &c.] This Metaphor, relating to our Christian warfare, is taken from Soldiers who

(a) De Bell. Jud. l. 2. c. 22. p. 796.

(b) L. 7. c. 30. p. 960.

(c) Cap. 61. p. 961. F.

anciently watched, or kept sentinel in their Armour, having especially their Helmet and Breast-plate on; for as (d) *Livy* notes, *Scuto præ se erecto stabant Galeati*, they stood with their Shield before them, and their Helmet on their heads. Whence he says of *Paulus Emilius*, that *Milites novo more scutum in vigiliam ferre vetuit*, after a new manner he forbade the Soldiers to wear their Shield when they watched. Now the Head and Heart being the two chief Fountains of Life and Sensation, the preserving them safe, is in effect the preserving the whole Man.

e Ver. 10. Εἴτε γρηγορώμεθα, εἴτε καθεύδωμεθα.] That is, say some, *whether we live or die*. And true it is, that Christians dying are said to fall asleep: So 1 Cor. 11. 30. *κοιμώσινται ἱκανοί*, some are fallen asleep, Chap. 15. 51. *πάντες ἔτι κοιμώμεσθαι*, we shall not all sleep. So here Chap. 4. 13. *I would not have you ignorant πρὸς τὸν κοιμώμενον*, concerning them that are fallen asleep; and v. 14. *τὸς κοιμώμενους*, them that sleep in Jesus will God bring with him. But because in all these places the Greek word is never *καθεύδω*, but always *κοιμάμαι*, I prefer the Exposition of the Paraphrase.

But then that the hope of Salvation, v. 8. the *ἀποκρίσις σωτηρίας*, the obtainment of Salvation by Christ Jesus, v. 9. the living with him, v. 10. should refer chiefly to the Purchase of Deliverance from Jewish Persecutions, and the Enjoyment of this present Life, I can by no means grant; for the Christians hope is the hope of the glory of God, Rom. 5. 3. the hope of the Redemption of the Body from Corruption, Chap. 8. 23, 24. the hope which is laid up for us in Heaven, Col. 1. 5. the hope of glory, v. 27. a blessed hope, Tit. 2. 13. the hope of eternal life, Chap. 3. 7.

The Salvation purchased for us by Christ's death, is not Deliverance from Persecutions, for all that will live godly in Christ Jesus must suffer Persecutions, 2 Tim. 3. 12. In these we are to be conformed to his death, Rom. 8. 17. 2 Tim. 2. 12. he having suffered, leaving us an example that we should follow his steps, 1 Pet. 2. 21.

And to live with Christ is to live in a state of Glory with him, and be conformed to his Resurrection, Rom. 6. 8. 2 Tim. 2. 12. Col. 2. 3, 4. 1 Pet. 4. 13. And this is the Comfort which the Apostle had given them, Chap. 4. 18. and to which he now proceeds.

f Ver. 11. Οἰκοδομεῖτε εἰς τὴν ἑνὰ, *Edifie your selves into one body*,] By your mutual love to one another, as being Members of the same body, Eph. 4. 16. and by your strict Union, and peaceable Conversation with one another, which is the Edification of one of us unto another, commanded, Rom. 14. 19. See Note on Rom. 15. 2.

Ver. 12. Καὶ οἱ ἐργαζόμενοι ἐν ᾧ.] That the Persons here mentioned as labouring among them, as being over them, in the Plural, should be the Bishops of the Metropolis of Thessalonica, seems very improbable, there being scarcely any ordinary fixed Officers then placed in the Church, Anno Christi 49 or 51. when this Epistle was written; and therefore the Learned (e) Mr. Dodwell, notwithstanding these words saith, *Quod nulla sit Rectorum mentio in utraque Epistola ad Thessalonicenses*, That there is no mention of any fixed Rulers in either of the Epistles to the Thessalonians. And (1.) we find no notice taken of them in the front of these Epistles, as there is of the Bishops and Deacons, Philip. 1. 1. No Salutation of them in the close of these Epistles, the words of Salutation being only these, *Salute all the Brethren with an holy kiss*. (2.) We find no Directions given to them in particular, but only to the Brethren in general, touching such Matters as must have related to their Office only, or chiefly, had they been settled Rulers in the Church. The Charge in the very next Verse runs thus, *We exhort you, Brethren, warn them that are unruly, comfort the feeble minded, support the weak*. In the second Epistle, Chap. 3. 6. thus, *We command you, Brethren in the Name of our Lord Jesus Christ, that ye withdraw your selves from every Brother that walks disorderly, and not according to the Tradition which ye received from us*. And v. 13 and 14. *And ye, Brethren,---if any man obey not our word by this Epistle, note that man, and have no company with him, that he may be ashamed; yet count him not as an enemy, but admonish him as a Brother*. And lastly, to these Brethren the Adjuration is here directed, v. 27. charging them by the Lord, that this Epistle be read to all the holy Brethren. 'Tis therefore to be noted, that the Apostles, Prophets, Preachers, Evangelists, who were all extraordinary Offices, are reckoned among those whom God had settled in the Church, 1 Cor. 12. 24. and Christ ascending up on high, had given for the Edification of his Body, Eph. 4. 11, 12. Some of these Prophets, and Teachers, were in most Churches, as at Antioch, Act 13. 1. and officiated in them, v. 3. at Rome, Chap. 12. 6, 7. at Corinth, 1 Cor. 14. at Galatia; See Note on Chap. 6. 1 Some of them were Itinerants, sent by the Apostles, or Prophets, to teach other Churches, and by the Holy Spirit separated to that work, Acts 13. 2, 3, 4. Exhorting and confirming the Christians where they came, as being Prophets authorized so to do, Acts 16. 32. and travelling up and down for the Converting and Establishing of the Gentiles, 3 Epist. of St. John,

(d) Lib. 44.

(e) Lib de Jure Laic. Sacerdotali, cap. 3. c. 18. p. 232.

v. 7, 8. See Note on 1 Cor. 12. 28. Of one of these two kinds of *Prophets*, and *Teachers*, and *Spiritual Men*, the *Apostle* may here be understood.

h Ver. 16. *Κὰν εἰς πειρασμοὺς, καὶ εἰς λύπας ἐμπνέτε*, *Oecumenius*, *tho' you fall into manifold Temptations and Afflictions*, James 1. 2. and be brought into a very low Condition in this World, yet rejoice in the Lord always, Philip. 4. 4. Rejoice in the hope of the glory of God, Rom. 5. 3. and of that great Reward you shall receive for all your Sufferings, Matth. 5. 11, 12. Heb. 10. 34. and in the spiritual fruits they work in you, Rom. 5. 4. James 1. 3.

i Ver. 17. *Ἀδιαλείπτως*, *Without ceasing*.] To give once for all the true sense of those Injunctions, so frequent in the Scripture, to pray, and to give thanks always, and without ceasing, observe,

1. That these Phrases do in the mildest sense import, that these should be the Employment of every Day, our Morning and Evening Sacrifice, that so beginning and ending the Day with them, we may be, in the Scripture Language, said to do them always. Thus St. Luke tells us, chap. 24. 53. That the *Apostles* were continually in the Temple, *διαπαντός*, praising God; that is, they were *παρ' ἡμῶν*, daily in the Temple, Acts 2. 46, 47. resorting thither at the third Hour of the Morning, and at the ninth of the Evening Sacrifice, Acts 3. 1. The Sacrifice which was appointed to be thus offered daily at Morning and Evening, is in the Hebrew חַמִּישׁ הַיּוֹמָה the continual Sacrifice, Dan. 8. 11. and accordingly is rendered by the Septuagint, ἡ θυσία διαπαντός. Thus the *Minchah*, which the *High-Priest* offered every Day, half of it in the Morning, and half in the Evening, is filed by them ἡ θυσία διαπαντός, the continual Sacrifice, Lev. 6. 20. The Burnt-offering which was offered without intermission twice a Day, is in the Hebrew חַמִּישׁ הַיּוֹמָה and in the *Seventy* ὁλοκαύτωμα τὸ διαπαντός, the continual Sacrifice, Numb. 28. 24, 31. And in allusion to it, the Author to the Hebrews faith of our High-Priest. By him let us offer up the Sacrifice of Praise to God continually. This therefore is the prime import of the Phrase.

2ly, These Phrases do import, that we should be employed in the performance of these Duties, as Providence doth minister occasion for them. In this sense is the word *always* used twice, when our Lord faith, *I was always in the Temple*, whither the *Jews* always resort, John 18. 20. for neither did the *Jews* always resort unto the Temple, but only at the Hours of Prayer; nor did *Christ* always teach in it, but only when he went up to *Jerusalem*. And thus the Holy Ghost in Scripture leads us to expound these Phrases, enjoying us to abound

always to every good work, 2 Cor. 9. 8. and elsewhere to do good, *ὡς καὶ ἔχουσιν ἰσχυρῶς*, as we have occasion, Gal. 6. 10. So to pray always, Luke 18. 1. is to pray ἐν παντὶ καιρῷ, in every Season, chap. 21. 36. and to pray without ceasing here, is to pray ἐν παντὶ καιρῷ, in every opportunity, Eph. 6. 18. So 1 Maccab. 12. 11. ἡμεῖς ἂν ἐν παντὶ καιρῷ ἀδολογήσῃμεν, we at all times, without ceasing, both in our Feasts, and other convenient Days, do remember you in the Sacrifices which we offer, i. e. we do it as oft as we have occasion to offer Sacrifice.

3ly, In reference to our Prayers particularly, it imports, that we should not grow faint and weary, when Providence seems for a season to defer the Blessing we implore, Luke 18. 1. but should still, *προσκύνομεν*, abide in supplication, 1 Tim. 5. 5. and ἀγρυπνεῖν watch unto it with all perseverance, Ephes. 6. 18.

Ver. 18. *Ἐν παντί*, *In every thing*.] For sparing and preventing, for common and extraordinary, general and special, past and present, temporary and spiritual Mercies; not only for prosperous and grateful, but also for afflicting Providences, for Chastisements, and seasonable Corrections, πάντα ᾧ ὡς τὸ συμφέρον ποιῶν ὁ Θεὸς, καὶ ἡμεῖς ἀγρυπνοῦμεν αὐτῷ τὰς ἐκνομίας, for God designs them all for our good, tho' we at present see not how they tend unto it.

Ver. 19. *Quench not the Spirit*, *Τυτέτω χάρις τοῦ πνεύματος καὶ ὑποτασσάτω καὶ καλύπτει*, *τὸ ὑποσφύρισμα καὶ μὴ ἔαν λαλεῖν*, that is, *Hinder not the Gifts of the Spirit, by turning away from them that have them, and not suffering them to speak*. These Gifts were quenched by Strife, Emulation, Schisms, and Contention about them, 1 Cor. 3. 1, 3. 2ly, By a disorderly use of them, not to the Edification of the Church, but to vain Ostentation, Confusion in the Church, and the Scandal of *Heathens*, 1 Cor. 14. by a neglect to exercise them, 1 Tim. 4. 14. and by the Prohibition of them; *Forbid not to speak with Tongues*, 1 Cor. 15. 39.

Ver. 20. *Προφῆται τῶν ἁδονομαστων, καὶ παρὰ ἀληθῆς διέπνυν*, *Oecumenius*. Some of these false Prophets had crept into the Church of *Thessalonica*, as is hinted in those words, *Be not troubled by (them who pretend a Revelation from the) Spirit, as if the day of Christ were at hand*, 2 Theff. 2. 2. which made them less regardful of what was delivered by Men pretending to this Gift, and made it necessary for St. John to say, *Believe not every Spirit, but try the Spirits, whether they be of God, for many false Prophets are gone out into the World*, 1 John 4. 1. And to prevent the mischief the *Thessalonians* might receive from them, the *Apostle* here adds, *Try all things, &c.* v. 21.

n Ver. 21. Δοκιμάζειτε, Try.] Note, That the Apostle doth not here bid the Guides of the Church try all things, and the People hold fast that which they delivered to them; but gives an Injunction common to all Christians, having their Senses exercised to discern betwixt good and evil; to all who are obliged to hold fast that which is good, and not to believe false Prophets; which is a strong Argument for the perspicuity and the sufficiency of Holy Scripture for this Work, and against the necessity of a living Judge; for he that must try all things, must also try the Doctrine of this living Judge; and therefore till he hath made this Trial, must not admit his Doctrine as an Article of Christian Faith; for these words plainly teach, that what we must hold fast must first be tried. Hearers, saith St. Basil, who are instructed in the Scriptures, ought to try the things spoken by their Teachers, καὶ τὰ μὲν σύμπερα καὶ κρατεῖς δεχόμενοι, τὰ δὲ ἀλλότρια ἐκβάλλον, and receive those Doctrines which are consonant, and reject those which are alien from the holy Scriptures, because St. Paul hath said, Try all things, hold fast that which is good. See Clem. Alex. Strom. 1. p. 354. Strom. 6. p. 655. Orig. in Job. Tom. 19. Ed. Huet. p. 268, & Hom. 2. in Ezek. F. 135. G. St. Jerome in Ep. ad Eph. l. 3. c. 5. p. 101. Cyril of Alex. in Job. l. 4. p. 374, 407. & l. 1. Adv. Nestor. p. 2.

o Ver. 22. Ἀπὸ παντὸς εἵδους πονηρίας, From all kinds, or sorts of evil.] So the Syriack doth render these words. So Chrysostom and Theophylact upon this place. St. Basil and Leon-tius, cited by Dr. Hammond, who descant thus upon the words. Fly not from this, or that only, but from every Sin. Or, 2ly, If the Apostle here exhorts us to abstain from all appearance of evil, his meaning cannot be this, that we should abstain from what appears evil to others, it being in many Cases impossible to know what appears so, and impracticable to act by such a Rule, because it would destroy our Christian Liberty in things indifferent, and create in our Minds continual Perplexities, there being scarcely any thing which may not appear evil to some or other of those numerous Sects which swarm among us; he therefore only must enjoyn us to abstain from that, which, after trial, seems evil to our selves, and is judged by us so to be; for the Apostle

makes these two things the holding that which is good, and the abstaining from all appearance of evil, the Consequent of trying all things. Now we try all things, that after trial we may hold that which seemeth to us good, and abstain from that which seemeth to us evil, not to abstain from that which seemeth so to others only.

Ver. 23. Ὁλόκληρον ὁμῶς τὸ πνεῦμα, καὶ ἡ ψυχή, καὶ τὸ σῶμα, Your whole Spirit, and Soul, and Body.] Here the Apostle justifies the ancient and true Philosophy; That Man is, as Nemefius styles him, τριμερὲς ὄντος, a compound of three differing parts. This was the Doctrine of the Pythagoreans, as we learn from (f) Iamblicus, who having told us, that Man consists of Soul and Body, adds, That the Soul consists of two parts, one endued with Reason, and one without Reason. This also was the Philosophy of the Platonists, as we learn from Nemefius, (g) Salust and Laertius, who informs us, That there is in Man a Soul irrational, which follows the Affections of the Body, and a Mind which useth the Body as its Instrument, and fights against it. This also was the Doctrine of the Stoicks, whence Antoninus saith, The three constituent Parts of Man are σῶμα, ψυχή, νῦν, the Body, Soul, and Mind, (h) Irenæus. And (i) Clemens of Alexandria, and (k) Origen, say the same, Mr. Cl. here is very positive that this Philosophy is false, and that there is nothing in Man but his Body, and his reasonable Soul. But he saith nothing to sustain this Confidence against those two excellent Philosophers, (l) Gassendus and (m) Dr. Willis, who have established this Philosophy beyond all reasonable contradiction: Nor can the Conflict betwixt the Mind and Spirit, and the Flesh, mentioned Rom. 7. from v. 14, to the 25th, and Gal. 5. 16, 17. be explained; nor can any Man tell what the τὸ ἀρχαῖον, or ruling Principle in us, is to govern, without admitting this inferiour Soul, as the Fountain of all our sensual Appetites, or even tell us what it is to die, unless it be to make this inferiour Soul, which consists in the Motion of the Animal Spirits, and the Sensitive Appetites they produce in us, to cease to act, or move as formerly. He will have ψυχή here to signifie Life, as indeed it doth in other places, but never where the constituent Parts of a Man are enumerated, as here they are; and seeing the Spirit and the

(f) Ψυχὴς δὲ τὸ μὲν ἦν ἔχον λόγον, τὸ δὲ ἄλογον. Protrept. p. 34, 35.

(g) Καὶ ἡ μὲν ἀλογική τις Σωματικὴ ἐπὶ πάθειν ἢ δὲ λογική αἰσθητικὴ, καὶ φανταστικὴ ἀρχαῖα — τὸ δὲ σῶμα καὶ ἡ λογικὴ κατασκευαῖ. De Diis, &c. c. 8. D. Laert. l. 3. p. 219.

(h) Perfectus homo constat carne, animo & spiritu. Iren. l. 5. c. 9. p. 446. & l. 2. c. 62.

(i) Οἱ δὲ πρὸς σὰρξ δὲ, καὶ ψυχή, καὶ πνεῦμα. Strom. 3. p. 454.

(k) Ὁ ἀνθρώπος συνίσταται ἐκ σώματος, καὶ ψυχῆς, καὶ πνεύματος. Origen. Philocal. p. 8.

(l) Phys. l. 9. c. 11. § 3.

(m) De Anima Bruc. cap. 7.

Body, are unquestionably the constituent Parts of a Man, 'tis reasonable to conceive, that the $\psi\chi\eta$ mentioned here must be so also, especially since 'tis divided from the Spirit and the Body by the Particle ϵ . Moreover, by following the Motions of this **Brutish** Appetite is a Man stiled $\psi\chi\eta\delta\epsilon$, the Animal Man, and by being animated and informed by this $\psi\chi\eta$ is the Body called $\sigma\acute{\omega}\mu\alpha\ \psi\chi\eta\kappa\acute{o}\nu$, an Animal Body, 1 Cor. 15. 44, 45. and by conveying of this $\psi\chi\eta$, or inferior Soul, to his Posterity, is the first Adam said to be made $\epsilon\iota\varsigma\ \psi\chi\eta\omega\ \zeta\acute{\omega}\eta$, to convey this Animal Life to his Posterity; tho' this at last may be only a strife about words, the Animal Spirits being included in the Body.

q Ver. 24. Πιστὸς ὁ καλῶν ὑμᾶς. Faithful is he that calleth you.] Who therefore will not be wanting in what is requisite on his part towards it; I say his part, for if the Fidelity of God required that he should sanctifie and preserve us blameless to the end, without our Care and Industry, or should work in us absolutely and certainly that care, and the Apostle believed this, how could he fear lest the Thessalonians should be so overcome by Satan's Temptations, as that his Labour with them might have been in vain, 1 Thess. 3. 5. this being in effect to fear that God might be unfaithful to his Promise?

Ver. 27. Ὁρκίζω ὑμᾶς. I adjure you by the Lord. In Judicial Oaths the Custom among the Jews was, not for the Person, who came under the Obligation of an Oath, to pronounce the Words of Swearing with his own Mouth, but an Oath was exacted from him by the Magistrate, or Superior, and so he became bound to answer upon Oath, by bearing the Voice of Adjuration, $\phi\omega\lambda\omega\ \delta\epsilon\iota\kappa\iota\sigma\mu\acute{o}\varsigma$, so the Septuagint, Lev. 5. 1. So Gen. 50. 15. thy Father $\acute{\omega}\rho\kappa\iota\sigma\epsilon$, made us swear before he died, Josh. 6. 26. $\acute{\omega}\rho\kappa\iota\sigma\epsilon\tau\epsilon\ \iota\eta\sigma\acute{\upsilon}\varsigma\ \delta\epsilon\alpha\tau\iota\omega\ \kappa\upsilon\epsilon\lambda\epsilon$, Joshua adjured them, saying, Cursed be the Man before the Lord, that riseth up and buildeth Jericho, 1 Sam. 14. 24. Saul had adjured the People, $\delta\epsilon\iota\kappa\iota\sigma\alpha\varsigma\ \acute{\omega}\rho\kappa\iota\sigma\epsilon\ \tau\hat{\iota}\ \lambda\alpha\theta\epsilon\iota$, saying, Cursed be the Man that eateth any Food; that is, he charged the People with an Oath; 1 Kings 22. 16. Πόσους ὀρκίζω σὶ, How oft shall I adjure thee? So in the New Testament, the High-Priest saith to Christ, ὀρκίζω σὲ καὶ τὸ θεῶν ζῶντων, I adjure thee by the living God. Now hence two things are evident, 1. That St. Paul did not judge all Judicial Oaths unlawful, for then he would not have laid this Oath upon his Thessalonians. (2.) That Christ did not forbid Judicial, but only Voluntary Oaths, because it was not in the power of the Jews, to whom he spake, to avoid Judicial Oaths; nor would he then have answer'd to the Adjuration of the High-Priest.

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ΕΠΙΣΤΟΛΗ	ΤΗΣ	ΠΡΩΤΗΣ	ΕΠΙΣΤΟΛΗΣ	ΤΩΝ	ΘΕΣΣΑΛΟΝΙΚΕΩΝ	ΑΓΓΕΛΙΟΝ	ΑΠΟ	ΠΑΥΛΟΥ	ΑΠΟΣΤΟΛΟΥ	ΤΗΣ	ΕΚΚΛΗΣΙΑΣ	ΤΗΣ	ΑΘΗΝΑΙΩΝ	ΕΤΕΡΩΝ	ΑΓΓΕΛΙΟΝ	ΑΠΟ	ΠΑΥΛΟΥ	ΑΠΟΣΤΟΛΟΥ	ΤΗΣ	ΕΚΚΛΗΣΙΑΣ	ΤΗΣ	ΑΘΗΝΑΙΩΝ	ΕΤΕΡΩΝ
ΕΠΙΣΤΟΛΗ	ΤΗΣ	ΠΡΩΤΗΣ	ΕΠΙΣΤΟΛΗΣ	ΤΩΝ	ΘΕΣΣΑΛΟΝΙΚΕΩΝ	ΑΓΓΕΛΙΟΝ	ΑΠΟ	ΠΑΥΛΟΥ	ΑΠΟΣΤΟΛΟΥ	ΤΗΣ	ΕΚΚΛΗΣΙΑΣ	ΤΗΣ	ΑΘΗΝΑΙΩΝ	ΕΤΕΡΩΝ	ΑΓΓΕΛΙΟΝ	ΑΠΟ	ΠΑΥΛΟΥ	ΑΠΟΣΤΟΛΟΥ	ΤΗΣ	ΕΚΚΛΗΣΙΑΣ	ΤΗΣ	ΑΘΗΝΑΙΩΝ	ΕΤΕΡΩΝ
ΕΠΙΣΤΟΛΗ	ΤΗΣ	ΠΡΩΤΗΣ	ΕΠΙΣΤΟΛΗΣ	ΤΩΝ	ΘΕΣΣΑΛΟΝΙΚΕΩΝ	ΑΓΓΕΛΙΟΝ	ΑΠΟ	ΠΑΥΛΟΥ	ΑΠΟΣΤΟΛΟΥ	ΤΗΣ	ΕΚΚΛΗΣΙΑΣ	ΤΗΣ	ΑΘΗΝΑΙΩΝ	ΕΤΕΡΩΝ	ΑΓΓΕΛΙΟΝ	ΑΠΟ	ΠΑΥΛΟΥ	ΑΠΟΣΤΟΛΟΥ	ΤΗΣ	ΕΚΚΛΗΣΙΑΣ	ΤΗΣ	ΑΘΗΝΑΙΩΝ	ΕΤΕΡΩΝ
ΕΠΙΣΤΟΛΗ	ΤΗΣ	ΠΡΩΤΗΣ	ΕΠΙΣΤΟΛΗΣ	ΤΩΝ	ΘΕΣΣΑΛΟΝΙΚΕΩΝ	ΑΓΓΕΛΙΟΝ	ΑΠΟ	ΠΑΥΛΟΥ	ΑΠΟΣΤΟΛΟΥ	ΤΗΣ	ΕΚΚΛΗΣΙΑΣ	ΤΗΣ	ΑΘΗΝΑΙΩΝ	ΕΤΕΡΩΝ	ΑΓΓΕΛΙΟΝ	ΑΠΟ	ΠΑΥΛΟΥ	ΑΠΟΣΤΟΛΟΥ	ΤΗΣ	ΕΚΚΛΗΣΙΑΣ	ΤΗΣ	ΑΘΗΝΑΙΩΝ	ΕΤΕΡΩΝ
ΕΠΙΣΤΟΛΗ	ΤΗΣ	ΠΡΩΤΗΣ	ΕΠΙΣΤΟΛΗΣ	ΤΩΝ	ΘΕΣΣΑΛΟΝΙΚΕΩΝ	ΑΓΓΕΛΙΟΝ	ΑΠΟ	ΠΑΥΛΟΥ	ΑΠΟΣΤΟΛΟΥ	ΤΗΣ	ΕΚΚΛΗΣΙΑΣ	ΤΗΣ	ΑΘΗΝΑΙΩΝ	ΕΤΕΡΩΝ	ΑΓΓΕΛΙΟΝ	ΑΠΟ	ΠΑΥΛΟΥ	ΑΠΟΣΤΟΛΟΥ	ΤΗΣ	ΕΚΚΛΗΣΙΑΣ	ΤΗΣ	ΑΘΗΝΑΙΩΝ	ΕΤΕΡΩΝ
ΕΠΙΣΤΟΛΗ	ΤΗΣ	ΠΡΩΤΗΣ	ΕΠΙΣΤΟΛΗΣ	ΤΩΝ	ΘΕΣΣΑΛΟΝΙΚΕΩΝ	ΑΓΓΕΛΙΟΝ	ΑΠΟ	ΠΑΥΛΟΥ	ΑΠΟΣΤΟΛΟΥ	ΤΗΣ	ΕΚΚΛΗΣΙΑΣ	ΤΗΣ	ΑΘΗΝΑΙΩΝ	ΕΤΕΡΩΝ	ΑΓΓΕΛΙΟΝ	ΑΠΟ	ΠΑΥΛΟΥ	ΑΠΟΣΤΟΛΟΥ	ΤΗΣ	ΕΚΚΛΗΣΙΑΣ	ΤΗΣ	ΑΘΗΝΑΙΩΝ	ΕΤΕΡΩΝ
ΕΠΙΣΤΟΛΗ	ΤΗΣ	ΠΡΩΤΗΣ	ΕΠΙΣΤΟΛΗΣ	ΤΩΝ	ΘΕΣΣΑΛΟΝΙΚΕΩΝ	ΑΓΓΕΛΙΟΝ	ΑΠΟ	ΠΑΥΛΟΥ	ΑΠΟΣΤΟΛΟΥ	ΤΗΣ	ΕΚΚΛΗΣΙΑΣ	ΤΗΣ	ΑΘΗΝΑΙΩΝ	ΕΤΕΡΩΝ	ΑΓΓΕΛΙΟΝ	ΑΠΟ	ΠΑΥΛΟΥ	ΑΠΟΣΤΟΛΟΥ	ΤΗΣ	ΕΚΚΛΗΣΙΑΣ	ΤΗΣ	ΑΘΗΝΑΙΩΝ	ΕΤΕΡΩΝ
ΕΠΙΣΤΟΛΗ	ΤΗΣ	ΠΡΩΤΗΣ	ΕΠΙΣΤΟΛΗΣ	ΤΩΝ	ΘΕΣΣΑΛΟΝΙΚΕΩΝ	ΑΓΓΕΛΙΟΝ	ΑΠΟ	ΠΑΥΛΟΥ	ΑΠΟΣΤΟΛΟΥ	ΤΗΣ	ΕΚΚΛΗΣΙΑΣ	ΤΗΣ	ΑΘΗΝΑΙΩΝ	ΕΤΕΡΩΝ	ΑΓΓΕΛΙΟΝ	ΑΠΟ	ΠΑΥΛΟΥ	ΑΠΟΣΤΟΛΟΥ	ΤΗΣ	ΕΚΚΛΗΣΙΑΣ	ΤΗΣ	ΑΘΗΝΑΙΩΝ	ΕΤΕΡΩΝ
ΕΠΙΣΤΟΛΗ	ΤΗΣ	ΠΡΩΤΗΣ	ΕΠΙΣΤΟΛΗΣ	ΤΩΝ	ΘΕΣΣΑΛΟΝΙΚΕΩΝ	ΑΓΓΕΛΙΟΝ	ΑΠΟ	ΠΑΥΛΟΥ	ΑΠΟΣΤΟΛΟΥ	ΤΗΣ	ΕΚΚΛΗΣΙΑΣ	ΤΗΣ	ΑΘΗΝΑΙΩΝ	ΕΤΕΡΩΝ	ΑΓΓΕΛΙΟΝ	ΑΠΟ	ΠΑΥΛΟΥ	ΑΠΟΣΤΟΛΟΥ	ΤΗΣ	ΕΚΚΛΗΣΙΑΣ	ΤΗΣ	ΑΘΗΝΑΙΩΝ	ΕΤΕΡΩΝ
ΕΠΙΣΤΟΛΗ	ΤΗΣ	ΠΡΩΤΗΣ	ΕΠΙΣΤΟΛΗΣ	ΤΩΝ	ΘΕΣΣΑΛΟΝΙΚΕΩΝ	ΑΓΓΕΛΙΟΝ	ΑΠΟ	ΠΑΥΛΟΥ	ΑΠΟΣΤΟΛΟΥ	ΤΗΣ	ΕΚΚΛΗΣΙΑΣ	ΤΗΣ	ΑΘΗΝΑΙΩΝ	ΕΤΕΡΩΝ	ΑΓΓΕΛΙΟΝ	ΑΠΟ	ΠΑΥΛΟΥ	ΑΠΟΣΤΟΛΟΥ	ΤΗΣ	ΕΚΚΛΗΣΙΑΣ	ΤΗΣ	ΑΘΗΝΑΙΩΝ	ΕΤΕΡΩΝ
ΕΠΙΣΤΟΛΗ	ΤΗΣ	ΠΡΩΤΗΣ	ΕΠΙΣΤΟΛΗΣ	ΤΩΝ	ΘΕΣΣΑΛΟΝΙΚΕΩΝ	ΑΓΓΕΛΙΟΝ	ΑΠΟ	ΠΑΥΛΟΥ	ΑΠΟΣΤΟΛΟΥ	ΤΗΣ	ΕΚΚΛΗΣΙΑΣ	ΤΗΣ	ΑΘΗΝΑΙΩΝ	ΕΤΕΡΩΝ	ΑΓΓΕΛΙΟΝ	ΑΠΟ	ΠΑΥΛΟΥ	ΑΠΟΣΤΟΛΟΥ	ΤΗΣ	ΕΚΚΛΗΣΙΑΣ	ΤΗΣ	ΑΘΗΝΑΙΩΝ	ΕΤΕΡΩΝ
ΕΠΙΣΤΟΛΗ	ΤΗΣ	ΠΡΩΤΗΣ	ΕΠΙΣΤΟΛΗΣ	ΤΩΝ	ΘΕΣΣΑΛΟΝΙΚΕΩΝ	ΑΓΓΕΛΙΟΝ	ΑΠΟ	ΠΑΥΛΟΥ	ΑΠΟΣΤΟΛΟΥ	ΤΗΣ	ΕΚΚΛΗΣΙΑΣ	ΤΗΣ	ΑΘΗΝΑΙΩΝ	ΕΤΕΡΩΝ	ΑΓΓΕΛΙΟΝ	ΑΠΟ	ΠΑΥΛΟΥ	ΑΠΟΣΤΟΛΟΥ	ΤΗΣ	ΕΚΚΛΗΣΙΑΣ	ΤΗΣ	ΑΘΗΝΑΙΩΝ	ΕΤΕΡΩΝ
ΕΠΙΣΤΟΛΗ	ΤΗΣ	ΠΡΩΤΗΣ	ΕΠΙΣΤΟΛΗΣ	ΤΩΝ	ΘΕΣΣΑΛΟΝΙΚΕΩΝ	ΑΓΓΕΛΙΟΝ	ΑΠΟ	ΠΑΥΛΟΥ	ΑΠΟΣΤΟΛΟΥ	ΤΗΣ	ΕΚΚΛΗΣΙΑΣ	ΤΗΣ	ΑΘΗΝΑΙΩΝ	ΕΤΕΡΩΝ	ΑΓΓΕΛΙΟΝ	ΑΠΟ	ΠΑΥΛΟΥ	ΑΠΟΣΤΟΛΟΥ	ΤΗΣ	ΕΚΚΛΗΣΙΑΣ	ΤΗΣ	ΑΘΗΝΑΙΩΝ	ΕΤΕΡΩΝ
ΕΠΙΣΤΟΛΗ	ΤΗΣ	ΠΡΩΤΗΣ	ΕΠΙΣΤΟΛΗΣ	ΤΩΝ	ΘΕΣΣΑΛΟΝΙΚΕΩΝ	ΑΓΓΕΛΙΟΝ	ΑΠΟ	ΠΑΥΛΟΥ	ΑΠΟΣΤΟΛΟΥ	ΤΗΣ	ΕΚΚΛΗΣΙΑΣ	ΤΗΣ	ΑΘΗΝΑΙΩΝ	ΕΤΕΡΩΝ	ΑΓΓΕΛΙΟΝ	ΑΠΟ	ΠΑΥΛΟΥ	ΑΠΟΣΤΟΛΟΥ	ΤΗΣ	ΕΚΚΛΗΣΙΑΣ	ΤΗΣ	ΑΘΗΝΑΙΩΝ	ΕΤΕΡΩΝ
ΕΠΙΣΤΟΛΗ	ΤΗΣ	ΠΡΩΤΗΣ	ΕΠΙΣΤΟΛΗΣ	ΤΩΝ	ΘΕΣΣΑΛΟΝΙΚΕΩΝ	ΑΓΓΕΛΙΟΝ	ΑΠΟ	ΠΑΥΛΟΥ	ΑΠΟΣΤΟΛΟΥ	ΤΗΣ	ΕΚΚΛΗΣΙΑΣ	ΤΗΣ	ΑΘΗΝΑΙΩΝ	ΕΤΕΡΩΝ	ΑΓΓΕΛΙΟΝ	ΑΠΟ	ΠΑΥΛΟΥ	ΑΠΟΣΤΟΛΟΥ	ΤΗΣ	ΕΚΚΛΗΣΙΑΣ	ΤΗΣ	ΑΘΗΝΑΙΩΝ	ΕΤΕΡΩΝ
ΕΠΙΣΤΟΛΗ	ΤΗΣ	ΠΡΩΤΗΣ	ΕΠΙΣΤΟΛΗΣ	ΤΩΝ	ΘΕΣΣΑΛΟΝΙΚΕΩΝ	ΑΓΓΕΛΙΟΝ	ΑΠΟ	ΠΑΥΛΟΥ	ΑΠΟΣΤΟΛΟΥ	ΤΗΣ	ΕΚΚΛΗΣΙΑΣ	ΤΗΣ	ΑΘΗΝΑΙΩΝ	ΕΤΕΡΩΝ	ΑΓΓΕΛΙΟΝ	ΑΠΟ	ΠΑΥΛΟΥ	ΑΠΟΣΤΟΛΟΥ	ΤΗΣ	ΕΚΚΛΗΣΙΑΣ	ΤΗΣ	ΑΘΗΝΑΙΩΝ	ΕΤΕΡΩΝ
ΕΠΙΣΤΟΛΗ	ΤΗΣ	ΠΡΩΤΗΣ	ΕΠΙΣΤΟΛΗΣ	ΤΩΝ	ΘΕΣΣΑΛΟΝΙΚΕΩΝ	ΑΓΓΕΛΙΟΝ	ΑΠΟ	ΠΑΥΛΟΥ	ΑΠΟΣΤΟΛΟΥ	ΤΗΣ	ΕΚΚΛΗΣΙΑΣ	ΤΗΣ	ΑΘΗΝΑΙΩΝ	ΕΤΕΡΩΝ	ΑΓΓΕΛΙΟΝ	ΑΠΟ	ΠΑΥΛΟΥ	ΑΠΟΣΤΟΛΟΥ	ΤΗΣ	ΕΚΚΛΗΣΙΑΣ	ΤΗΣ	ΑΘΗΝΑΙΩΝ	ΕΤΕΡΩΝ
ΕΠΙΣΤΟΛΗ	ΤΗΣ	ΠΡΩΤΗΣ	ΕΠΙΣΤΟΛΗΣ	ΤΩΝ	ΘΕΣΣΑΛΟΝΙΚΕΩΝ	ΑΓΓΕΛΙΟΝ	ΑΠΟ	ΠΑΥΛΟΥ	ΑΠΟΣΤΟΛΟΥ	ΤΗΣ	ΕΚΚΛΗΣΙΑΣ	ΤΗΣ	ΑΘΗΝΑΙΩΝ	ΕΤΕΡΩΝ	ΑΓΓΕΛΙΟΝ	ΑΠΟ	ΠΑΥΛΟΥ	ΑΠΟΣΤΟΛΟΥ	ΤΗΣ	ΕΚΚΛΗΣΙΑΣ	ΤΗΣ	ΑΘΗΝΑΙΩΝ	ΕΤΕΡΩΝ
ΕΠΙΣΤΟΛΗ	ΤΗΣ	ΠΡΩΤΗΣ	ΕΠΙΣΤΟΛΗΣ	ΤΩΝ	ΘΕΣΣΑΛΟΝΙΚΕΩΝ	ΑΓΓΕΛΙΟΝ	ΑΠΟ	ΠΑΥΛΟΥ	ΑΠΟΣΤΟΛΟΥ	ΤΗΣ	ΕΚΚΛΗΣΙΑΣ	ΤΗΣ	ΑΘΗΝΑΙΩΝ	ΕΤΕΡΩΝ	ΑΓΓΕΛΙΟΝ	ΑΠΟ	ΠΑΥΛΟΥ	ΑΠΟΣΤΟΛΟΥ	ΤΗΣ	ΕΚΚΛΗΣΙΑΣ	ΤΗΣ	ΑΘΗΝΑΙΩΝ	ΕΤΕΡΩΝ
ΕΠΙΣΤΟΛΗ	ΤΗΣ	ΠΡΩΤΗΣ	ΕΠΙΣΤΟΛΗΣ	ΤΩΝ	ΘΕΣΣΑΛΟΝΙΚΕΩΝ	ΑΓΓΕΛΙΟΝ	ΑΠΟ	ΠΑΥΛΟΥ	ΑΠΟΣΤΟΛΟΥ	ΤΗΣ	ΕΚΚΛΗΣΙΑΣ	ΤΗΣ	ΑΘΗΝΑΙΩΝ	ΕΤΕΡΩΝ	ΑΓΓΕΛΙΟΝ	ΑΠΟ	ΠΑΥΛΟΥ	ΑΠΟΣΤΟΛΟΥ	ΤΗΣ	ΕΚΚΛΗΣΙΑΣ	ΤΗΣ	ΑΘΗΝΑΙΩΝ	ΕΤΕΡΩΝ
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THE P R E F A C E

TO THE Second Epistle of St. PAUL

TO THE T H E S S A L O N I A N S.

HAVING offered a new Interpretation of the Second Chapter of this Epistle, which treateth of the Man of Sin, commonly called Antichrist, there mentioned, I shall here give the Reasons why I could not acquiesce in any of the Expositions already given either by Protestants or Papists, and answer some Objections against the Exposition I have put upon the words of the Apostle in that Chapter, And,

§ 1. First, Whereas Mr. Obadiah Walker hath taken a great deal of pains to apply all that the Apostle saith to Mahomet and his Followers, that vain Conceit will be demonstratively confuted from these Considerations.

1. That the Apostle here exhorts the Thessalonians, Not to be shaken in Mind, or troubled either by Spirit, or by Letter, or by Word, as from us, (the Apostles,) as if the Day of the Lord were at hand, v. 2. Now what Day doth the Apostle mean? Surely that Day when the Lord shall consume the wicked one by the breath of his mouth, and by the brightness of his coming, v. 8. Now sure it is that Mahomet came not till 567 Years after the writing this Epistle, viz. A. D. 608. nor is our Lord yet come to consume him with the breath of his mouth, nor know we when he will do so. How therefore could it be, that they who were foretold so punctually of the Apostacy which should introduce the Man of Sin, and what yet hindred the Revelation of him in his Season, as the Thessalonians were, v. 5, 6. should think the Day of the Lord's coming to destroy Mahomet and his Followers was at hand? or that they should be led into this apprehension by any Word, Epistle, or Revelation, made, spoken, or written by the Apostles or Prophetick Men concerning him? Could they then know from the mouth of St. Paul, that this Man of Sin

was one Mahomet, who was not to appear till 567 Years after his speaking of him; and when he did appear was to continue above a thousand Years before the coming of our Lord to consume him, and yet by any of his words be induced to conceive the Day of the Lord was at hand?

Moreover, If the coming of our Lord, here mentioned, was to consume the Beast or Roman Antichrist, seeing this Beast was to arise out of the Ruins of the Roman Empire, and if St. Paul had told them any thing from Daniel of this matter, he must have let them know that this was so; and also that this Antichrist, when risen out of the Ruins of the Empire, was to continue for a time and times, and half a time, that is, 1260 Years before the coming of our Saviour to destroy him; It is as difficult to conceive how, after this, the Thessalonians could think Christ's coming to consume the Beast could be then instant when this Epistle was indited.

§ 2. Arg. 2. I argue, secondly, against this Opinion, from those words, Remember ye not that when I was with you, I told you of these things, v. 5, 6, 7. that is, I told you of the Apostacy that was to precede the Man of Sin; how he should exalt himself above all that is called God, &c. and what it was that hindred his being revealed in his Season? Now can any one believe that the Apostle, who was not with the Thessalonians long enough to perfect what was lacking in their Faith, 1 Thess. 3. 10. should yet employ his time in telling them a long story of the Apostacy of the Arians and Nestorians, saith Mr. W. and of one Mahomet who should thus exalt himself, and what then hindred his being revealed? Could he say that very Mystery of Iniquity, this Mahomet was to bring into the World, then wrought, only because there were some Hereticks already

already come, who confessed not that Jesus Christ was come in the flesh, though Mahomet confessed this very freely? As well may it be said, That the Myſtery of Quakeriſm wrought in the ſecond and third Centuries, becauſe ſome Hereticks of thoſe times taught Doctrines like thoſe they now profeſs.

And ſince 'tis equally improbable the Apoſtle, in that little time, ſhould ſpeak to them of the Apoſtacy of the Church of Rome from the Faith, and how the Biſhop of Rome ſhould Lord it over Chriſtian Emperours, and over the Laws of God and Chriſt, and wear out the Saints of the moſt High for 1260 years; and is ſtill more improbable, that he ſhould ſay all this then to them, and here again bring the ſame thing to their remembrance, and yet that not the leaſt intimation of any thing of this nature ſhould appear in any Chriſtian Writers, on this Subject, for ſix following Centuries: Since, I ſay, this is ſo, this Argument muſt be of equal ſtrength againſt thoſe who conceive the Papal Antichriſt ſhould primarily and chiefly be intended here.

§. 3. Arg. 3. Thirdly, I argue againſt this Opinion from thoſe words, And then ſhall that wicked one be revealed, whom the Lord ſhall conſume with the breath of his mouth, &c. v. 8. For hence it ſeems plain, this wicked one was to be deſtroyed by the coming of our Lord ſoon after the time of his Revelation, and not above a thouſand years after; as both the Opinion of thoſe Papiſts, who ſay that he is Mahomet, and of thoſe Proteſtants who ſay he is the Pope and his Clergy, muſt make the interval betwixt his Revelation, and Deſtruction be; for the ſame thing that hindered his Revelation, hindered the coming of our Lord to deſtroy him thus revealed; and theſe two things ſeem to be thus connected, The Day of the Lord will not come, till there come firſt an Apoſtacy, and by that a Revelation of the Man of Sin; when therefore this Apoſtacy, and this Revelation of the Man of Sin hapneth, then will Chriſt come to conſume him. And otherwiſe the Chriſtians of after Ages might have been ſubject, from the Apoſtle's words, to a like Miſtake to that here mentioned, ſeeing, to tell them they had no reaſon yet to expect this Day of the Lord, becauſe it was not to come till the Man of Sin was revealed, and to add, when that which hindered the Revelation of him in his Season, was once taken away, then ſhould he alſo be revealed, whom the Lord ſhould conſume with the brightneſs of his coming, muſt fairly lead them to expect this Day ſoon after his Revelation, and not after he had been thus revealed above a thouſand Years.

§. 4. Theſe Arguments are ſuch as equally confute the Opinion of thoſe Proteſtants who

conceive the Apoſtle primarily to characterize the Pope and his Clergy; and of thoſe who apply theſe words to Mahomet.

Arg. 4. But fourthly, I argue againſt them who ſuppoſe Mahomet to be the Man here intended, from theſe words of the Apoſtle, That the coming of this wicked one ſhall be according to the working of Satan in all power, ſigns, and lying wonders, v. 9. for the words δυνάμεις, σημεῖα, τέρατα, powers, ſigns, and wonders, are never uſed in Scripture for any wonderful things done by God upon Men, or any Extaſies or Conferences of Angels with them, but always for outward ſigns done by them upon other Things, or Perſons; ſuch as were the healing of the Sick, and Lame, the caſting out of Devils, the raiſing the Dead. See Note on Hebr. 2. 4. Now Mahomet every where profeſſeth that he came not with any ſuch Miracles, and therefore he could not be the Perſon here deſigned. For his Oppoſers demanded of him ſuch Miracles, ſaying, 'Moses and Jeſus, according to thy own Doctrine, wrought Miracles to prove their Miſſion from God; and therefore if thou be a Prophet, and greater than any that were ever ſent before thee, as thou beaſteſt thy ſelf to be, do thou the like Miracles to manifeſt it to us; do thou make the Dead to riſe, the Deaf to ſpeak, the Dumb to hear, &c. and then we will believe in thy Word. This Objection, ſaith (a) Dr. Prideaux, he endeavoured to evade by ſeveral Answers; One while he tells them, he is only a Man ſent to preach to them the Rewards of Paraדיſe, and the Punishments of Hell: At another time, that their Predeceſſors contemned the Miracles of Saleh, and the other Prophets, and that for this Reaſon God would work no more among them: And a while after, that thoſe whom God had ordained to believe, ſhould believe without Miracles; and thoſe whom he had not ordained to believe, ſhould not be convinced, though all theſe Miracles ſhould be wrought in their ſight, which they required. But this not ſatisfying, as being a plain Confession that he wanted that power of Miracles, which all other Prophets had to prove their Miſſion; ſeveral of thoſe that were his Followers departed from him. Having therefore got the Sword into his Hand, and an Army to back his Cauſe, his Doctrine then was, that God had ſent Moſes and Jeſus with Miracles, and yet Men would not be obedient to their Word, and therefore he had now ſent him in the laſt place without Miracles, to force them by the power of the Sword to do his Will.

However, ſaith he, it is not to be denied, that there are ſeveral Miracles reckon'd up which Mahomet is ſaid to have wrought; as

that he did cleave the Moon in two; that the Trees went forth to meet him; and that the Stones saluted him; which are the Miracles here mentioned by Mr. Walker. But then he adds, That they who relate them are only such as are reckoned among their fabulous, and legendary Writers; their learned Doctors renounce them all, as doth Mahomet himself, who in several places of his Alchoran, owns that he wrought no Miracles.

§. 5. Against the Opinion of Grotius, that Caius Caligula was the Man of Sin, it is superfluous to say much, it being grounded upon an Error in Chronology, that St. Paul writ this Epistle A. D. 40. when Caius appeared; whereas 'tis certain from 1 Thess. ii. 5. that Paul had been at Thessalonica before this Epistle was writ; for St. Paul went up to Jerusalem, say the best Chronologers, A. D. 49. and it is evident that then he had not been at Thessalonica, and so had writ no Epistle to them, it being writ after his entrance in to them, v. 9. after he had spoken to them the Gospel of God, Chap. 2. 2. after he had been taken from them for a short time, v. 17. Now that he had not been at Thessalonica before his going up to the Council at Jerusalem, appears from the History of the Acts, which saith, that after this Council he went to Antioch, Chap. 15. 30. then through Syria and Cilicia, v. 41. then to Derbe and Lystra, Chap. 16. 1, 2, then through Phrygia, Galatia, and Mysia, and so to Troas, v. 6, 7, 8. then to Samothracia, Neapolis, and Philippi, v. 11, 12, and having passed through Amphipolis and Apollonia, he came to Thessalonica, Chap. 17. 1. He therefore coming only thither eight years after the death of Caius, and not writing this Epistle till after he had left them, could not then write of Caius as the Man of Sin to be yet revealed.

§. 6. I pass on to the Interpretation of Dr. Hammond, which is this.

1. That the Man of Sin, the Son of Perdition, was Simon Magus, together with his Followers the Gnosticks, designed for destruction; Paraph. on v. 3.

2. That Simon Magus setting himself in the head of them, Christ should destroy him by extraordinary means, the Preaching, and the Miracles of St. Peter, and the Gnosticks that adhered to him at the destruction of the unbelieving Jews; Paraph. on v. 8.

3. That the falling away first, must be a great departure, or defection from the Faith to the Heresie of the Gnosticks, or the Chri-

tians breaking off their compliance with the impenitent Jews, leaving them as obdurate, and departing avowedly to the Gentiles; Paraph. on v. 3.

4. That which withholdeth, and he that letteth, was the Apostles not giving over preaching to the Jews as hopeless and refractory, and going to the Gentiles, Paraph. on v. 6. and the Christians walking warily, and doing nothing contrary to the Mosaicall Law.

5. That the Mystery already working was this sort of Men already formed into a Sect, under their Ring-leaders Simon and Carpo- crates, Paraph. on v. 7.

Now against this Opinion I argue.

1. From the Day of the Lord here mentioned v. 1, 2. for that indeed doth often signifie in Scripture the Day of the Lord's coming to the destruction of the Temple, City, and Nation of the Jews, which, saith the Reverend Dr. Hammond, is the true import of the Phrase here, but it never signifies his coming to destroy Simon Magus. Moreover, it's plain from the eighth Verse, that this coming of the Lord is to destroy the Man of Sin, he being to be destroyed by the brightness of his coming; how then can this Day be the time appointed for the destruction of Simon Magus, who perished some years before Christ's coming to the destruction of Jerusalem? For according to (b) Valesius, Eusebius, and Symeon Metaphrastes, Simon perished in the Reign of Claudius; he coming then to Rome, and St. Peter then also coming after him, to detect his Frauds, whence he well argues, that (c) it is not probable he should long there insult over the Christian Faith, St. Peter being then present to oppose him. Now if this be true, he perished at the least 16 years before the destruction of Jerusalem, and Christ came to destroy him within four years after the writing this Epistle. If he perished, as others will have it, in the fourth of Nero, he must die twelve years before Christ came to destroy Jerusalem; or if he continued till the twelfth of Nero, opposing Christianity twelve years at Rome, under the very Nose of the two chief Apostles, which is not very probable, yet must he die four years before Christ's coming to the destruction of Jerusalem, and therefore could not be destroyed by the brightness of his coming.

Must we refer this then only to the destruction of his Followers the Gnosticks? That they were then in being, I could never yet see proved, and much less that any of them perished at the destruction of Jerusalem: I know the

(b) Eusebium secutus Symeon Metaphrastes Symonis interitum Claudij temporibus accidisse scribit. Not. in Euseb. l. 2. c. 15.
(c) Ego Eusebij sententiam variorem esse puto; cum enim constet ex Justino (Apol. 2. p. 69. E. & p. 91. B.) & Irenæo (l. 1. c. 10.) Simonem sub Claudio Romam venisse, & fraudulenta edidisse miracula, cumque etiam constet Petrum ejusdem Claudij temporibus Romam se consulisse, ad Simonis fraudes consutandas, verisimile non est Simonem tam diu præse, & adstante Petro, insultasse fidei Christianæ. Ibid.

Doctor cites (d) Eusebius, as saying that the Gnosticks, λόγος δὲ τὸν εἰς τὸ παντελὲς ἀποσύναν, in a moment were utterly extinct; whereas it is manifest Eusebius says this, not of the Gnosticks, but the Nicolaitans; nor could he say it of them who flourished chiefly in the second Century, whence it is stiled Sæculum Gnosticum. Moreover, It is a plain flaw in this, or any like Interpretation, to make the Head of any Party, with his Followers, to be the Man of Sin to be consumed by the coming of our Lord, and yet to make the Antesignanus perish before his coming, and his Followers only at it.

Add to this, that the whole Foundation of this Opinion depends upon the (e) Tale of Simon Magus's flying in the Air at Rome, and his falling down and breaking his Bones at the Prayer of (f) St. Peter, which is a thing not only uncertain, but in the judgment of many learned Persons, absolutely false. Cotelerius, a Romanist, is forced ἐπ' αὐτῷ, to suspend his judgment about it: 1. By reason of the Original of the Story, which, saith he, had its rise ἐκ libris Apocryphis & Pseudepigraphis, from (g) Apocryphal and Spurious Authors.

2ly By reason of the great discrepancy to be found among them in their Relations of divers Circumstances of this Story. Some of them saying, that Simon Magus made himself (h) Wings to fly; some, that he was held up by (i) two Devils; others, that he made himself a (k) Chariot, or ascended in a fiery Chariot, drawn by four Horses; and all, that he did this by the Art of Magic.

Again, They differ equally as to the Effects this Fall had upon this Magician; some saying that he died by it, and was (l) seen dead upon the spot; that it (m) dashed out his Brains, (n) broke his whole Body; yea, brake it into (o) four parts. Others, that (p) Peter prayed he might not die; and so he only broke his Thigh, say some; or his Hands and Feet, as others.

Some tell us this was done in the Reign of Claudius; and others, that it was done in the Reign of Nero; some, that it was done by (q) Peter only; others, that it was done by (r) Peter and St. Paul; some, that it was done by (r) Prayer; and others, that they added Falling to their Prayers; so little Agreement is there amongst them in any Circumstance of this Action. And

3ly, The Story may deserve to be suspected, by reason of the Silence of all the Ancients of the three first Centuries, who speak much of his being at Rome, and of his being honoured with a Statue there, but say nothing of his Flight, or Fall by virtue of the Prayers of St. Peter, though they had just occasion to speak of it, had they believed the Story. For (s) Justin Martyr, in his Apology, speaks twice of this Statue, and desires the Emperor and Senate, that, learning the truth, they would abolish that Statue; but he saith not one word of this illustrious Combat, which was so admirable a Conviction of his Fraud. Clemens of (t) Alexandria, saith, That Simon heard St. Peter preach a little while, but addeth not one word of what

(d) Lib. 3. Cap. 29.

(e) Hæc fabula ab Scriptoribus Ecclesiasticis passim inculcatur. Heraldus ad Arnob. l. 2. p. 50]

(f) Viderant enim carrum Simonis Magi & quadrigas igneas, Petri ore diffusas, & nominato Christo evanuisse, viderant inquam fidentem diu falsis, & ab eisdem metuentibus proditum, pondere præcipitatum suo, cruribus jacuisse perfractus. Arnob. p. 50. Tum illustris illa adversus Simonem Petri ac Pauli congressio fuit, qui cum Magicis artibus, ut se Deum probaret, duobus suffultus Dæmonibus evolasset, Orationibus Apostolorum fugatis Dæmonibus, delapsus in Terram populo inspectante disruptus est. Sulp. l. 2. c. 41. Petrus Simonem, alta Cæli magico volatu petentem, dissoluta carminum potestate dejecit & stravit.

(g) Constit. Apost. l. 6. c. 9. Abdias Hist. Apost. l. 1. c. 15. Hegesip. de Bello Jud. l. 3. c. 2. Author Actuum Petri & Pauli.

(h) Hegesippus, Abdias. Patres 6 Syn. Act. 18.

(i) Μετὰ τὴν εἰς τὸν Δαυιδῶνα, ἐπὶ τὸ μέγεθος εἰς αἰετα. Constit. Apost. 'Επ' ὀρχήμα & Δαυιδῶνα ἐπ' αἰετῶ φεγεύοντο. Cyril. Cat. 6. p. 54. A. Sulpitius.

(k) Arnobius. Magicis Artibus volare, capit. August. Tom. 10. Serm. 3. de Petro & Paulo Apostolis.

(l) Ναυπηγὸς οὗτος ἀπὸδείξατο. Cyril. Hierof. ib.

(m) In caput collapsus cerebro viam disperfit. Nicet. Thef. l. 4. c. 1.

(n) Σωτηρίζεις πάντες τὸν κόσμον σώματα. Metaphrast.

(o) Τίποτε μὴ ἡνέκατο. Act. Petri & Pauli apud Cotel. Not. in Lib. 6. Constit. Apost. p. 269.

(p) 'Ρήξαντα τὸν μηδ' ἀναλίσσεται, ἀλλὰ σωσθήσεται—σωτηρίζεται τὸ ἔργον, καὶ τῶν ποδῶν τὰς παρὰ. Constit. Apost.

(q) Arnobius. Constit. Apost. St. Ambros. St. Austin.

(r) Sulpitius, Sev. Cyrillus Hierof.

Pridie cum ejusdem urbis Ecclesiâ jejunaveris. August. Ep. ad Casul.

Διὰ τὴν περὶ τὸν. Cyril. Hierof. &c.

(s) Τὴν τὴν ἐξουσίαν σου, καὶ τὴν δύναμιν σου, σωτηρίων, ταύτης ἡμεῖς τὴν ἀξίαν σου ἐξουσίαν αὐτῶν τῶν ἐν πνεύματι ἐκείνῳ διδάσκει κατηχούμενοι, τὰς αὐτῶν μαζὰς, καὶ τὰς αὐτῶν ἐκκλησίας, καὶ τὰς αὐτῶν ἐκκλησίας. P. 91. B. C.

(t) Μετ' ὅταν Σίμων, ἐπὶ ὅλγον χρόνον ἐπὶ Πέτρον, ἠκούσεν. Strom. 7. p. 764. D.

he suffered by St. Peter's Prayers. (u) Tertulian having noted, that after the coming of the Gospel Magicians were always punish'd, speaks only of Simon Magus, as ejected out of the Church, though he observes that Elymas was struck blind. And that in the Acts of the Apostles (x) he received a just Sentence, and worthy of himself, from the Apostle Peter, but addeth not one word of what he suffered from St. Peter at Rome. (y) Origen proves that there was *ὡς ἐν θεῷ* nothing Divine in Simon from the Nature of his Doctrine, which made Idolatry a thing indifferent, and from the Success of it, it being in his time almost extinct, and that he perished with his Silver; but adds not a hint of his perishing by the Prayers of the Apostles, which was the strongest proof against his pretensions that he was the power of God. (z) Eusebius declares how the Devil raised up Simon as the great Adversary to the Apostles, and how the Divine Grace, by their appearance and presence, extinguished that flame; and how the Providence of God sent Peter after him to Rome in the days of Claudius, to set himself against him, and how he prevailed by causing the Light of the Gospel to shine there; but gives not the least hint of his being thus overcome, or thrown down by the Prayers of Peter. The Bishops of Rome, who, saith Corelerius, sua tacere non solent, use not to be silent in matters relating to themselves, say nothing of it. Nor is it credible, saith (a) Hornius, *Scriptores Romanos tam memorabilem rem præterituros fuisse*, that all the Roman Writers of those times, Suetonius, Tacitus, Pliny, &c. should pass over so memorable a thing in silence; especially if Simon was so honoured by Claudius, and beloved by Nero, as some Authors of this Story say he was. It seems inconsistent, saith Valeſius, with that other Story of Simon's being honoured at Rome as a God by the Emperor, Senate, and the People, and the continuance of his Statue there in Justin Martyr's days; which sure it would not have done, had he been so remarkably defeated, or destroyed, before their Eyes. And lastly, (b) St. Austin freely owns, that at Rome

this Story was by most People deemed false. And is such a Tale fit to be laid as the Foundation of the Interpretation of this Chapter?

§. 7. Arg. 2. This Opinion may also be confuted from those words, This day shall not come unless there be an Apostacy first, and the Man of Sin be revealed. For,

1. It is intollerable to think that Act, which was so necessary for the promotion of the Gospel among the Gentiles, viz. the not imposing on them Circumcision, and the Jewish Yoke, and the ceasing to preach in the Synagogues of the Jews, was the Apostacy intended by the Apostle in these words. The Zealots among the Jews might say of Paul, Thou teachest Apostacy from the Law of Moses; for afterwards the (c) Ebionites rejected all his Epistles, *Ἀποστόλων ἀποκαλύψας αὐτὸν ὅτι νόμος*, calling him an Apostate from the Law; but that St. Paul himself, speaking to the Gentiles, should call this his own practice an Apostacy, is incredible.

Moreover, What advantage would it do them in this matter, to tell them of an Apostacy which had hapned before their Conversion, Acts 13. 46. Lo we turn unto the Gentiles, for so hath the Lord commanded us, and hapned again about the time of writing this Epistle, Acts 19. 9. and finally, saith the Doctor, was completed when St. Paul came to Rome, about five or seven years after at the most? Might not the coming of the Lord be at hand, though an Apostacy so near to be completed, were to go before it? See James 5. 8, 9. 1 Pet. 4. 7.

2ly, As for the Apostacy of a considerable part of Christians to the abominable impiety of the Gnosticks, I have all along in the Interpretation of these Epistles considered that, and find no reason to assert it, nor any thing that favours it, till we come to the 2 Pet. 2. 20, 21. 'Tis true indeed, as (d) Justin Martyr and Eusebius testify, that most of the Samaritans worshipped Simon as the chief God; but *ὁμοίως ἐν ἄλλοις ἔγενον*, few in other Nations, say they, did it; but that one single Person fell off from Christianity to him they say not.

(u) Post Evangelium nusquam invenies Magos nisi planè punitos, Simon M. jam fidelis—maledictus ab Apostolis de fide ejectus est, aliter Magus qui cum Sergio Paulo, quoniam iisdem adversatur Apostolis, luminum amissione multatus est. De Idol. cap. 9.

(x) Ex quibus est primus S. Magus qui in Actis Apostolorum, condignam meruit ab Apostolo Petro justamque Sententiam. De Præscript. Adv. Her. c. 46.

(y) Καὶ ἡ ἐνέργεια ἐμαρτύρησεν, ὅτι ὡς ἐν θεῷ ὁ Σίμων ἰω. L. 1. contr. Celsum, p. 45. Οὐδεμὲν γὰρ ὁ δοκῶν Σιμωνιανέ. L. 6. p. 282. Διότι Σίμωνα ὁ Μάγον αὐτὸν ἀναγορεύοντα δυνάμει Θεοῦ ἰσχυρὰ ἅμα τῷ ἀργυρίῳ αὐτοῦ, εἰς ὀλεθρὸν, καὶ ἀπολείαν κατερνήκεναι. Com. in Johan. p. 36. D.

(z) Πᾶσαι μέγαν, καὶ μεγάλαν ἀντίπαλον τῶν στασιασῶν τῷ Σωτῆρι καὶ ἡμῶν Ἀποστόλων—ὁμοίως δὲ ὡς ἡ θεὰ καὶ ἡμεῖς πᾶσι τοῖς αὐτοῖς συναγερμένοι διακόνοις, δι' ἐπικρατείας αὐτῶν καὶ παρσίας ἀναπνομένη, τὴν πονηρὰν τὴν φλόγα ἢ τὰ χαλκὰ ἐσέθεν, &c. Hist. Eccl. l. 2. cap. 14.

(a) Not. in Sulpitium. p. 369.

(b) Est quidem hæc opinio plurimorum, quamvis eam perhibeant esse falsam plerique Romani. Ep. 86. ad Casulanum. p. 387.

(c) Euseb. Hist. Eccl. l. 3. cap. 27.

(d) Just. Mart. Ap. 2. p. 69. E.

(e) Eusebius is express, that neither the Heretic of Simon Magus, nor of others, had any prevatency in the times of the Apostles. The great Apostacy which after the writing this Epistle first appeared, and against which the Catholick Epistles of St. James, Peter, and St. John, and especially the Epistle to the Hebrews, was written, was that of the converted Jews to Judaism, again; and to this Dr. Lightfoot probably refers the Apostacy here mentioned; our Lord having foretold that the Devil once cast out of them by the Gospel, should return to them with seven more evil Spirits than himself; and concluding that Parable with those words, so shall it be with this present Generation, Mat. 12. 43, 44, 45. Which Opinion is well consistent with my Interpretation of this Chapter, and may be embraced by them who like not my Notion of this Apostacy.

ally, This Man of Sin was yet to be revealed, v. 3. and there was yet a season to come, in which he was to be revealed, v. 6, 8. whereas by the Confession of Dr. Hammond, Simon Magus was revealed as an Opposer of Christ, and an Ἀντίπαλος, or Antagonist, to the Apostles long before: For, he saith, that (f) being denied the power of working Miracles, which he would have bought of the Apostles, soon after he set up, and opposed himself against Christ, and accordingly is here called ὁ Ἀντίπαλος, the Adversary, or he that opposeth himself. Now the time when he would have bought of them this power of working Miracles was A. D. 35. that is, fourteen years before S. Paul wrote this Epistle; if then soon after he set up, and opposed himself against Christ, he must discover himself soon after the Year 35, and so before the writing this Epistle. He adds in the same Note, That Simon Magus came to Rome in the beginning of Claudius his Reign, and there did such Miracles by the help of the Devils, that he was taken for a God, and accordingly had a Statue erected to him with this Inscription, *Simoni Deo Sancto*. Eusebius there adds, That the Devil had set him up as the Great and Equal Antagonist of the Divine Apostles. (g) St. Jerom also saith, That in the second year of Claudius, St. Peter came to Rome to oppose him. He therefore who was then set up as the great Adversary of the Apostles, and as such opposed by them in the second Year of

Claudius, that is A. D. 42. must be discovered then, that is, 9 Years before the writing this Epistle. Eusebius there adds, that the flame he had there raised, by the appearance and presence of the Apostles, i. e. of Peter, as the words following shew, ἡ πύρρ' ἐσβέννυτο, was soon extinguished; which seems to prove that Simon Magus's opposition to Christ was not only discovered, but even extinguished with his Person before the writing this Epistle. And indeed Irenæus, and almost all the Ancients agree in this, with Dr. Hammond, that Simon Magus having suffered this repulse from Peter at Samaria, began (h) to search still more into the depths of Magick, that he might be more able to contend with the Apostles; and that by this means he astonished many, was honoured by Claudius with a Statue, and glorified by many as a God: He soon returned, saith Theodoret, to his former Arts. Now, can we think that a Man, who designed to be reckoned *εὐρέως* ns, some great one, and to seem glorious in the World, should pursue that design, by hiding, and not discovering himself about fifteen Years?

In a word; It cannot reasonably be thought that almost all Samaria should worship him; that he should be honoured in the days of Claudius as a God at Rome, by the Emperor, the Senate, and the People; and that the Devil should set him up as the Great Adversary of the Apostles long before this time; and that the season of his being revealed should be yet to come.

§ 8. Arg. 3. 3ly, I argue against this Opinion from these words, he sitteth in the Temple of God, v. 4. for whether we interpret this of the Temple of Jerusalem, or of the Church of God, which are all the Interpretations known to the Ancient Fathers, or applied by them to these words, it is certain that neither Simon Magus, nor his Followers, sat in any of them. The (k) Doctor therefore is forced to say, this agrees to Simon, as being worshipped at Samaria, in those places which had been set apart to the worship of the True God, they worshipping him there *συνάμασις* ὁ *θεός*, & *προσβάς*, with all sorts of Sacrifices. But would St. Paul stile the Samaritan Temple, had it been then standing, as it was not, the Temple of God? Would he have done this after our Lord's declaration made against them that they worshipped they knew not what? The truth is, that the Temple built upon their

(e) Διὸ δὲ ὅτι Σίμωνος, ὅτε ἄλλοι τῶν τότε φέντων συζητήματα, καὶ αὐτὸς ἐκείνους Ἀποστολικὸς ὑπέστη. Hist. Eccl. l. 2. c. 14.

(f) Note E.

(g) Τῷ δευτέρῳ Κλαυδίου ἐτὶ, εἰς τὸ ἐμπολεμίσαι Σίμονα τῷ μόνῳ, τῇ Ῥώμῃ τρέψατο. In Petto.

(h) Cupidius intendit contendere adversus Apostolos, uti & ipse gloriosus videretur esse, & universam Magiam adhuc amplius inscrutatus, ita ut in superem cogeret multos hominum, quippe cum esset sub Claudio Cesare, à quo etiam statua honoratus esse dicitur propter Magiam, hic igitur à multis quasi Deus glorificatus est. Lib. 1. Cap. 20.

(i) Εὐδὺς ἐκείνῳ ὡς & ὡς ἐστὶν ἐπιβλάστη καὶ ἐκείνου. Hist. Eccl. l. 1. c. 1.

(k) Note E. and G.

holy Mountain, was long before destroyed by Herod, and that which Herod built them, they regarded not, as standing not upon that Mountain. Where therefore was the Temple in which they offered all kind of Sacrifices to this Magician? Indeed, the Doctor useth too much Artifice in thus connecting these things; for that almost all the Samaritans did worship Simon Magus as the first or principal God, Eusebius doth say from Justin Martyr Hist. Eccl. 2. 13. but that they then worshipped him with any kind of Sacrifices, he doth not say: But only that some of his Followers, who (1) pretended to embrace the Christian Religion, (which Simon Magus then professedly opposed,) fell back to the worship of Dæmons, and had got Images of Simon and Helen, which they thus worshipped with Sacrifices.

§ 9. Arg. 4. Remember you not, saith the Apostle, that I told you of these things? Now is it probable, that in the short time he stayed with them, he should tell them how Simon Magus sat in the Temple of God, and that Christ's coming was to destroy him; and that so soon as S. Paul should leave off preaching in the Jewish Synagogues, S. Magus and his Followers would be revealed? Credat Judæus Apella: For the Mystery of Iniquity doth already work, v. 7. that is, saith Dr. H. this sort of Men are already formed into a Sect under their Ring-leaders, Simon and Carpocrates. Wonderful that Carpocrates, who, say (m) Clemens of Alexandria, Eusebius, and Theodoret, appeared only in the time of Hadrian, that is, A. D. 107. at the soonest, should be the Ring-leader of a Sect at the writing of this Epistle, that is, at least, 56 Years before he began his Heresie.

It follows, v. 8. And then shall that wicked one be revealed, whom the Lord shall consume with the spirit of his mouth, &c. that is, saith Dr. Hammond, then immediately shall ye see the Sect of the Gnosticks shew it self, joyn with, and stir up the Jews, and bring heavy Persecutions upon the Christians, and having this opportunity to calumniate them to the Jews, behave themselves as their professed Opposers. And Simon Magus shall set himself forth in the Head of them, whom, as a profess'd Enemy of Christ, Christ shall destroy by extraordinary means, by the Preaching and Miracles of St. Peter; and for all the Apostatizing Gnosticks that adhere to him, they shall be involved in the destruction of the unbe-

lieving Jews, with whom they have joyned against the Christians. In which long Paraphrase there is nothing certain, and nothing which can be confirmed, either from Scripture or Antiquity. That there were then any Gnosticks in being, that they ever then did, or were in a capacity to persecute the Christians, that any single Person of them perished at the fatal time of the destruction of the unbelieving Jews, I never yet saw proved. That Simon Magus should set himself in the Head of these Gnosticks, or of any other of his Followers, who was extinct before they bore that name, 'tis not credible. That his Followers, who pretended that Simon himself was the chief, or principal God, who worshipped him, and the very Images of Simon and Helena, with all kind of Sacrifices, who held the Law and Prophets were not to be regarded, should ingratiate themselves, and joyn with the Jews, is still more incredible. And lastly, that Simon Magus perished by the Miracles of St. Peter, I have shewed to be improbable. And this I think sufficient to be offered against this Interpretation.

§ 10. I should proceed to those Considerations which seem to lie against that Opinion, which holds that the Apostle primarily intends the Papal Antichrist, but I have already done this, both in this Preface, and in the following Annotations; and therefore shall at present only add, that this Man of Sin is to sit in the Temple of God, and probably to do it then when the Apostle writ; for he gives it as a Character, by which the Thessalonians, to whom he writ, might know him, and then he could be no other than the Jewish Doctors. Moreover, this Temple of God must either be the Temple of God, properly so called, which was destroyed by Titus, A. D. 70. and then again, The Man of Sin, who was to sit in it, must denote the same Persons, or as some of the most Ancient Fathers, (n) Irenæus, (o) Hippolytus, (p) St. Cyril, and (q) St. Ambrose thought, either the Ruins of that Temple, or another to be built by Antichrist in behalf of the Jews, and then as it is not reasonable to think the Apostle would absolutely stile that the Temple of God which had never been so, and which was only built by one who magnified himself against, and openly blasphemed the true God; so is it more unreasonable to think the Pope and his Clergy should sit in it. They therefore who think that they are here especially intended, embrace the

(1) Χριστιανῶν φιλοσοφίαν ὑποκειμένους, ὅς μ' ἔδειξαν ἀπομαρτυρεῖν περὶ τὰ εἰδωλὰ δεισιδαιμονίας, ἔδεν ἥτον αὐτοῖς ἐπιλαμβάνειν, καταπίνοντες ἐπὶ γεγραμῆς, καὶ εἰκόνας αὐτῶν τὸ Σίμων, καὶ τὴν Ἑλένην συμμάχους τῆς διουσίας, καὶ ποιοῦντας τούτους θρησκείαν ἐπιχειροῦντες. Ibid.

(m) Ἀδελανθὺ Βασιλάνου. Theod. Hist. Eccl. l. 1. c. 6. Περὶ τοῦ Ἀδελανθὺ τοῦ Βασιλέως χεῖντος. Clem. Strom. 7. p. 764. Euseb. Hist. Eccl. l. 4. c. 7.

(n) In Templo Dei sedebit, seducens eos qui adorant eum, quasi sit Christus. L. 5. p. 475.

(o) Templum construet Hierosolymis, quod consecrum excitatum tradet Judæis. P. 27. & 33.

(p) Ποιον ἀρετῶν καὶ κατασκευῶν τῶν Ἰουδαίων οἱ. Catech. 15. p. 164, 165.

(q) Ergo sedebit in Templo interiori Judæorum, qui Christum negant. In Luc. 21.

Sentiments of the Fathers of the Fifth, and the following Centuries, viz. of (†) Chrysostom, Theodoret, St. Austin, and St. Jerom, that by the Temple of God, we are to understand the Christian Church. But this Interpretation is liable to this Objection, That it's not reasonable to conceive the Holy Spirit, without any mark of distinction, would give that name to the Apostate Church, in which the Beast and the false Prophet did preside, she being by the same Spirit, when he speaks more unquestionably of her, still represented as Spiritual Sodom and Egypt, Mystical Babylon, and the Mother of Fornications and Abominations, Rev. 11. 8. 17. 5. Hence (s) Bellarmine makes this Inference from the Interpretation of the Protestants, That, if it be true, the Roman Church, in which the Pope presides, must be the Church of God. To this our Writers answer, That this Name was given to the Church of Rome because she once was so. But when was that? Was it not before the Man of Sin sat in her, and exalted himself above God and Christ? and can he properly be said to sit in the Church of God, who whilst he sitteth in it, is not the Man of Sin, nor does those things which belong to him; and when he is the Man of Sin, sitteth no longer in the Church of God, but in Spiritual Egypt, the Oppressor of God's People, in Mystical Babylon the Mother of Idolatry, and the Great Enemy of the Church of God, and in the Synagogue of Satan?

But that I may not wholly differ from my Brethren in this matter, I grant these words may, in a secondary sense, be attributed to the Papal Antichrist, or Man of Sin, and may be signally fulfilled in him, in the destruction of him by the Spirit of Christ's Mouth, he being the Successor to the Apostate Jewish Church, to whom these Characters agree, as well as to her; and therefore in the Annotations I have still given a place to this Interpretation also.

§ II. Lastly, As for the Objections which may be raised against the sense which I have put upon these words, I have already answered most of them in the Annotations, only two still remain to be more fully answered, viz.

Object. 1. That all the Fathers and ancient Interpreters, seem not only silent as to this im-

port of these words, but generally seem to refer the ~~to~~ ^{to} ~~the~~ ^{the} ~~Man of Sin~~ ^{Man of Sin} to the Roman Empire.

Ans. To this I answer, (1.) That this Objection may be retorted upon all the other Opinions with equal strength; for what is there said by any of the Fathers, or Ecclesiastical Writers, for six hundred Years, whence it may be concluded that either Mahomet, or the Pope of Rome, were the Man of Sin here mentioned? What hint hath any Commentator, Greek or Latin, in his Notes upon this Chapter, for a thousand Years, given, that the Pope and his Clergy were the Persons here intended?

If it be here replied, That they do consequently overthrow this Opinion, by making the Roman Empire to be the ~~to~~ ^{to} ~~the~~ ^{the} ~~Man of Sin~~ ^{Man of Sin} that which with-held. I answer, That they more fully overthrow the Opinion, which saith the Papal Government is Antichrist, or the Man of Sin.

1. By saying that (t) Antichrist was coming, and at hand, long before the appearance of the little Horn, which sprung up only from the Ruins of the Roman Empire, which hapned A. D. 475.

2ly, By teaching, so generally as they did, that Antichrist being once revealed, was to continue not 1260 Years, but only three Years and a half. See Note on v. 8.

3ly, That he was to be of the Jewish Extract, one (u) of the Tribe of Dan, who also was to be circumcised. And,

4ly, That he should be an Enemy to (x) Idolatry and Image-Worship, as Irenæus, Hippolytus, Cyrillus Hieros. St. Chrysostom, and Theodoret say.

In a word, they generally held, as I have shewed Note on v. 10. that Antichrist was to come with Signs and Wonders to deceive the Jews, that they might be punished for their Infidelity. All which things must be manifestly inconsistent with the common Notion, that the Pope's Hierarchy must be the Man of Sin here primarily intended by St. Paul.

3ly, I answer, That though the Fathers do not expressly say the Jewish Nation was the Man of Sin which the Apostle here intended, yet many of them have said those things on

(†) Ναὸν ὃ οὖν τὰς Ἐκκλησίας ἐκάλεσεν. Theod. τὰς πανταχῶς Ἐκκλησίας. Chrys. Hierosolymis ut quidam putant, vel in Ecclesia, quod verius Arbitramur. Hieron. ad Algaf. qu. 11. F. 60. D. Augult. de Civ. Dei. l. 20. c. 19.

(s) Lib. 3. de R. Pont. cap. 13.

(t) Antichristo jam instante. Tertul. de fuga, &c. Antichristi tempus infestum appropinquare nunc cepit. Cyprian. Exhort. ad Martyr. Scire debitis, & pro certo tenere, & credere Antichristi tempus appropinquasse. Ep. 58. p. 120 59. p. 139. Et de Judâ Euseb.

Ὁς καὶ ἐφ' ὀφθαλμοῖς τοῖς Ἀντιχρίστου παροῦσιν ἦν τότε πλῆθος ἐν αἵματι. Hist. Eccl. l. 6. c. 7.

(u) Hieremias tribum ex qua venit manifestavit dicens ex Dan, &c. Iren. l. 5. c. 30. Hippol. p. 24, 25. Ambros. de Benedict. Patriarch. c. 7. Aug. Tom. 4. qu. 22. in Jos. p. 295. Prosper. dimid. Temp. c. 9. Theodor. in Gen. qu. 110. p. 75.

(x) Idola quidem spernens. Iren. l. 5. c. 25. Idolatriam non admittet. Hippolyt. p. 33. Μὴ καὶ εἰδὼν τὸ ἰδωλολάτρειαν ὁ Ἀντίχριστος. p. 164. Chrysost. in 2 Thess. 2. 4. Theod. ibid. & Com. in Dan. 11. 36.

which this our Interpretation doth depend; as v. 8. that this Man of Sin was to be of Jewish Extract, that he was to sit in the Temple of Jerusalem, and that he was to come chiefly to deceive the unbelieving Jews, that so they might be punished for their Infidelity. And,

Lastly, As to the $\tau\omicron\kappa\alpha\tau\epsilon\chi\epsilon\upsilon$, or rather, $\delta\ \kappa\alpha\tau\epsilon\chi\epsilon\upsilon$, he that letteth, I only in this differ from them, that whereas they refer this to the Roman Empire, I do refer it to a Roman Emperor; and as some of them held that (y) Nero was this Antichrist, and Man of Sin, and others that he was (z) Domitian, so do I hold that Claudius, the Predecessor of that Nero, was the Person that with-held.

§ 12. Object. 2. It farther is objected, That the Jews were long before revealed to be the great Opposers of Christianity, and the Scribes and Pharisees, had long sat in the Temple of God; wherefore the Revelation of the Man of Sin, being only to take place for some considerable time after the writing this Epistle, the Jewish Nation cannot be reasonably deemed the Man of Sin.

Ans. I have already answered this Objection in the Paraphrase, by shewing that these are the Descriptions of the Man of Sin, by which the Thessalonians, and others, might then know him; and that they were all spoken in the Present Tense; shewing what he already did, and that he was yet more fully to be revealed, either by his actual Apostacy from the Roman Government, which hapned in the Twelfth of Nero, or by the great Apostacy of the Believers of that Nation from the Faith.

2ly, I add, That the Jewish Nation not only had a great Opinion of their dearness to the God of Heaven, but were also look'd upon by their Profelytes, and others, as God's peculiar and beloved People, and therefore such a change of Providence, as made it appear to all Men, they were become the Generation of his Wrath, must also be a Revelation of them as the greatest of Sinners. And since this came upon

them after they had rejected our Messiah, and crucified the Lord of Life, it must be a discovery that they became Sons of Perdition upon this account; and in this sense the removing that which letteth, must make way for the Revelation of that wicked one whom the Lord would consume with the breath of his Mouth. As then the Roman Church, though she is thought by us to be the Antichrist here spoken of, and the Beast mentioned in the Revelations, is yet by many other Christian Churches in the West, thought to be the true Catholick Church of Christ, and her Bishop to be the Vicar of Christ, the Successor of Peter, and the Head of the Universal Church, and so will only be revealed to them to be what we now deem her, when she shall go into destruction, and be destroyed by the Sword of Christ, and by the breath of his Mouth, so was the Church of Jerusalem then only fully revealed to Jew and Gentile, and to the Judaizing Christians, to be not what they did erroneously think her, but what the Apostle here doth represent her, when our Lord did thus consume her by the breath of his Mouth, and God so signally demonstrated she was a Vessel of his Wrath fitted for destruction.

This Epistle seems to be written soon after the first, and as Bishop Pearson probably conjectures, in the same Year, Sylvanus and Timotheus being still with him when he writ it, as they were at the writing of the first Epistle 2 Thess. 1. 1. Now St. Paul staid at Corinth only a Year and six Months, Acts 18. 11. and there he had preached a considerable time, every Sabbath-day, before they came to him, Acts 18. 45. and so before he writ his first Epistle, it being written after that Timothy was come to him, 1 Thess. 3. 6. and they seem to be gone from him before he left Corinth, to go to Syria; for then he had only with him Priscilla and Aquila, Acts 18. 18. so that the Interval betwixt these two Epistles could not be above a Year.

(y) Opinione multorum receptum est ipsum Antichristum venturum. Sulp. Hist. S. l. 2. c. 40.

(z) Multi nostrorum putant ob sevitia ac surpitudinis magnitudinem Domitianum Neronem Antichristum fore. Hieron. in Dan. 11. F. 267. M.

A
P A R A P H R A S E
WITH
A N N O T A T I O N S
ON THE
Second Epistle of St. PAUL
TO THE
T H E S S A L O N I A N S.

C H A P T E R I.

Verse 1. PAUL and Sylvanus and Timotheus [*write*] to the Church of the Thessalonians [*established*] in [*the knowledge and worship of*] God the Father, and our Lord Jesus Christ.

2. [*Wishing*] grace to you, and peace from God our Father, and the Lord Jesus Christ.

3. We are bound to thank God always for you, Brethren, as it is meet [*for us to do,*] because that your Faith groweth exceedingly, and the Charity of every one of you all towards each other aboundeth.

4. So that we our selves glory in you, [*or boast of you*] in the Churches of God, for your patience, and [*for your*] faith [*which produceth this patience*] in all your persecutions, and tribulations which you endure.

5. Which [*Dispensation of Divine Wisdom appointing you to suffer,* 1 Thess. 3. 3. and permitting others thus to persecute you,] is a manifest token of the ^a righteous judgment of God, [*these Sufferings befalling you*] that you may be accounted worthy of the [*Celestial*] Kingdom of God, for which you also suffer, [*and so are an assurance of a day when God will thus reward you.*]

6. Seeing it is a righteous thing with [*that*] God [*to whom belongeth recompence,* Rom. 12. 19. and who will avenge his Elect that cry unto him day and night, Luke 18. 7.]

to recompence tribulation to them that trouble you.

7. And to you who are troubled [*as we are,*] rest with us, [*which rest we both completely shall enjoy*] when the Lord Jesus shall be revealed from Heaven, [*attended*] with his mighty Angels, [*as he shall be at the last day,* 1 Thess. 4. 16. *when he will come to give every one according to his works,* Matth. 16. 27. Mark 8. 38. and gather all the Nations of the World before him, Matth. 25. 32. Jude 14. 15.]

8. [*When he shall come, I say,*] in flaming fire, taking vengeance on them [*among the Heathens*] who know not God, and [*of those Jews and Gentiles*] who [*having heard*] obey not the Gospel of our Lord Jesus Christ.

9. Who shall be punished with everlasting destruction from the presence of the Lord, [*from whose blissful Presence they shall for ever be excluded,* Matth. 25. 41, 46.] and [*shall find that destruction inflicted on them*] ^b by the glory of his power, [*that being the time when God will make known his power, on the vessels of wrath fitted for destruction,* Rom. 1. 23.]

10. [*And it is also a righteous thing with him, then to recompence to you eternal rest*] when he shall come to be glorified in [*his dealings*]

dealings with] his Saints, and to be admired [for his great love] in [and by] all them that believe, [and particularly by you,] because our testimony among you was believed in that day.

11. Wherefore also we pray always for you, that our God would count you worthy [*ἀξιῶν ἡμᾶς, would make you worthy, v. 5.*] of this calling [to his Kingdom and Glory,] and fulfil all the good pleasure

of his goodness [in you] and the work of faith with power.

12. That the name of our Lord Jesus Christ may be glorified in you, [by your continuance in your faith,] and ye in him, [or by him,] according to the grace of our God, and the Lord Jesus Christ, [by which you are enabled to continue in the faith, and fulfil the good pleasure of his will.]

Annotations on Chap. I.

a Verse 5. **T**HIS *ἀκαίαι κρίσις, of the righteous judgment of God, &c.* This place, saith (a) Esthins, proves against the Hereticks, that Life Eternal is not so to be ascribed to the grace of God, as not to be attributed also to the worth and merits of men, proceeding from the grace of God.

But the true import of these words will be sufficiently contained in these following particulars:

1. That the Justice of God obligeth him to recompence the Obedience, and Sufferings of his faithful Servants, either in this, or in the world to come; since were it otherwise, we could have no sufficient Motive to Perseverance in Obedience to him, or suffering for his sake; and therefore this, by the Apostle, is laid as the foundation of all the Service which we pay unto him, even the firm belief that God is, and that he is a rewarder of them that diligently seek him, Heb. 11. 6.

2ly, That since God doth not, and according to the nature of the thing he cannot recompence them in this Life, who suffer all Calamities and Losses they can endure here, and even Death it self for his sake, his Justice will oblige him to do it in the next. Hence the Apostle saith of himself, and all his Fellow-sufferers, *If in this life only we have hope in Christ, we are of all men the most miserable, 1 Cor. 15. 19.* and puts the question thus, *If the dead rise not at all — why stand we in jeopardy every hour? v. 29, 30.* But,

3ly, That this Reward should be for kind so excellent, as is the Beatifick Vision, the being heirs of God, joint-heirs with Christ, the being like to him in glory; and for duration should be eternal; can never be on the account of that strict Justice which rendreth to every on his due, seeing there can be no Proportion betwixt a finite Action, or Passion, and an infinite Reward, and therefore the same Apostle who saith here, *ἀξίωσιν ἡμᾶς, we for these Sufferings are*

accounted worthy of this Kingdom, doth elsewhere positively declare the Sufferings of this present Life, *in ἀξία, not worthy of the Glory which shall hereafter be revealed, Rom. 8. 18.* Nor can the Grace of God, vouchsafed to enable us thus to perseverance, in Sufferings, enhance the Merit of those Sufferings, or make the Reward in Justice due unto us; since if it be of Grace, that we thus suffer, then it is not of Debt that we are thus rewarded; God being not in strict Justice obliged to reward his own free Gifts and Graces he confers upon us. But,

4ly, Even this Eternal Recompence being promised to those who suffer for the sake of Christ, by him who hath said, *Be thou faithful to the death, and I will give thee a Crown of Life, Rev. 2. 10.* and propounded this as the chief Encouragement, thus to endure with Patience to the end, *that great is our reward in Heaven, Matth. 5. 12.* it may be said, by virtue of that Promise to be in justice due to them, who do thus suffer for it, it being a part of justice to perform our Promises, and be faithful to our Words. This therefore is a faithful saying, *If we suffer with him, if we endure, we shall live, and reign with him, 2 Tim. 2. 11, 12.* And we may rest assured, That God the righteous Judge will give this Crown of Righteousness to us at that day, 2 Tim. 4. 8. that being approved, we shall receive that Crown of Life which the Lord hath promised to them that love him, James 1. 12. But then God being not obliged in strict justice to promise so great a Recompence, he cannot be said to confer it, *ex dignitate, merito, aut aequalitate Rei,* by reason of the dignity or worth of these our Sufferings, or because the Reward is only to equal the Merit of them, but only *ex iustitia pacti,* because his Promise hath made it just and equal for him so to do.

Ver. 9. This Phrase, *ἐκ τῆς δόξης καὶ τῆς ἰσχύος, and from the glory of his power,* is taken from Isaiah 2. 19, 21.

(a) Monstrare hic locus contra Hereticos, vitam eternam, quæ in regno Dei intelligitur, non ita gratiâ Dei tribuendam esse, ut non etiam dignitati, & meritis hominum à gratiâ Dei persciliis, retribuatur.

CHAP. II.

a Verse 1. **N**OW we beseech you Brethren,
by [or concerning] ^a the coming of our Lord Jesus Christ, and by our gathering together to him, [mentioned, Mat. 24. 31.]
2. That ye be not soon shaken in mind, [as
τῶν ῥόδων from the Sentence you formerly received from me, or be troubled neither by spirit, [i. e. by any pretended Revelation,] nor by word [spoken by us, and by others misunderstood, 2 Pet. 3. 15, 16.] nor by letter, as from us, [i. e. by any thing contained in our former Epistle, Chap. 4. 15. & 5. 2. or rather in those words, Chap. 2. 16. Wrath is come upon them eis τέλος to the uttermost, so]
b as [to conceive] that the day of Christ ^b is at hand.
3. Let no man deceive you [by these pretences] by any means, for that day shall not come, except there come ^c a falling away first [of the Jews from the Roman Empire, or from the Faith,] and [by that means] the ^d Man of Sin be revealed, [who is] the Son of Perdition.
e 4. Who ^e opposeth [himself now to the Christian Church,] and ^f exalteth himself above all that is called God, or that is worshipped [Gr. ὁ ὀψιμασμένος, or worship;] so that he, as
g God, ^g sitteth in the Temple of God, shewing himself that he is God.
h 5. Remember ye not, that when I was yet with you, ^h I told you [of] these things, [viz. of the man of sin to be revealed, and of these Characters of him]
i 6. And now ye know ⁱ what withholdeth, that he might be revealed ^k in his time.
l 7. For the ^l mystery of iniquity doth already work, (i. e. the Jews are already making some efforts towards this Apostacy,) only he ^m who now letteth will let, [or, only there is that withholdeth as yet, and will continue so to do] ⁿ until he [or it] be taken out of the way.
o 8. And then shall ^o that wicked one be
p q revealed, whom the Lord shall ^q consume

with the spirit [or breath] of his mouth, and shall ^r destroy with the brightness of his coming.
9. Even him whose coming is after the working of Satan, with ^s all power, and ^t signs, and lying wonders.
10. And with all deceivableness of unrighteousness in them that perish, ^u because they received not the love of the truth that they might be saved.
11. And for this cause ^u God shall send ^u [among] them strong delusions [which will have this effect upon them,] that they should [shall] believe a lie.
12. That they all might be damned, [Gr. judged and condemned] who believed not the truth, [the Gospel preached to them; See Note on Rom. 2. 8.] but had pleasure in unrighteousness, [or Falshood; See Note on 1 Cor. 13. 6.]
13. But we are bound to give thanks always to God for ye Brethren beloved of the Lord, because God hath from the beginning [of our preaching to you shew'd, 1 Thess. 1. 4, 5. that he had,] chosen you to Salvation through Sanctification of the Spirit, [which gives the earnest of it, and makes us meet for it, and belief of the truth, which promiseth it.]
14. ^x Whereunto [i. e. to which Faith, and Sanctification,] he hath called you by [the preaching of] our Gospel ^y to the obtaining of the Glory, [Gr. to the glorious Salvation] of our Lord Jesus Christ.
15. Therefore, Brethren, stand fast [in the Faith,] and ^z hold the Traditions which you have been taught, whether by Word, [v. 5, 6.] or [by this] our Epistle.
16. Now our Lord Jesus Christ himself, and God, even our Father [through him] who hath loved us, and hath given us everlasting Consolation, and good hope, through Grace;
17. Comfort your hearts, and stablish you in every good word and work.

Annotations on Chap. II.

a Verse 1. (Ἐπεὶ τὸ παρουσία σου Κελεύει. By the coming of the Lord.) That σου with a Genitive Case signifies de, or circa, about, or concerning, cannot be doubted. It is rendered concerning Rom. 9. 27. See 2 Cor. 12. 5, 8. It is thrice rendered, of, in the same import, as 2 Cor. 1. 8. our hope σου ὑμῶν, of you is certain; Chap. 8. 23. Whether any enquire, σου Τίτου, of Titus; and v. 24. our

boasting σου ὑμῶν, i. e. concerning you. Philip. 1. 7. It is meet for me to think thus, σου πάντων ὑμῶν, of you all. Hence Phavorinus saith 'tis used; δουλεύει τῷ θεῷ. See 2 Cor. 7. 4. & 9. 3.

The coming of Christ is by the Reverend Dr. Hammond, referred to Christ's coming to destroy the unbelieving Jews, and throw down their Temple, and their Worship which de-

depended on it. This is the *παρουσία τοῦ κυρίου*, the coming of Christ, or of the Son of Man, so often mentioned in our Lord's Prediction of the Destruction of Jerusalem, and of the Temple, Mat. 24. 3, 27, 37, 39. This is most certainly the import of the Phrase in St. James twice, when he exhorts the Brethren to be patient, *ὥς ἡ παρουσία τοῦ κυρίου*, till the coming of the Lord; adding that this *παρουσία τοῦ κυρίου*, coming of our Lord, was at hand, and the Judge stood before the door, James 5. 7, 8, 9.

As for the Phrase, *Our gathering together to him*, it seems parallel to the Words of Christ, Mat. 24. 31. *ἀποσπείλει τὸν ἁγνὸν αὐτοῦ*, his Angels shall then gather his Elect. And to apply it to the Thessalonians, let it be noted, that they were, partly Converts of the Jews and Proselytes. For the Converts made by St. Paul's preaching to them, were of the believing Jews, and the devout Greeks, Acts 17. 4. who, in expectation of our Lord's Prediction, as well as from their Observation of the Jewish Festivals might be inclined to go up to Jerusalem. Moreover, till the writing of this Epistle, if not long after, even till the Destruction of Jerusalem, the Jewish Converts kept up their Synagogue-Worship, and many Proselytes, and other Christians, did not scruple to assemble with them; the Jewish Converts thought themselves obliged to do it, they being all zealous of the Law, Acts 21. 20. and many of the Gentile Christians complied with it at Corinth, Galatia, and Philippi; but after the Destruction of Jerusalem, there was an end of this Synagogue-Worship, the Law having revealed that God was no longer pleased with it, and then they met together still as Churches of Christ; and this might be their *ἐκκλησία τοῦ κυρίου*, the gathering together to him here spoken of.

But yet, considering that this *παρουσία*, or coming of Christ in the former Epistle is used four times, with relation to Christ's coming at the Day of Judgment, viz. Chap. 2. 19. & 3. 13. & 4. 15. & 5. 23. it may be thought more reasonable to refer this passage to the same Advent, and Paraphrase it thus, *I beseech you Brethren, by (the Blessing you expect at) the coming of our Lord Jesus Christ, and at our gathering together to him.*

b Ver. 2. *Εὐεσμεν* is, or hath been instant.] To conceive that signal Day of the Destruction of their Enemies the Jews, and the Deliverance of the Christians mentioned, Joel 2. 31, 32. Mal. 4. 1, 2. come, and find themselves deceived in that Conception, might cause great trouble to them, and even shake their steadfastness in the Faith.

Ver. 3. *Ἀποστασία ἀπὸ τοῦ κυρίου*, a falling away first.] c The Rebellion of the Jews against the Chaldeans was always stiled Apostasy, and the Jews upon that account Apostates. So Jerusalem is represented as *πολις ἀποστάσις*, a City that rebelled against Kings; and in which *ἀποστασίαι γίνονται*, Rebellions were found, Ezra 4. 12, 15, 19. Thus Ezra 3. 2, 18, 22. they are stiled *ἠδύτοι ἀποστάται*, rebellious Jews; and v. 27. it is said that they were given to Rebellion and War. See Neh. 2. 19. & 6. 6. 1 Mac. 13. 16. 2 Mac. 5. 11. And in like manner their Revolt from the Roman Government, is by Josephus generally expressed by the same word, (a) Coming from Rome, saith he, in the time of Nero, when Felix was Procurator of Judaea, I found then the beginnings of innovations; *ἡ πάλαι ἐν τῇ Παλαιστίνῃ ἀποστασία ᾗ οὐκ ἔμελλε*, and many much addicted to Apostasy from the Roman Government. (b) One Justus, saith he, provoked the People, *ἡ ἀποστασία*, to Rebellion; but John the Son of Levi seeing some of them, *ὅτι τὸν ἀποστασίαν τὴν ἀπὸ Παλαιστίνης οὐκ ἔμελλε*, prone to Apostasy from the Roman Government, endeavoured to keep them to their Duty.

But if any like not this Notion of Apostasy, they may understand these words, of the great Apostasy of the Jews foretold by Christ, Mat. 24. 11, 12. and which hapned not only in Judaea, and Palestine, but throughout Asia, 2 Tim. 1. 15. and in all other places where they had embraced the Gospel. Of which Apostasy, note,

1st, That when the Apostle writ this Epistle it was yet to come; for tho' the Mystery of Iniquity was already working in the Seductions of the false Apostles, and deceitful Workers of the Jewish Nation, endeavouring to corrupt the Minds of the Gentile Converts, from the simplicity that was in Christ, 2 Cor. 11. 3. and to bring them into Bondage to the Jewish Law, Gal. 2. 4. and so deprive them of that liberty wherewith Christ had made them free; yet the great defection of the Jewish Converts to their old Judaism, seems to have had its rise about ten Years after the writing this Epistle. For it is certain, that A. D. 63. when the Apostle writ the Epistle to the Hebrews, it was begun already, and many of the Jewish Converts then were in great danger of falling back unto Perdition, as appears from the vehement Admonitions, and Exhortations of the Apostle to them to beware, lest there should be in any of them an evil heart of unbelief, in departing from the living God, and to exhort one another daily to this steadfastness, as knowing we are only partakers of Christ, if we hold the beginning of our confidence

firm to the end, chap. 3. 12, 13, 14. To labour to enter into that rest Christ had prepared for them, lest any Man fall after the same example of unbelief, chap. 4. 11. Not to forsake the assembling of themselves together, as the manner of some was, chap. 10. 25. Nor to cast away their confidence, v. 35. To lift up the hands which hang down, and the feeble knees, and make strait paths for their feet, lest that which is lame be turned out of the way, and to look diligently lest any Man fall from the Grace of God, chap. 12. 12, 13, 15. As also from the Representation of the dreadful State of all who should Apostatize after this manner, that 'twas impossible to renew them to Repentance, chap. 6. 4, 6. that they were nigh to Cursing, and their end was to be burned, v. 8. that there was no more sacrifice for their sin, but a fearful looking for of destruction, and fiery indignation, chap. 10. 26, 27. and Vengeance from the living God, v. 30, 31. that it would certainly be a falling back to perdition, v. 38, 39. that there would be no escaping for them who turned away from him who spake to them from Heaven, ch. 12. 25. The same we learn from the like Exhortations of St. James to Joy, and Patience, under their Afflictions, chap. 1. 1. to the 12th, chap. 5. 7, to the 12th: Of St. Peter, 1 Pet. 3. 14, 15. chap. 4. 12. to the 19th, chap. 5. 8, 9, 10. And from St. John's frequent Exhortation, to hold to that which they had received from the beginning, and to continue walking in the truth. Now the Occasions of this great Apostacy seem to have been these three.

1st, Their Zeal for the Observation of the Law, which they conceived to be of Eternal Obligation, especially to the Jews to whom particularly it was given; and for the Covenant of Circumcision, which they esteemed highly meritorious, (See Note on Rom. 2. 13.) that which made them perfect, gave them Life, and delivered them from Hell, according to these Sayings of theirs, (c) *He that is circumcised is perfect: He that is circumcised shall not go to Gehinnom: And I said unto thee in thy Blood, live, Ezek. 16. 6. This is the Blood of the Circumcision.* This they endeavour to impose upon the Gentile Converts. And all the Myriads of Jewish Converts were all zealous for the observation of it by the Jews, and look'd upon it as downright Apostacy for them to forsake

Moses, and not to circumcise their Children, and walk according to their Customs received from Moses or from their Traditions, *ὑποτάσσας ἑαυτοὺς τῷ Μωϋσέϊ καὶ τοῖς ὅμοιαις, Acts 21. 21.* And this seems to be the reason why St Paul, in the Epistle to the Hebrews, discourseth so largely of the necessity of the change of the Law, viz. that by establishing that Truth, he might put a stop to the Apostacy occasioned by their contrary Perswasion.

2^{ly}, Their beloved Dream of a Temporal Kingdom to be erected by their Messiah at his coming, the Halcyon Days that were then expected by them, and the Dominion they should then have over the Nations; who were not, according to their Sentiments, to come into the Messiah, otherwise than as their Slaves or Servants. How deeply this Imagination was fixed even in the Hearts of Christ's Apostles, we learn, as from many other things, so especially from their Question to him after his Resurrection, Lord, wilt thou at this time restore the Kingdom unto Israel? Acts 1. 7. And because our Lord gave this Answer to it, viz. *It is not for you to know the times and seasons which the Father hath put in his own hands, but ye shall receive power, the Holy Spirit coming upon you, and ye shall be my Witnesses in Jerusalem, and all Judæa, and Samaria, and to the ends of the Earth, v. 7, 8.* They were prone to think that at least, after the Apostles had done this, they might expect our Lord should come in the Clouds of Heaven, to set up this Kingdom, they therefore believed in him rather as a Temporal, than a Spiritual King; they own'd him rather as a true Prophet, to perswade them to be righteous; than as a Saviour to procure to them Remission of Sins, and a New Covenant established in his Blood. Hence Origen speaking of those words of Christ, *If I say the truth, why do you not believe? Which he conceives were spoken to those Jews which believed, he saith, they might be said to believe in one sense, and not to believe in another.* So, v. g. (d) *they that believe in Jesus Christ crucified in the Days of Pontius Pilate, but believe him not to be born of the Virgin Mary, (i. e. the Ebionites) believe in him, and do not believe in him.* And again, (e) *They who believe in Jesus, who did in Judæa the Signs and Wonders which were written of him, but believe him not to be the Son of that God who*

(c) Tanchum in Gen. 17. 18.

(d) Οἱ πιστεύοντες μὴ εἰς τὸν Πόντιον Πιλάτον Ἰησοῦν ἐσταυρωμένον ἐν τῇ Ἰουδαίᾳ, καὶ πιστεύοντες ὅτι εἰς τὸ γεννηθῆναι αὐτὸν ἐκ τῆς Μαρίας καὶ Παρθένου, οὐκ εἰς τὸ αὐτὸν πισδεύειν, καὶ αὐτὸν πισδεύειν. Vido Euseb. l. 3. c. 24. Orig. contra Celsum, l. 5. p. 272.

(e) Καὶ πιστεύοντες εἰς τὸν Ἰησοῦν ἐν τῇ Ἰουδαίᾳ, καὶ ἀγαγόμενον πνεῦμα καὶ σημεῖα Ἰησοῦ, καὶ πιστεύοντες ὅτι εἰς τὸν Ἰησοῦν, καὶ τὸν πνεῦμα αὐτοῦ τὸν ἁγνόν, καὶ τὸν γλῶσσαν, εἰς τὸ αὐτὸν πισδεύειν, καὶ αὐτὸν πισδεύειν. To. 1. in Job. p. 322. A. B.

made Heaven and Earth, believe in him; and believe not in him; and this relateth to others of the *Jews*. And hence it seems to be, that the *Apostle* is so large in treating of the *Sacerdotal Office* of our Lord, and of the new Covenant established in his Blood. Moreover, the *Jews* were generally possess'd with this Opinion, that (f) *about that time their Messiah should set up this Temporal Kingdom*, and they generally expected, not a *Messiah* to suffer for their Sins, of whom they seem then to have had no Notion, *Job. 12. 34.* but a great King to subdue their Enemies under them. And this was their great Stumbling-block, that (g) our Jesus appeared not to be such a one; and this was the great thing that animated them to the War. When therefore the Gospel had been preached to the World, and there was no appearance of Christ's coming in the Clouds to be their King, and their Deliverer, but rather to destroy their Temple and their Nation, they began to fall off from him, as not answering their Expectation, or the Predictions of their Prophets, and to give Ear to their false Prophets, saying to them, *Lo here is Christ, and there is Christ*, according to our Lord's Prediction, *Mat. 24. 22.* and promising freedom and deliverance, saith (h) *Josephus*, to as many as should follow them.

And, Lastly, The great cause of this *Apostacy*, of which the Scriptures take a more special notice, was the grievous Persecutions they suffered in all places from their Fellow-*Jews*, and from those *Heathens* they had instigated against them; this by *St. Paul* is stiled a great Fight of Afflictions, against which he desires them to arm themselves by Faith and Patience, and the Consideration of the coming of their Lord, and by the Example of that Cloud of Witnesses which he had set before them, *Heb. 10. 11, 12.* By *St. Peter* it is stiled, The fiery Trial which was come to try them, *1 Pet. 4. 12.* and by which they were in heaviness through manifold Tribulations, *1 Pet. 1. 6.* And against which *St. James* endeavours to strengthen them by the consideration of the blessed

Fruits, and glorious Recompence, their Patience under them would produce, *chap. 1.* and of the Presence of their Lord, who would shortly come to rescue them, and give an happy issue of them, *chap. 5.* by reason of which Persecutions some began to use great compliances with the *Jews* to avoid their Rage; others to fall away from the *Christian Faith*, hoping perhaps that they might still obtain Salvation in that Religion in which they expected to find it before they embraced *Christianity*.

Others who refer this to the Church of Rome, understand by this *Apostacy*, a falling away from the Doctrine, and the true Worship of God and Christ, by Idolatry in the Worship of a consecrated Wafer, of Angels, Saints, Images, and Relicks, on which account that Church is represented under the Characters of *Spiritual Egypt*, of *Mystical Babylon*, and the Mother of Fornications, *Rev. 11. 8. & 17. 5.*

Ibid. ὁ ἄνθρωπος τῆς ἀμαρτίας. The Man of Sin. [If you read here, ὁ ἄνθρωπος τῆς ἀνομίας, the Man of Disobedience, who will not submit to Law and Government, as do the Manuscripts of *Stephanus* and *Lincoln*, nothing can more exactly agree to the Jewish Nation, which in the times of (i) *Josephus* had this Character, that it was, ἔθνος δυσάρετον καὶ δυσωπιδὲς πρὸς πᾶσι τοῖς βασιλεῦσι, a Nation naturally averse from Subjection to Kings. If we retain the common Reading, no Nation under Heaven more deserved to be stiled the Man of Sin than did the Jewish Nation, after the Spirit of Slumber and Blindness was come upon them, *Rom. 11. 8.* for the Rejection of the promised *Messiah*. Their own *Josephus* saith, It is impossible to recount severally the Particulars of their Wickedness; but in the general it may be said, that never any City suffered such Calamities, οὐδέ ποτε ἕως αἰῶνος γεγονέναι κακίας ἰσχυριώτεραν, nor was ever any Generation since the Memory of Man, more fruitful in Iniquity. See this more fully proved, Note on *Rom. 2. 1.* Then therefore more especially was this Man of Sin revealed to be so. This Character doth also very well agree to the Beast mentioned

(f) Ἰδὲ ἡ ἐπείαν αὐτὸς μάλιστα πρὸς τὸν πόλεμον ἦν Χρησμός, ὡς κατὰ καιρὸν ἐκείνον ἀπὸ τῆς χείρας τοῦ αὐτοῦ ἀρξεν ἡ οἰκονομία. *Joseph. de Bell. Jud. l. 7. c. 31.*

(g) Ὁ ἄνθρωπος, αὐτοὶ ἡμᾶς αἱ γραφαί, καὶ πιστεύει ἐνδοξον καὶ μέγαν ἀναυθύνειν τὸ παρὰ τὴν παλαιὰν τῶν ἡμερῶν, ὡς ἔδον ἀνθρώπων παρελαμβάνοντα πᾶν αἰώνιον βασιλείαν, ἀνασταλίσκον. *Tryph. ad Just. p. 149. B.*

Ὅταν ἐμπαρὴς καὶ ἐνδοξὸς ᾖ ἡ πόλις, τότε γνωρίζεται ὅς ἐστι φασί. *P. 336. C.*

(h) Ἰδοὺ ἐπὶ χρεία ἡμᾶς ἀπολογισαμένους πρὸς τὸν λεγόμενον ἄνθρωπον τοῦ Ἰουδαίου, ὅτι μέγαν, καὶ δυνατὸν, καὶ πᾶσι τὸ γινώσκοντων πᾶν ἐθνὸν, καὶ στρατιῶν Κύριον, φασὶν εἶναι προσήτοιον τῷ πᾶσι ἐπισημασμένῳ. *Orig. contra Celsum, l. 2. p. 78.*

(i) Ἡ δὲ σημεῖα τῆς Σωτηρίας, καὶ τῆς ἀπὸ τοῦ Θεοῦ βοήθειαν. *De Bell. Jud. l. 7. c. 30. p. 960. & l. 2. c. 31.*

(i) *De Bell. Jud. l. 2. c. 8. p. 782. F.*

in the Revelations, which being Spiritual Sodom and Egypt, Rev. 11. 8. the Mother of Fornications, and the Abominations of the Earth, chap. 17. 5. may very well deserve the Title of the *Man of Sin*.

Object. If here it be objected against the application of this Character to the Jewish Nation, that the *Man of Sin* seems to relate to some single Person, and therefore cannot be interpreted of a whole Nation, especially if they act not under some Head, or other.

Ans. I answer, that I have for this the Authority of the Prophet cited here, v. 8. who saith, *He shall smite the Land*, (Chald. the Sinners of the Land) *with the Word of his Mouth*, and *with the Breath of his Lips*, יְמִיתוּ אֶת הָאָרֶץ בְּדִבְרֵי מִוְּפִי, *He shall consume the wicked one*. Which Wicked One, whether we understand it with the Fathers, of *Antichrist*, or with the Jews of *Armillus*, i. e. the *Romans*, or with the Protestants of the Papal Polity, under the Name of one, must comprehend all his Associates and Followers, tho' they be many Nations. Thus also doth the Prophet *Isaiah* introduce God speaking to all the Inhabitants of *Jerusalem* and *Judah*, and now יוֹשֵׁב יְרוּשָׁלַם Inhabiter of *Jerusalem* וְיֹשֵׁב יְדֻדָּה, and *Man of Juda*, ch. 5. 3. & v. 7. אִישׁ יְדֻדָּה, the *Man of Juda* is my pleasant Plant. And *Jeremiah* speaks in the Person of the whole Jewish Nation, saying, *I am the Man that have seen affliction*, Lam. 3. 1. and so on to v. 22. So in the *Parable*, Mat. 22. 11. our Saviour represents the Jewish Nation from whom the Kingdom of God was to be taken away, and who were to be cast out into outer darkness, v. 13. by the Man that had not on his Wedding-Garment. So the two Witnesses, Rev. 11. 3. and the Woman clothed with the Sun, Rev. 12. 1. represent the whole Body of true Christians. And the Beast, chap. 13. 1. the Woman arrayed in Purple and Scarlet, chap. 17. 4. and the great Whore, chap. 19. 2. include all the Members of the Roman Church. And therefore it is evident, that this Objection of a single Person seems equally to lie against all the other Hypotheses. And as they had their Heads in which they were united, so had the Jewish Nation their High-Priest and Sanhedrim, their Rulers of the People, their Scribes and Pharisees, the Heads of this Man of Sin, as the Pope and his Clergy, are the Head of the Beast.

Ibid. ὁ υἱὸς τῆς ἀπωλείας, *The Son of Perdition*.] This also perfectly agrees to the Jews, not only because Christ was to smite them with the Breath of his Mouth; See Note on v. 8. and to smite the Land with a Curse, Mal. 4. 6. but because they are set forth as Vessels of Wrath fitted to be destroyed, for destruction; Rom. 9. 22. as Men appointed to Wrath, 1 Thess. 5. 9. to sudden Destruction;

v. 4. as Men whose end is ἀπώλεια, destruction, Philip. 3. 19. Note also, that this agrees exactly to the great Whore, who is to go εἰς ἀπώλειαν, into destruction, Rev. 17. 8, 11.

Ver. 4. ὁ Ἀντικείμενος, *Who opposeth himself*.] This word in the Old Testament represents the Adversaries of God and his Church. So Isa. 66. 6. The Voice of the Lord rendring recompense, τοῖς ἀντικειμένοις, to his Enemies. And Esth. 9. 2. They who sought the hurt of the Jews are, οἱ ἀντικείμενοι τοῖς Ἰουδαίοις. And in like manner in the New Testament, ὁ ἀντικείμενος, is in the general the Adversary of Christ, and of Christianity; as in those words, Give no occasion, τὸ ἀντικειμένῳ, to the Adversary to blaspheme, 1 Tim. 5. 14. In particular the Jews, as they were οἱ ἀντικείμενοι τῷ Χριστῷ, the Adversaries of Christ, Luke 13. 17. So in our Lord's Discourse on the Destruction of Jerusalem, they are styled the Adversaries of the Apostles in these words, I will give you a Mouth and Wisdom, which οἱ ἀντικείμενοι ὑμῶν, your Adversaries shall not be able to resist, or gainsay, Luke 21. 15. They are the ἀντικείμενοι πολλοί, of which St. Paul speaks, saying, a great door, and effectual is opened to me in Ephesus; and there be many Adversaries, 1 Cor. 16. 9. as you may learn from Acts 19. 9. where we find them speaking evil of the way of Christianity before the multitude, and St. Paul separating from them upon that account. And in those words of St. Paul to the Philippians, chap. 1. 28. In nothing be ye terrified by (the Malice and Persecution of) your Adversaries; ὅτι τῶν ἀντικειμένων, which Malice and Persecution, is to them, ἐνδείξις ἀπολείας, an evident Token of Perdition; but to you of Salvation; See 2 Thess. 1. 5. And with good reason is this name given to them especially, they being the Men who killed the Lord Jesus; and persecuted his Apostles; who pleased not God, and were Adversaries to all Men; forbidding the Apostles to preach to the Gentiles that they might be saved, 2 Thess. 2. 15, 16. When they began to preach the Word of Life, the High-Priest, the Captain of the Temple; and the Sadducees, Acts 4. 1. and the whole Order of the Priesthood, v. 6. filled τὸ συνέδριον, the Sanhedrim, v. 15. command them not to speak at all in the Name of Jesus, v. 18. ὅτι which account these Rulers are said to be assembled against the Lord, and against his Christ, v. 26. And the Answer of the Apostles to them is, That God was rather to be obeyed than Man. After this, the High-Priest, and all his Associates, place the Apostles ἐν τῷ συνέδριῳ, in the Sanhedrim, Acts 5. 17, 27. calling them to an account for disobeying their Commands; and having received this Answer from the Apostles; That God must be obeyed rather than Man, G g g 2 they

they beat them in the *Sanhedrim*, and again command them *not to speak in the Name of Jesus*, v. 40, 41. Soon after we find *Stephen* brought before the *Scribes* and *Elders*, εἰς τὸ συνέδριον, into the *Sanhedrim*, chap. 6. 12. and the *High Priest*, chap. 7. 1. and they who sat ἐν τῷ συνέδριῳ, in the *Sanhedrim*, having examined him, and the *Witnesses* against him, they stoned *Stephen*, v. 59. which Death could only be inflicted on him by the *Sanhedrim*. After this, *Saul* receives *Letters from the High Priest*, chap. 9. 1. and from all the *Elders*, chap. 22. 5. to bind all *Christians* he could find in any of their *Synagogues*, and bring them to *Jerusalem*, Acts 9. 2, 14. Yea in the second, or as *Bishop Pearson* saith, in the fourth Year of *Nero*, the *High-Priests*, καὶ ὅλον τὸ συνέδριον, and the whole *Sanhedrim* meet, Acts 22. 30. and *Paul* is brought before them, chap. 23. 1. By all which passages, as we see how they are still shewing themselves adversaries to *Christ*, and his *Disciples*, so we learn the falshood of that *Jewish* Story, That forty Years before the Destruction of *Jerusalem*, the *Jewish Sanhedrim* removed from thence to *Joppa*; which, saith (k) *Mr. Selden*, as I have never read any such thing in the *Ancients*, so may it be confuted from the Life of *Josephus*. It was this *Sanhedrim* that admitted that *Publick Prayer* against the *Christians*, called *Berachoth Haminnim*, the *Cursing of the Hereticks*. They therefore called *Jesus* accursed, 1 Cor. 12. 2. and so, as (l) *Justin M.* saith, they dishonoured *Christ* as much as they could, καταρώμενοι ἐν ταῖς συναγωγαῖς αὐτῶν τοὺς πιστεύοντας ἐπὶ τῷ Χριστῷ, cursing in their *Synagogues* those that believe in him. Thus did they crucify afresh the *Son of God*, and put him to an open shame; yea, saith the same (m) *Justin*, ἀνέβησαν ἐκλεκτοὶ ἀπὸ Ἱερουσαλὴμ ἐκλεκτοὶ τότε ἐξ ἐπιμελέατε εἰς πᾶσαν τὴν γῆν, they sent chosen Men from *Jerusalem* throughout the whole *Earth*, representing the *Christian Faith* as an *Atheistical Heresie*. Now this could be done only by the *Sanhedrim*. It was lastly by the *High-Priest*, and his *Sanhedrim* assembled at *Jerusalem*, that (n) *James the Brother of our Lord*, with some other *Christians*, is condemned to be stoned for *Blasphemy* against the *Law*. Yea, when the War was begun, Affairs seem still to be ordered by the *High-Priest*, and *Sanhedrim*: For it was after the Flight of *Cestius Gallus*

from *Jerusalem*, that (o) *Josephus* was made *Governour of Galilee*, and (p) thence he writes πρὸς συνέδριον τῶν Ἱεροσολυμιτῶν, to the *Sanhedrim of Jerusalem* for *Instruction*. And (r) *Ananias* the *High-Priest* acknowledges that they had engaged in the War against the *Romans* only for their *Liberty*. So that things seem to have been managed to that time by the *High-Priest* and *Sanhedrim*, who appearing thus upon all occasions with the utmost Rage against *Christ*, and *Christians*, might well be deemed not only ἀντικείμενοι, their *Adversaries*, but *Antichrists*. But then the *Roman Antichrist* being also to wear out the *Saints of the most High*, Dan. 7. 25. and cast down some of the *Host of Heaven*, Dan. 8. 10. the *Beast* being to slay the *Witnesses*, Rev. 11. 7. to make War with the *Saints*, and overcome them, chap. 13. 7. and even to be drunk with the *Blood of the Saints*, and of the *Martyrs of Jesus*, chap. 17. 6, 18, 24. She doubtless must emphatically deserve this Title.

Ibid. ὑπεραυξήσας ὅτι πᾶν τὸ λεγόμενον θεὸν ἢ σέβασμα, Exalting himself above all that is called *God*, or is worshipped. The word λεγόμενος, called, shews the *Apostle* here speaks of *Magistrates* who are called *Gods* in *Scripture*, Psal. 82. 6. and particularly of the *Roman Emperor*, whose Title was σέβας, *Augustus*, and who are here signified by σέβασμα, as *God* is by the Word θεός. And how the *Jews* exalted themselves against every thing that is called *God*, or the *Magistracy*, we may observe, saith *Dr. Lightfoot*, in such passages as these, 2 Pet. 2. 10. They despise *Government*, Jude 8. They despise *Dominion*, and speak evil of *Dignities*, and in their own Stories, to endless Examples. How they stood affected to them, we may learn from the Question they put to our *Saviour*, Shall we pay *Tribute to Caesar*, or not? Mat. 22. 17. For had he answered *No*, they then thought they should have ground to represent him as an *Enemy to Caesar*, if, Yea, to represent him to the *People* as a *Betrayer of his Country's Liberty and Freedom*, (s) τὸ ἐπιτίμιον ἐδὲν ἄλλο ἢ ἀπικρύς δαείων δεφείν λεγόντες, they looking on the *Payment of this Tribute-Money* as a *Sign of Slavery*. And from their *Talmudical* Saying, We have no *King but God*, and from their imagination, that it was a wicked thing, (t) μετὰ τὸ θεὸν φέρειν ἀντιτὸς ἀεσώπας, to own any mortal

(k) Seld. de Syn. l. 2. c. 15. p. 629. Non ejusmodi quid apud Vereres legi, p. 745.

(l) Dial. cum Tryph. p. 234. & p. 323. C.

(m) P. 234. D.

(n) Ὁ Ἀναστ. καθίζει συνέδριον κριτῶν, καὶ παραγγέλων εἰς αὐτὸν τὸ ἀσχετὸν ἡσυχάζειν καὶ ἀποποιεῖσθαι τὰς ἐπὶ τοῖς ἱεροσολυμιτῶν καθήκοντα ποιήσασθαι, παρέδωκε λευκήν περὶ τούτων. Joseph. Antiq. l. 20. c. 8. p. 698. B.

(o) De Bello Jud. l. 2. c. 32.

(p) De Vita sua, p. 1003. B.

(r) Τίνα δ' ἐν ἔχει πρέσβειν, ὃ τὸ ἐλθεῖν.

(s) De Bell. Jud. l. 4. c. 13. p. 874.

(t) Joseph. Antiq. l. 18. c. 1.

(u) De Bello Jud. l. 2. c. 12. p. 832.

Governour under God; See Note on 1 Pet. 2. 16. And that the Pope, and his Church have thus exalted themselves above Kings, and Emperors, Church-History, and their own Canon Law, will not suffer us to doubt; See Downham de Antichristo, Lib. 4. c. 2, 3.

h Ibid. "Ὡς αὐτὸν εἰς τὸ ναὸν θεοῦ ὡς θεὸν ἠσέουσιν, So that he sitteth in the Temple of God, as God, shewing himself that he is God.] Only the Jewish Sanhedrim, their Priests, High-Priests, and Doctors, or Expounders of the Law, sat in the Temple of God, then properly so called, and there the High-Priest, and the Sanhedrim took upon them the power of judging in Capital Causes. Thus they stoned Stephen, thus also they stoned James the Brother of our Lord, and others with him; and St. Paul persecuted the Christians even to Death, by their Authority, Acts 22. 4, 5. and thus they sat in the Temple of God, as Gods. The Scribes, and Pharisees, also shewed themselves as God, by setting up their Traditions above the Commandments of God, pretending to dispense with them, and by so doing, faith our Saviour, ἀρκεῖν, ἀφαιρεῖν, ἀθετεῖν, to lay aside, reject, and to make void the Commandments of God, Mat. 15. 16. Mark 7. 8, 9, 10, 13. to stablish their Traditions. And Secondly, By preferring them to, and requiring greater Reverence to be given to their Traditions, and their Doctrines, than to the written Word of God; saying, That the Words of the Scribes are more amiable than the Words of the Law, and more weighty; that a Prophet was not to be believed without a Sign or a Miracle; but they were to be believed without them; with other blasphemous Sayings cited by (v) Dr. Lightfoot, on Mat. 15. 2. and by Dr. Pocock, who shews that they held their Vows so sacred, that they were obliged to violate the Laws of God to keep them, and that in such Cases they could not observe God's Precepts without great Sin. And Thirdly, This they did by taking to themselves the Titles of Guide and Father, which in our Saviour's Interpretation, belonged only to God and Christ, Mat. 23. 8, 9, 10. See the Note there. And Fourthly, As being by their own Confession ὑπομαχοί, Fighters against God, by their opposition to the Apostles, commissioned by God, Acts 5. 39. & 23. 9. Here then let it be noted,

1st, That these are the Descriptions of the Man of Sin, by which the Thessalonians might then know him, and they run all in

the Present Tense, shewing what he already did, and therefore it is no Objection against my Interpretation of these words, that the Sanhedrim, the Scribes and Pharisees, had long sat in the Temple of God, and done the things here attributed to the Man of Sin.

2ly, Let it be noted, that it is prophesied, Dan. 11. 35, 36. That a King shall do according to his Will, and shall exalt himself, and shall magnifie himself above every God; and that this, by St. Jerom and Theodoret upon the place, is interpreted concerning Antichrist. And that the Pope of Rome hath manifestly not only thus exalted himself above all that is called God, by usurping a Power over Kings and Emperors, as in the former Note; but also shewed himself in the Church as God, by claiming that Infallibility which is the Property of God, and by dispensing with his Laws, and also by equalling himself to Christ, who is God; See Downham de Antichristo, l. 4. c. 5. And therefore according to the Sentiments of all those Fathers, who by the Temple do understand the Church of God, he hath by these things shew'd himself that he is God.

Ver. 5. Ταῦτα ἔλεγον ὑμῖν, I told you of these things.] These are the words which seem to me to settle my Interpretation of this Chapter. For of the Jews, and their opposing of themselves to the Doctrine of Christianity, and the Professors of it, he told them in his first Epistle, chap. 2. 15, 16. and when he was with them, the Persecutions that both he and they suffered from them, Acts 17. 15, 16. gave him a just occasion to speak both of their opposition to the Gospel, and of the Deliverance they shortly might expect from such enraged Persecutors; this being hinted, for the encouragement of Christians, in most of his Epistles; but that he should tell them any thing of Mahomet, or of the Papal Antichrist, who were not then in being, or to be known then to the Thessalonians by any of the Characters here mentioned, is not so easie to conceive. Though since the Characters here refer'd to are partly to be found, Dan. 11. 35, 36. and that place by the (x) Ancients is thought to relate to Antichrist, and to be here refer'd to by St. Paul, this is by some Expositors thought to refer to something the Apostle might have taught them from the Prophet Daniel, touching Antichrist; See the Preface, §. 1, 2, 3.

Ver. 6. Καὶ νῦν τὸ κέλεται ἰδεῖν. And now ye know what withholdeth.] Or rather, and ye

(v) P. 415.

(x) Ab hoc hoc Judaei dicit de Antichristo putant—quod quidem ex nos de Antichristo intelligimus. Hieron. in locum & Theodoret.

Abominations ; but thus they seem to me to build up again, what they had so industriously pulled down. For it is highly reasonable to conceive the *Mystery of Iniquity then working*, should be that very *Mystery* which after was to be compleated by a more full appearance of the Man of Sin, as will appear from the Connexion of the Words, Remember ye not, that when I was with you, I told you these things, (who was the Man of Sin to be revealed, and what were his Characters, v. 3, 4. and what it was that hindered at present the revealing of him :) For the *Mystery of Iniquity is already working*, (i. e. he is doing that covertly, which when he is revealed he will do more openly) only he that hinders (his full appearance) will do so till he be taken away, and then shall this wicked one be revealed : Who sees not now that all those Interpretations must be false, which make the *Mystery of Iniquity* to be one Person, or one kind of Persons, and the Man of Sin, or Antichrist another, as they must do who make the *Mystery of Iniquity* to be Simon Magus, or the false Prophets, or Hereticks in being when this Epistle was indited ; and the Man of Sin, the Pope of Rome, and his Clergy ? This *Mystery of Iniquity*, saith Dr. Lightfoot, cannot be understood but of the Jewish Nation, and so it is explained again, and again, by St. John, saying, This is the last hour, and as you have heard that Antichrist cometh, so now are there many Antichrists, by which we know this is the last hour, 1 John 2. 18. and Chap. 4. 3. Every Spirit that confesseth not Jesus Christ, who is come in the Flesh, is not of God, and this is the Spirit of Antichrist ; this is the Deceiver, and the Antichrist, Epist. 2. 7. Here therefore is a plain account of the working of the *Mystery of Iniquity* in the false Christs, and Prophets of the Jewish Nation, who also were the great Incendiaries to, and Agents in the Apostacy of that Nation from the Roman Government ; See Note on v. 10.

ⁿ Ibid. 'Ο κατέχων, He that letteth.] Quis nisi Romanus status ? Who but the Roman State, saith (e) Tertullian ; So many of the Fathers, as hath been noted on the foregoing Verse. And whereas it may be objected against this sense, that it seems plainly from the word ὁ κατέχων, that he must be a Person, rather than a State ; they who are of

this Opinion answer, He is here spoken of as one single Person, tho' the Government consisted of a Succession of Emperors, because one of them only reigned at a time, and the Government was dissolved by taking away the last Governour. My Conjecture is this, He who now letteth, i. e. the Emperor Claudius, will let till he be taken away, i. e. he will hinder the Jews from breaking out into an open Rebellion in his time, they being so signally and particularly obliged by him, that they cannot for shame think of revolting from his Government ; for he had made two Edicts in their favour, the one concerning the Alexandrian Jews to this effect, (f) That the just Jews should suffer nothing, because of the Madness of Caius, who would be worshipped as a God, and that they should have liberty to observe their own Laws and Customs. And that other (g) Edict, in which he gives them Liberty over his whole Empire without molestation, to observe their own Laws and Customs, declaring that he did it because he judged them worthy of that Favour, for their Affection and Fidelity to the Roman Government.

After his Death the Affairs of the Jews, saith Josephus, became worse and worse, not only by reason (h) πολλῶν ἀνθρώπων δι' ὅχλον ἡπάντων, of those Magicians who deceived the People, and of those Thieves who stirred them up to the War against the Romans, (i) μὴδὲν ὑπακούειν αὐτοῖς λέγοντες, persuading them not to be subject to them, but because Nero in his third Year sends a Letter to Portius Festus, Governour of Judæa, by which the Jews are deprived of their ἰσοπολιτεία, equal share of Government in Cæsarea, whence saith Josephus, was the rise of all our Calamities, the Jews persisting still in Sedition, μέχρι δὲ τοῦ πολέμου ἐξῆλθαι, till they broke out into the War. In the seventh of Nero, Albinus succeeds Festus, then dead ; who, saith Josephus, was ὁ μάλιστα λυμαίνουменός τινι χώρῃ, (k) one who exceedingly wasted the Country, and laid the Seeds of their future Captivity. In the tenth of Nero, Gessius Florus succeeds him, who (l) πολλὰν ἀπέπλησε κακῶν Ἰουδαίῃς, brought many Calamities upon the Jews, saith Josephus, which having tragically represented, he concludes thus, What shall I say more ? τὸν γὰρ πρὸς Ρωμαίους πόλεμον ὁ καταναγκάσας ἡμᾶς ἀραδὺ φλώρητο, for it was this Florus who compell'd us to the War against the

(e) De Resur. Carnis, c. 24.
(f) Βιάσμαι μὴδὲν διὰ τὸ Γαῖον ὡσαυτοῖς τῶν δικαίων τῇ Ἰουδαίῃ ἔθελον ἐξαπατῶναι, εὐλαστοῦν, ἢ αὐτοῖς πρὸς τὴν δικαιοσύνην, ἐμμέσσει τοῖς Ἰουδαίῃς ἔστιν. Joseph. Antig. l. 19. c. 4. p. 678.
(g) Καλῶς ἐν ἔχον, ἢ Ἰουδαίῃς τῶν ἐν παντὶ τῶν ἰσ. ἡμᾶς κόσμῳ τὰ παρὶς ἔσθ' ἀνεπιμελῆτως εὐλαστοῦν — ἀλλὰ ἢ αὐτὸς, καθ' ὃν παρεκλίθη, ἀξίως κείνας διὰ τὸ πρὸς Ρωμαίους ἔστιν, ἢ εὐλαῖα. Joseph. Ibid.
(h) Joseph. Antig. l. 20. c. 6. p. 690.
(i) Ibid. l. 20. c. 7. p. 696, 697.
(k) Ibid. l. 2. c. 24.
(l) Ibid.

Romans, which began in the Twelfth of Nero.

- o Ibid. *Ἔως ἐν μέσῳ ᾔνουνται*, Till he be taken away.] i. e. Say some, till the Roman Government be taken away, as it was by the Exile of Augustulus, A. D. 475. say I, till Claudius be taken away, as he was by Poyson, saith Suetonius; for as *tolli de medio*, among the Latins, so in the Greek, *ἐν μέσῳ ᾔνουνται* imports, one to be taken away by Death, and oft-times by a violent Death; so *ἔξαναλαύσαι ἐν μέσῳ ἡ παρεμβολῆς*, is to destroy them out of the middle of the Camp, till they were consumed: So of Core and his Company, it is said *ἀπώλοντο ἐν μέσῳ ἡ συναγωγῆς*, they were destroyed from the midst of the Congregation, Numb. 16. 33. Thus of the Righteous, saith the Prophet, *ἔσται ἐν μέσῳ*, he is taken away, he rests in his Grave, Isa. 57. 2. So Jeremiah *ἔξῃς ἐν μέσῳ*, The Lord hath taken away all my mighty Men from the midst of me, Lam. 1. 15. And so God saith of the false Prophet, Ezek. 14. 8, 9. *ἔξασθ' αὐτὸν, ἀφανίσω αὐτὸν ἐν μέσῳ τοῦ λαοῦ μου*, I will cut him off from the midst of my People.

p Ver. 8. *Ὁ ἀνομῶς*, The Wicked.] Who will not be subject to the Laws to which their Forefathers from the time of Pompey have submitted.

q Ibid. *Ἀποκαλυφθήσεται*, Shall be revealed.] Either by his actual Apostacy from the Roman Government, or by the great Apostacy of the Believers of that Nation; of which see Note on v. 3.

r Ibid. *Ὁν ὁ Κύριος ἀναλώσῃ τοῦ πνεύματι τοῦ στόματός αὐτοῦ*, Whom the Lord shall consume by the Spirit of his Mouth.] That the Apostle here refers to Isaiah 10. 4. appears by his using the very words of that Prophet, which run thus, *He shall smite the Land with the Rod of his Mouth, and with the Breath of his Lips shall he slay the wicked one*. Now what is the Land there, is well expounded by Malachy in these words, ch. 4. 6. *Left he smite the Earth with a Curse*. Where both the Hebrew, and the Greek use the same words. Now in Malachy it is evident, and confessed, that by the Earth, the Land of Judea must be meant, as it is usually in the Book of Psalms, Psal. 16. 3. & 25. 13. & 37. 3, 9, 11, 22, 29, 34. Seeing to them alone the Prophet was then sent to prophesy, 'tis therefore reasonable to conceive, that the same Phrase should have the same import in the Prophet Isaiah; to smite this Land with the Breath, or Spirit of his Mouth, is to smite in his Wrath and Indignation. So Job 4. 9. by the Blast of God, by the Breath of his Nostrils, and *πνεῦμα ὀργῆς αὐτοῦ*, or of his Anger are they consumed; and to consume with his fiery Indignation. Thus Tophet is ordained of old, the Pile thereof is Fire and much Wood, the Breath of the Lord, *ὁ Κύριος*, the Indignation of the Lord, like

a Stream of Brimstone doth kindle it. So Psal. 18. 8. *A smoke ascended in his Anger; and Fire out of his Mouth devoured*. And v. 15. *At thy rebuke, O Lord, at the Blast of the Breath of thy Nostrils, and ἐμπνοαίης πνεύματος ὀργῆς σου*, By the Breath of the Wind of thine Anger. This therefore again answers to the Words of Malachy, chap. 4. 1. *Behold the day cometh that shall burn as an Oven, and all the proud, and all that do wickedly shall be as stubble, and the day that cometh shall burn them up*. And to that of the Baptist, Mat. 3. 10. *And now the Ax is laid to the Root of the Trees, every Tree therefore that bringeth not forth good fruit, shall be hewn down, and cast into the Fire*, which also evidently belongs to the Jewish Nation, which said, *We have Abraham for our Father*, v. 9. and to whom alone the Baptist is there speaking. And again, v. 12. he saith of Christ, *His Fan is in his Hand, and he will thoroughly cleanse his Floor—and burn the Chaff with unquenchable Fire*, plainly alluding to the words of Malachy, that all the Wicked shall be as Chaff, or Stubble. This being so, the Earth to be smitten with the Rod of his Mouth, must be the People, or Inhabitants of the Land, or as the Chaldee the Sinners of the Earth; the Unbelievers, and Wicked of Judea, to be consumed by that Indignation and Fire of the Lord, Mal. 4. 1. So saith Procopius on the place, *Doth the Lord threaten to Judea, ὅτι τῇ κατ' αὐτὴν πεινῶν, for her contumely against him, saying, Thy House is left unto thee desolate, and ἐγκαταλελειφθεῖσα πόλις καὶ πᾶσι ἀδελφάνταις, being left desolate is consumed by Sword and Fire*.

That these words may have a more full completion in the Destruction of the Beast, or Mystical Babylon, which is also to be slain by the Sword proceeding from the Mouth of Christ, and destroyed by the fierceness of his Wrath, and, with the false Prophet, to be cast alive into the Lake of Fire and Brimstone, I deny not; but that this should be the primary intent of the Words of Isaiah, and that he should be there prophesying of the Destruction of the Church of Rome, seems to me a Rabbinical Gloss, not much to be insisted on, especially since the Apostle, Rom. 15. 12. applies the tenth Verse of this Chapter to the first calling of the Gentiles.

Ibid. *καὶ καταργήσῃ τῇ ἀσπληνείᾳ ἡ περιστερὰ αὐτοῦ*, And shall consume with the brightness of his coming.] The Day of the Lord's coming to destroy Jerusalem, is styled by Joel, ch. 2. 31. *ἡμέρα Κυρίου ἡ μεγάλη καὶ ἀσπληνὴς*, the great and bright Day of the Lord; and Mal. 4. 5. *Behold I send you Elias the Prophet, (i. e. the Baptist, in the Spirit and Power of Elias, Luk. 1. 17.) πρὶν ἔλθῃ ἡμέραν τοῦ Κυρίου καὶ μεγάλης ἀσπληνείας, before the coming of the great and bright Day of the Lord*. And that our Lord's coming

coming in his Day, after he had suffered and been rejected of that Age, or Generation, in which he suffered, should be as *Lightning shining from one end of the Heaven to the other*, he expressly tells his Disciples, *Luke 17. 24, 25.* And when this ἐφάνηκε καὶ παρουσία, brightness, and appearance of the Son of Man was to happen, he sufficiently instructs them in these words, *As the Lightning, φαίνει, shineth from the East to the West, ὅπως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου, so shall the coming of the Son of Man be, ὅπου ᾖ, for wheresoever the Carcase is, there shall the Eagles be gathered together, Luke 17. 24, 37.* which sensibly applies this matter to the destruction of the Jews by the Roman Army, whose Ensign was the Eagle. This therefore is a farther Confirmation of our Exposition.

Lastly, Observe the Connexion of these Verses, there is a τὸ κειμένον νῦν, *some Thing, or Person, that with-holdeth now*; and ὁ κειμένον ἄρτι, *He that now with-holdeth will do so till he be taken away, καὶ τότε, and then shall the wicked one be revealed, whom the Lord shall destroy.* Now would not any one here think, that if the Roman Government were that which with-held, *Antichrist* should presently be revealed, and appear to the World to be so, (as all the (m) *Fathers*, who were of that Opinion, held) soon after the dissolution of that Government, according to those words of (n) *St. Jerom, Qui tenebat, de medio fit, & non intelligimus Antichristum appropinquare, quem Dominus Jesus Christus interficiet Spiritu oris sui: He that with-held is taken away, and do we not understand that Antichrist is at hand?* And again, would not any one hence be prone to think, that the Lord should be as quick to consume him, when he was revealed, as all the (o) *Fathers* thought, allowing but *three Years and an half* for the whole Reign of *Antichrist*, and declaring they had this not from (p) *Apocryphal Writings*, but from the Holy Scriptures? And were it otherwise, those *Christians* which saw the Dissolution of the Roman Empire, *A. D. 475*, might lie under the same Doubts as did the *Thessalonians* here, touching the Man of Sin; for then they saw no Roman *Antichrist* appearing, nor that *Mystery of Iniquity* yet

working, for the Pope and Clergy of Rome were then Orthodox, free from exalting themselves above all that is called God, or from wearing out the Saints with Persecution; till some hundred Years after. And if after his appearing thus, he were to continue 1260 Years before our Saviour's coming to destroy him, as he must do according to that Hypothesis, might not the *Christians* be tempted in that long interval, to say, *Where is the Promise of his coming?* This therefore seems to lie as a strong Barr against that, as the primary sense and meaning of these words.

Ver. 9. *Ἐν πάσῃ δυνάμει καὶ σημείοις, With all Power and Signs.*] This our Lord foretold, that before his Advent to destroy Jerusalem, there should appear false Prophets, and false Christs, who should deceive many, *Mat. 24. 11.* who should shew Signs and Wonders, to deceive, if it were possible, the very Elect, *v. 24.* Now that these false Prophets, *v. 11. & 24.* were the same, we learn from *St. Luke*, who sums both up in one, *chap. 21. 8.* and from the Work of both, which was to deceive many; that they were all to appear in the same Age, in which his Disciples to whom he spake these words, lived, is also evident from Christ's Caution to them, in respect of both, *See to it, lest any Man deceive you, Matth. 24. 4. See to it, behold, I have foretold you all things, Mark 13. 23. Mat. 24. 25.* It cannot then be doubted, but that there were such Persons as are here mentioned, which then arose among the Jews. Such were the Jews of whom *St. Paul* speaks, comparing them to *Jannes and Jambres*, the celebrated Magicians of Egypt, because of their Resistance of the Truth of the Gospel, as those Magicians resisted Moses, and whom he styles πορνέσι ἀνθρώποι καὶ ψόντες, wicked Men, and jugglers, *2 Tim. 3. 8, 13.* or those who did strange things by the Invocation of Devils, as the word imports, say *Phavorinus*, and *Suidas*; the Magicians were Men of the same Art, and Tricks. Now to these Josephus doth ascribe the beginning of the Apostacy from the Roman Government, and by them he informs us, that it was carried on to the last: The Affairs of the Jews, saith he, became worse

(m) Ἐργα ὁ Ἀντίχριστος ὅταν πληρωθῶσιν οἱ καιροὶ τῶν Ῥωμαίων Βασιλείας. Cyril. Catech. 15. p. 163. Ambros. & Chrysost. in 2 Thess. 2. Hieron. Qu. 11. ad Algal. August. de Civ. C. 1. 20. c. 19.

(n) Epist. ad Geront. F. 33. L. H.

(o) Usque ad Tempus Temporum & dimidium tempus, hoc est Triennium & sex menses, in quibus venturus regnabit super Terram. Iren. l. 9. c. 25. Dimidium Hebdomadae, hoc est, tres Annus cum dimidio regnabit Antichristus super terram, post auferetur regnum illius & gloria. Hippol. de confum. Mundi, p. 26.

(p) Βασιλεὺς ὁ Ἀντίχριστος τέλει καὶ ἡμῶν ἐπὶ μόνα, καὶ ὅς ἀποκαρπύσῃ ἀβρὰμ, ἀλλ' οὐκ ἔσται. Cyril. Hieron. Catech. 15. p. 165. & p. 167. D. Hieron. & Theodoret in Dan. c. 7. 25. August. de Civ. I. 20. 23.

daily, by reason (q) *τοῦτων ἀνθρώπων οἱ τὸν ἄγγελον ἠπάσαν*, of these Impostors who deceived the People, of which he immediately gives an Instance in the Egyptian, who set up for a Prophet. He adds, That in the beginning of the Reign of Nero (x) *Ἰμποστοὶ καὶ Δολεῖς*, under a pretence of Divine Impulse, endeavouring Innovations, and Changes, made the People mad, and led them into the Wilderness, promising there to them Signs of Liberty from God. And that (s) *τοῖτες πολλοὶ ἐκ ἀποστασίου ἐνέστησαν*, the Impostors prevailed with many to revolt. And even when their Temple was in Flames, he saith, There were many (t) *Πρόφῆται* Prophets who encouraged them to expect ἡ βοήθεια, help from God, and that they gave Credit to them. Accordingly of the Dragon it is said, that the unclean Spirits which went out of his Mouth, were the Spirits of Devils working Miracles, Rev. 16. 13, 14. That the false Prophet wrought Signs before the Beast, Rev. 19. 20. and that the Beast wrought great Signs, so as to make Fire descend from Heaven, Rev. 13. 13; and that by these things they did *πλανᾶν* deceive the Inhabitants of the Earth, Rev. 13. 13. 19. 20. 20. 10. Of which Miracles done by the Members of the Roman Church, to stablish their Idolatry, and Superstition: See Downham de Antichristo, lib. 6. cap. 1.

u Ver. 10. *Τὴν ἀγάπην τῆ ἀληθείας ἐκ ἐδέξαντο*, They received not the Love of the Truth.] From these words some conceive, that Antichrist, or the Man of Sin, must in Profession be a Christian, because he is said not to receive the Love of the Truth only. But all the (u) Fathers, and many others say, not to receive the Love of the Truth, is, not to receive the Truth, which is worthy to be loved, and which would have taught them Charity to those they persecuted, it being the same with not believing the Truth, v. 12. And this emphatically belonged to those unbelieving Jews, to whom St. Paul speaks thus, *It was necessary that the Word of God should be first spoken to you; but since you thrust it from you, and judge your selves un-*

worthy of Eternal Life, lo we turn unto the Gentiles, Acts 13. 46. and to whom he applyeth that of the Prophet, Behold ye Despisers and perish, for I will work a Work in your days which you will in no wise believe, v. 41. See Acts 28. 27. Heb. 4. 2, 12. 1 Pet. 2. 7, 8. And all the Fathers which speak of Antichrist and the Man of Sin, not one of them excepted, declare that this, and the two following Verses, belong to the unbelieving (x) Jews, that he is thus to come with Signs and Wonders to deceive them, and that they who would not receive Christ confirming his Doctrine with true Miracles, shall be deceived by the lying Miracles of Antichrist. And if this be so, that these things are intended of the unbelieving Jews, they can agree in the Primary import of them; to them only.

Ver. 11. *Πέμψι ὁ Θεὸς*, God shall send.] As x he sent a lying Spirit into the Mouths of Ahab's Prophets, 1 Kings 22. 21, 22. by permitting the evil Spirit to go forth for that end; or as he is said, to deceive his People, Jer. 4. 10. because he suffered them to be deceived by false Prophets, Jer. 6. 14. And as he deceived the false Prophets, by giving them up unto a Spirit of Delusion, Ezek. 14. 9. This must be the true Interpretation of all such Passages as these; For,

1st, God cannot secretly inspire into us any Evil, or infuse any evil Principle into our Hearts; for Evil can never proceed immediately from him, who hath an absolute and entire Freedom from it; were it his Offspring it must cease to bear that Name, his Works being all very good, and wrought in Righteousness. Nor,

2ly, Can he encline, excite, encourage, or entice to sin; for then he must excite Men to perform the abominable thing which his Soul hates; to do that which is infinitely displeasing to him, and must encline them secretly to that, which he openly deters all Persons from; and then he cannot truly be offended with such Persons, he cannot punish them for their Iniquities; or else he must be angry with them because they do

(q) Antiq. lib. 20. cap. 6.

(r) *Πλῆθος ἀνθρώπων, καὶ ἀπίστων, περιήμαρ θείας, νεώτερον καὶ μεταβολὴν παραμυθία, δαμναν τὸ πλῆθος ἀνπειδον, καὶ περιήμαρ εἰς ἐρήμια, ὡς ἐκεί τῷ Θεῷ δειξάντες ἀντὶς σημεῖα ἐλδοθείας.* De Bello Jud. l. 2. c. 23.

(s) Ibid. p. 797.

(t) Lib. 7. c. 30, 31.

(u) *Τὴν ἀγάπην τῆ ἀληθείας* ἢ *Χεῖρον λέγει*. Chrysost. Theod. Oecum. Theoph. Spiritum Dei per Christum Hieron. Ep. ad Algas. qu. 11.

(x) *Apud eos omnes signa edet. & horrenda miracula — ad seducendos sui similes impios.* Hippol. p. 32. & 34. Iren. l. 5. c. 25. *Facit hæc omnia propter Judæos, ut qui noluerunt charitatem recipere Perirent.* Hieron. Ep. ad Algas. qu. 11. August. Tom. 9. tr. 29. p. 246. C.

Ἰουδαίους τοῦ τῆ πλεονεξίας περιδοκῶντος ἀπατῶντα. Cyril. Hierosol. Catech. 15. p. 163. B. 164. D. *Ἰουδαίους μὲν* Theod. Chrys. Oecumen. Theoph. in locum.

Ad quem fugiet vidua oblata Dei, i. e. terram Jerusalem. Iren. l. 5. c. 25. *Cum autem alium veneris in nomine meo, illum recipietis, alium dicent Antichristum.* Ibid.

obey his Motions, and sentence them to endless Misery, because they do comply with his own Inclinations. Nor,

3ly, Can he necessitate any Man to sin; for then he must by force compel them to it, and then the Action done by Virtue of that force cannot be theirs, but God's; nor would our Consciences condemn us for Sin, were we assured we could not help it.

y Ver. 14. *Ἔς δ.*] Here Beza notes, that many Copies read *ἔς ἡν*, which agrees with *πιστ.* v. 13. and that many Latin Copies accord with them. But 'tis common for this Pronoun to vary in Gender from the Noun, to which it relates, so *συνδύει ἡλίου ἔς*, *Rom.* 9. 23, 24. *τεκνία μου ἔς*, *Gal.* 4. 19. See *Philip.* 2. 15. *Coloss.* 2. 19. *Philem.* 10. 2 *Ep. Job.* v. 1.

z Ibid. *Ἔς ζωοποιῶν δόξης*, to the glorious Life, or Salvation.] That *ζωοποιῶν* is, to save alive: See Note on *Eph.* 1. 14. and *ζωοποιῶν* is *ζωή*, Life, 2 *Chron.* 14. 13. they fell down, *ὥς τε μὴ ἦν ἐν αὐτοῖς ζωοποιῶν*, so that there was no Life in them, *Mal.* 3. 17. the Day which I make *ἔς ζωοποιῶν*, 70.

A a Ver. 17. *Κρατεῖτε τὰς παραδόσεις*, Hold the Traditions which ye have been taught.] This Passage proves not in the least, that in the Judgment of St. Paul there were any Traditions wholly *extrascriptural*; that is, such as were neither then committed, nor after to be committed to writing, by himself, or any other inspired Person; but only, that he himself had not writ all things to them by *Epistle*, being absent, but had preached many things to them being present.

Now that the Word which St. Paul preached orally, was after written by St. Luke, his *Amanuensis* and Companion, we learn from the Tradition of the Church of Christ, recorded by (y) *Irenæus* and *Eusebius*.

2ly, All that the *Apostle* here exhorts his *Thessalonians* to do, is to retain the Tradi-

tions they had immediately received from the Mouth of an *Apostle*, and which he personally had delivered to them; which Traditions, when we know them to be such, there is no doubt, but they ought with all Reverence to be received; when therefore the Church of Rome hath proved, that the Traditions she obtrudes upon us, were immediately received from the Mouth of an *Apostle*, then; and not till then, will this Text oblige us to receive them.

3ly, This Text is so far from being an Argument for receiving *Doctrinal Traditions* no where writ in *Scriptures*, upon the sole Authority of the Church of Rome, or even of the Church *Catholick*, that it is rather a Demonstration, that she is no sure Preserver of them, she having actually lost those very Traditions touching the Man of Sin, which are mentioned in this Chapter, and particularly referr'd to in this Text; I told you these things when I was with you, v. 8. and now ye know what letteth, wherefore stand fast, holding the Traditions (touching his coming, which when I was with you, I delivered by words, and now hint to you by *Epistle*) and which, as it appeareth by this *Epistle*, and his Exhortation, were of great moment to be known. Now, hath this Tradition been preserved by the *Roman*, or by the *Catholick Church*? Or must she not confess with (z) *Anselm*, and their own *Esthins* on the place, Truly the *Thessalonians* knew what letteth, but we know it not. So that the Tradition which the Church received from the *Apostles*, touching this matter, is wholly lost; how therefore can she be relied on as a sure Preserver, and a true Teacher of Traditions, which hath confessedly lost one of great moment, deposited with the *Thessalonians*, and the *Primitive Church*?

(y) *Lucas autem Scilicet Pauli, quod ab illo predicabatur Evangelium, in libro condidit.* *Iren.* 1. 3. c. 1. *Λυκάς ὁ ἀμμανύου Παύλου, τὸ ὅτι ἐκεῖνον κηρυσσόμενον εὐαγγέλιον, ἐν βιβλίῳ κατέθετο.* *Euseb. Hist. Eccl.* 1. 5. c. 8.

(z) *Non scimus quod illi sciebant.* *Anselm.* *Noverant utique Thessalonicenses, at nos nescimus.* *Eph.*

C H A P. III.

Verse 1. **F**inally, [*τὸ λοιπὸν*, *furthermore*, *I intreat you*] Brethren [*τοῖς*] pray for us [*Ἀποστόλους, and Ministers of the Gospel,*] that the word of the Lord [*πρεσβεύειν ὑμῖν*] may have free course, [*καὶ ἡ βασιλεία τοῦ Θεοῦ*] and be glorified [*ἐν ὑμῖν*] even as [*ὡς ἦν*] with [*ἐν*] you.

2. And [*καὶ*] that we may be delivered ^a from unreasonable and wicked Men, [*οἵτινες οὐκ ἔχουσιν ἰσχυρὰν ἀπολογία*] such as the unbelieving Jews, the great Opposers of our preaching to the Gentiles, are 1 Theff. 2. 15, 16.] for all Men have not Faith.

3. But [*ἀλλ'*] Men may prove unfaithful, the Lord is [*πάντοτε*] faithful, [*ὁ Θεὸς ἰσχυρὸς ἐστὶν ἐν ᾧ*] who [*ὅθεν*] shall [*ἢ*] do all things requisite on his part, to [*ὅπως*] stablish you, and keep you from Evil.

4. And [*καὶ*] we have Confidence in the Lord, touching you, that ye [*διὰ τὴν ἐλπίδα*] both do, [*καὶ νῦν*] and will [*καὶ μετὰ*] do the things which we [*ἐκ τῆς ἐξουσίας*] command you.

5. And [*ὅτι οὐκ ἔστιν ὁ Θεὸς ὁ ἀδικῶν*] that we may not be mistaken in this Confidence, we pray that the Lord [*ὅτι*] direct your Hearts into the Love of God, [*ἡ ὁποία ἐστὶν ἡ ἀγάπη τοῦ Θεοῦ*] which will constrain you to this Obedience, 2 Cor. 5. 14. and from which nothing shall separate you, Rom. 8. 35, 39.] and into the ^b patient waiting for [*ἐκ τῆς ἐλπίδος*] Christ, [*ἐν ᾧ ἡ ἐλπίς ἡμῶν ἐστὶν*] mentioned, 1 Theff. 1. 10. 2 Theff. 1. 10. Philip. 3. 20.]

6. Now we [*καὶ ὡς ἡμεῖς*] being thus confident of your Obedience command you, Brethren, in the Name of the Lord Jesus Christ, that ye withdraw your selves from every Brother that walketh disorderly, and not after ^c the Tradition which he hath received of [*ἐκ τῆς παράδοσης*] us.

7. For you your selves know how you ^d ought to follow us; for we ^d behaved not our selves disorderly among you.

8. Neither did we eat any Man's Bread for nought, but wrought with Labour and Travel [*ἐν κόπῳ καὶ κόπῳ*] Night and Day,

that we might not be chargeable to any of you.

9. Not because we have not Power, [*οὐκ ἔχουσιν ἡμεῖς δύναμιν*] to live of the Gospel, for the Labourer is worthy of his Hire, Luke 10. 7. and so hath the Lord appointed, that they that preach the Gospel should live of the Gospel, 1 Cor. 9. 14.] but to make our selves an Example for you to follow us, [*ὅπως ὡς ἡμεῖς*] in this our Industry; for if we, who might lawfully live upon other Men's Labours, chuse rather to work for our own living, how much more ought ye to do so?

10. [*καὶ ὡς ἡμεῖς*] And this we have formerly taught, For even when we were with you, this we commanded you, that if any [*ὅτι*] would not work, neither should he eat.

11. [*καὶ ὡς ἡμεῖς*] And of this we have cause to remind you, For we hear that there are some who walk among you disorderly, working not at all, but are Buffle-bodies, [*οἱ ὅτι οὐκ ἔργαζονται*] meddling with that which belongs not to them.

12. Now them that are such, we command and exhort by [*ἐκ τῆς ἐξουσίας*] the Authority, and in the Name of the Lord Jesus Christ, that with Quietness they work, and [*καὶ*] eat their own Bread.

13. [*ὡς ἡμεῖς*] Thus I hear it is with them, But ye, Brethren, ^e be not weary of well-doing, [*ὅτι ὡς ἡμεῖς*] let not their Example make you neglect your Industry.]

14. And if any Man [*ἐκ τῶν ἀδελφῶν*] obey not our word by this Epistle, [*ὅτι ὡς ἡμεῖς*] in which we exhort and command them thus to work, ^f note that Man, and have no company with him, that he may be ashamed.

15. Yet count him not as an Enemy, but admonish him as a Brother.

16. Now the ^g Lord of Peace himself, ^g give you Peace always, by all means; the Lord be with you all.

17. The Salutation of [*ἐκ τῆς ἐλπίδος*] me Paul with mine own hand, which is ^h the Token in every Epistle [*ὅτι ὡς ἡμεῖς*] that it comes from me. ^h So I write.

18. The Grace of our Lord Jesus be with you all. Amen.

Annotations on Chap. III.

^a Verse 2. **N**ote, It is well known, and hath been often observed, that the unbelieving Jews were in all places bitter Enemies to the Preachers of the Gospel, and sent their Emissaries into all Places to incite the Governours against them; and therefore as here, so Rom. 15. 31. the Apostle intreats Christians to contend with

him in Prayer, that he might be delivered from the Unbelievers in Judea; whereas Simon Magus, and his Followers were a despicable Crew at the writing of this Epistle, and could have no power to persecute the Apostles or Preachers of the Gospel upon this account: And therefore (a) Eusebius informs us that his Heresie prevailed little in the

(a) Ἡ δὲ τῆς Σίμωνος ἐν Ἰουδαίᾳ καὶ ἐν Ἰερουσαλὴμ οὐκ ἔστιν ἀποδοκιμασθεῖσα, ἀλλὰ καὶ πολλοὶ ἀπὸ τῶν ἁγίων ἀνδρῶν ἐκτελέουσιν αὐτῆς. Eccl. Hist. l. 2. c. 15. Vide c. 14.

Apostles Days, and that his Power presently extinguished with his Person.

- b Ver. 5. Or, *Εἰς ὁμοιωμὴν ἢ Χρυσῷ*, Into the *Patience of Christ*.] i. e. Into an imitation of his *Patience*, in suffering the *Contradiction of Sinners against himself*, that ye may run with *Patience the Race which is set before you*, looking unto *Jesus*, &c. Heb. 12. 1, 2.
- c Ver. 6. Κατὰ τὴν παράδοσιν. The Tradition here mentioned is, say *Chrysostom*, *Theodoret*, *Oecumenius*, and *Theophylact*, the Tradition, which he delivered διὰ τῶν ἔργων, by his works, in which he was an Example to them of Industry, and therefore he adds, αὐτὸς γὰρ.
- d Ver. 7. Οὐκ ἠτακτόμεθα, We behaved not our selves disorderly.] That is, saith *Theophylact*, we were not idle; for God having ordered Man to labour, and fixed him with Members for that end, he that will not do so, ἐκλείπει τὴν τάξιν, deserts the Order in which God hath placed him; and so the *Apostle* expounds himself, v. 11.
- e Ver. 13. Note. The Fathers interpret these words thus, Let not their Sloth hinder your Charity in giving them what is necessary to preserve Life: But this Exposition suits not with v. 10.
- f Ver. 14. Σημεῖον ἐστίν.] Most Interpreters say, that the *Apostle*, v. 6. and here, requires the Church-Governours to use the Censures of the Church upon these disorderly Walkers; but I have shewed it to be highly probable, that when this Epistle was writ, there were no such Governours settled in this Church: See Note on 1 Thess. 5. 12.

zly, These Exhortations plainly are di-

rected to all the Brethren in general; if therefore they relate to Excommunication, and such like Censures, it will hence follow that the Power of the Keys belong to all the Brethren in general.

30. The *Apostle* exhorts them, still to own them as Christian Brethren, which they at present are not, who by Excommunication are excluded from the Church, and the Society of Christians.

Ver. 16. Ὁ Κύριος, The Lord.] Both here, and chap. 2. v. 16. the *Apostle* prays to the Lord *Jesus Christ* for Peace, which in the Hebrew Phrase, imports all Happiness; and for establishment in every good word, and work, which is a strong Argument for his Divinity, especially considering that every good Work derives from God.

Ver. 17. Ὅ ἐστι σημεῖον ἐν πάσῃ ἐπιστολῇ, Which is the Token in every Epistle.] Hence *Grotius* concludes, that this must be the first of his Epistles; for had he, saith he, writ any Epistle before, this Admonition had been needless. I should rather think that this supposes he had writ some Epistle before, because he saith not this shall be, but this is the Sign in every Epistle. And this is evident, almost to a Demonstration, from these words, chap. 2. 2. Be not troubled by Epistle as from us, as if the Day of the Lord were at hand: See the Note there; and from these words, v. 15. Hold the Traditions you have (formerly) received, whether by Word, or by our Epistle. To which words *Grotius* hath nothing to answer. Add to this the Note of the Learned (b) Mr. *Dodwell*, cited in the Margin.

(b) Ex quo intelligimus, salutationem in Epistolis Apostoli propriâ ejus manu subscribi solitam; eaque notam in omnibus ejus Epistolis (excipias forsan eam quæ ad Galatas propriâ manu integra sit scripta, cap. 6. 11.) adhibitam, ut proinde quæ illâ notâ carerent communis sita haberentur. Die 11. Cypr. 2. in Ep. 4.

A
DISCOURSE
By way of
APPENDIX
To the FIRST
CHAPTER,

SHEWING,

*That the Endless Miseries or Torments of the Wicked are well
consistent, both with the Justice and the Goodness of God.*

THE Apostle in this Chapter seems plainly to assert, that wicked Persons shall be punished with everlasting Destruction, and also to resolve this Punishment into the *ἀναστροφή*, or just Judgment of God.

Whereas it is pretended, That 'it is contrary to the Justice of God to punish Temporary Crimes with Eternal Punishments, because Justice always observes a proportion between Offences and Punishments; but between Temporary Sins and Eternal Punishments there is no proportion. And if it be hard to reconcile this with Divine Justice, it will be much more so to shew how it comports with that great Goodness we suppose to be in God.

They who assert the Eternity of future Torments inflicted on the Wicked, abiding in a State of Misery, attempt by several ways to answer this Objection. I shall begin with those Answers, which to me seem not satisfactory, and briefly shew the Reasons why I think they are not so, and then return that Answer which I think fully clears the Justice and the Goodness of God in this Dispensation, from the strength of this Objection. And,

§ 1. 1st, Some make out the proportion thus, That 'because Sin is infinite in respect of the Object against which it is committed, therefore it deserves an infinite Punishment, now because a finite Creature cannot suffer a Punishment

' which is infinite as to Intention, therefore he suffers that which is infinite as to Extension or Duration.

But to this it is replied, That if all Sins be for this Reason infinite as to demerit, then the demerit of all Sins must necessarily be equal, and so there must be equal Reason for the pardon of all Sins; for the demerit of no Sin can be more than infinite. 2. Hence it will follow, that God cannot render unto every Man according as his Works shall be, because though they commit innumerable Sins, he can only lay upon them the Punishment due to one only, because he cannot lay upon them a Punishment which is more than infinite.

§ 2. 2^{ly}, Others say, That 'if wicked Men lived for ever in this World, they would sin for ever, and therefore they deserve to be punished for ever. But,

1. Who can be certain of this, since, whilst we live in this World, we are in a state of a trial, and so may be in a possibility of repenting and growing better?

2. God hath expressly declared, that Men shall be judged hereafter, not according to what they would have done had they lived longer, but according to what they actually have done in this present Life, according to their Works done in the Body; and so he hath sufficiently declared, he doth not punish them for what they would have done had they lived longer, but for what they actually had done whilst they lived. So that this

Answer

Answer recoils thus, wicked Men, by God's declaration, are only to be punished for what they did whilst they lived here; now they did not live here for ever in a state of Sin, therefore they are not to live for ever hereafter in a state of Punishment.

§ 3. 2^{ly}, Others say, That ' God having ' set before the Sinner Life and Death; and ' having so expressly forewarned him, this ' would be the certain consequence of his ' Iniquity, he cannot charge God with Injustice in allotting to him the Portion ' which he chose, and would incur after ' all Admonitions to the contrary.

But though this may be sufficient to stop the Sinner's Mouth, it will do little to stop the Mouth of Infidels, because it seemeth not to answer the Objection arising from the disproportion between the Fault and the Punishment, for it renders not the Fault less finite, or the Punishment less infinite, and so it doth not render it less inconsistent with Divine Equity and Goodness to threaten so to punish finite Crimes, and execute that Punishment upon the Sinner.

§ 4. A very great and learned Person hath attempted a Solution to this Objection from these Considerations.

First, That ' the Measure of Penalties is ' not to be taken from any strict proportion betwixt Crimes and Punishments, but ' from one Great End and Design of Government, which is to secure the Observation of wholesome and necessary Laws, and consequently whatever Penalties are proper and necessary to this end, are not unjust.

Secondly, That ' whosoever considers how ' ineffectual the threatening, even of Eternal Torments, is to the greatest part of Sinners, will soon be satisfied that a less Penalty than that of Eternal Suffering would, to the far greatest part of Mankind, have been, in all probability, of little or no force, and that if any thing more terrible could have been threatened to the Workers of Iniquity, it had not been unreasonable, because it would all have been little enough to deter Men effectually from Sin. But then he adds,

Thirdly, That ' after all, he that threateneth, hath still the power of Execution in his own hands; for there is this remarkable difference betwixt Promises and Threatnings, that he who promiseth passeth over a Right to another, and thereby stands obliged to him in Justice and Faithfulness to make good his Promise; but in Threatnings it is quite otherwise, he that threatens keeps the Right of punishing in his own hand, and is not obliged to execute what he hath threatened, any farther

than the Reasons and Ends of Government do require; and that he may without any Injury to the Party threatened, remit and abate as much as he pleaseth of the Punishment that he hath threatened; and because in so doing he is not worse, but better than his word, no Body can find fault, or complain of any Wrong or Injustice thereby done to him.

' Nor is this any Impeachment of God's Truth and Faithfulness, any more than it is esteemed among Men a piece of Falshood not to do what they have threatened.

But here, with submission to better Judgments, I conceive are many things propounded which are not exactly true, or reach not the Objection, since that relates not to God's Threats of Punishment, but to his Execution of the threatened Punishment.

And 1st, When it is said that *what proportion ought to be appointed betwixt Crimes and Penalties, is not so properly a consideration of Justice, as of Prudence in the Law-giver*; and thence infer'd, that *whatever the disproportion may be between Temporary Sins, and Eternal Punishments, Justice cannot be said to be concerned in it.*

It is owned, That by the Sanctions annexed to his Laws, the Law-giver designs the preservation of his Laws from being violated, which is an effect of Prudence, but still of Prudence temper'd with Equity, not unregardless of it, since it cannot be Prudence to threaten what I know I cannot justly execute; for this in Human Laws doth null the Penalty; and could it be supposed in Divine, would even frustrate the end of all God's Threats, since every Body would rest assured that a just God would never execute them.

But 2^{ly}, The Execution of the threatened Judgment, which is the only thing against which the Objection lies, is certainly an Act of distributive Justice, and is so represented in the Holy Scriptures, when it is said to be done *according to our works*, and *according as our works shall be*, Rom. 2. 16. 2 Cor. 5. 10. Rev. 22. 12. Matth. 16. 27. And when it is declared to be *δικαιοκρισία*, the just Judgment of God, and *δίκαιον ὡς τὸ θεῶν*, just with God to render this Vengeance to those that obey not the Gospel, which consists in their everlasting destruction, 2 Thess. 1. 6, 8, 9. So that though Prudence was properly concerned in promulging the Penalty, because 'tis Prudence which directs us to chuse the Means most proper to the End we aim at, yet seeing the primary end of the Law-giver, i. e. the preventing the transgressing of his Law is wholly lost, and entirely defeated before this Punishment comes to be executed, Justice alone can be concerned in the Execution of it; and if the continuance of the Sinner under Misery for ever, be the Execution of the threatened

threatened Punishment, Justice alone can be concerned in the subjection of the Sinner to that Punishment; so far is it from being true, that if Prudence be requisite for the proportioning Penalties to Crimes, Justice cannot be concerned in the disproportion that may be between them, and much less that it cannot be concerned in executing a Penalty which bears so great a disproportion to the Crime.

I confess also, that in Human Governments, Prudence may fitly be call'd in to deliberate, not whether it be lawful, but whether it be expedient to execute the threatened Penalty; as when the Government is feeble, and the Multitude, or Power of Offenders, may render it hazardous to do Justice on them; but nothing of this nature can happen in Theocracy, where there can neither be a want of Wisdom in appointing, or Equity in proportionating the Penalty to the Offences, and much less want of Power to execute what in his Equity and Wisdom he saw fit to threaten.

2ly, When it is said, That a less Penalty than Eternal Sufferings would not have been sufficient to deter Men from sin, and therefore it could not be unreasonable, but rather suitable to Divine Prudence to threaten these Eternal Miseries.

I am not willing to admit that God should threaten what he knows he cannot, with consistence to his Justice, or his Goodness, execute; this being in effect to threaten in this wise, *If you will do me what you in Justice ought not to do, I will execute upon you what I in Justice ought not to do to you.* 'Tis also to insinuate, that an All-wise God could not so well provide for Human Government, or carry on his great Designs without abusing Men's Credulity, and scaring them with dreadful Expectations of what he never did intend to execute. Lastly, This seemeth even to insinuate, that Prudence in God may act without regard to Equity and Goodness, and even be separated from them, as it must be in appointing, and even proportionating those Penalties to Crimes, which it is not consistent with his Equity or Goodness to inflict.

3ly, When it is added, That God is not obliged to execute what he hath threatned, any farther than the Reasons and the Ends of Government do require, and that he may, without any Injury to the Party threatned, remit and abate as much as he pleaseth of the Punishment that he hath threatned, and that without any Impeachment of his Truth and Faithfulness.

This I allow of in the Case of Temporal Punishments in this World designed not for Excision, but the Amendment of the Sinner; because there may be a just ground for the Remission of such threatned Penalties, even the Repentance and Reformation of the Sinner, by which the primary end of all God's Threats, in some good measure is obtained. And also because these Threats, in what Ex-

pressions soever they are made, if they be only Threats, are still conditional, the meaning of them being only this, I will inflict this Judgment if you repent not of your evil ways; *For at what instant I shall speak, saith God, against a Nation, and concerning a Kingdom, to pluck up, to pull down, and to destroy it, if that Nation against which I have pronounced these things, turn from their evil ways, I will repent me of the evil which I thought to do unto them,* Jer. 18. 7, 8. And again, *When I say unto the Wicked, O wicked Man, thou shalt surely die, if he do not turn from his way he shall die in his iniquity. Say therefore, to them, as I live, saith the Lord God, I have no pleasure in the death of him that dieth, but that the wicked turn from his way and live; wherefore turn your selves, and live ye,* Ezek. 18. 32. 33. 8, 9, 11. 3ly, Because God threatneth Judgments, not that he takes any pleasure in his Punishments, but rather to awaken and reform the Sinner: When therefore by his Comminations he hath wrought this good effect upon him, it is not to be wondered that he doth not proceed to execute that Judgment which hath already done its work by being threatned. And all this well comports, not only with Divine Justice, but also with his Immutability and Truth, because this Reformation and Repentance changes the subject of the Threat; the change in every instance of this nature being not in God, but Man. Thus v. g. we cannot charge God with Mutability, because he doth not execute the threatned Judgment on repenting Nineveh, because it was impenitent, and not repenting Nineveh he threatned; nor with Injustice, because 'twas only her Impenitence which rendred her the proper Object of Vindictive Justice.

But then this Notion seems to be stretched too far, when 'tis extended to God's Threats of Future and Eternal Punishments to be inflicted upon those who die in an impenitent and unreformed Estate. For,

1st, In all these Cases the Evil threatned hath entirely lost its first and salutary end upon them, and therefore must be threatned to such Persons to no end, or else to shew the Justice of God in punishing these Vessels of his Wrath thus fitted for destruction. Thus v. g. when Christ saith, *Except ye repent, ye shall all perish,* Luke 13. 3, 5. that in the Day of Wrath, and Revelation of his righteous Judgment, God will give to every one according to his works; to them that obey not the truth, but obey unrighteousness, indignation, and wrath; Rom. 2. 5, 6, 7, 8. to them that obey not the Gospel, everlasting destruction: These Threats are plainly made to those who die in their Impenitence and Disobedience, by that God who will judge every Man according to his Works, declaring that

that in the Day of the Revelation of his Wrath and righteous Judgment, they shall perish everlastingly; because *through the hardness and impenitency of their hearts they have treasured up Wrath against the Day of Wrath, and rendered themselves Vessels of his Wrath, fitted for destruction.* Can it be reasonably said then, because God does them no injury if he do not execute his Wrath upon them, that though they do not repent, they may not perish; that Indignation and Wrath may not be the Portion of the Disobedient, and that this righteous Judge may not give to them according to their Works? May we not rather say unto them, as doth this very Person in another place, (a) *If thou continuest impenitent, however he may defer the execution of Temporal Evils, his Truth and Veracity is concerned to inflict Eternal Punishments upon thee?*

2ly, God's Threats of everlasting Miseries have for their Object the Impenitent, and therefore do exclude the Supposition of any change in them, which may induce God to remit, or to abate the threatened Judgment: If then this Punishment may be remitted to them, either in part, or in whole, it must be either by a change in God, or by a secret intention in him, not to inflict what he thus threatneth. That there was in God no such secret Intention, this learned Person thus declares, by saying, (b) *When God did threaten, he spake what he did really purpose and intend, if something did not intervene to prevent the Judgment threatened.* And indeed, these Threats declaring what the righteous God will do, and what they who are finally impenitent and disobedient shall suffer, such a Secret Will must plainly be repugnant to his revealed Will, and therefore must suppose in God two contrary Wills. Moreover, to say that such a Secret Intention may be in God, notwithstanding these Declarations to the contrary, is in great measure to enervate even the primary Intention of these Threats, viz. the deterring the Sinner, by the greatness and duration of them, from a continuance in his Sin; for this Intention, if it may be in God, it follows that it may be his Will not to inflict what he hath threatened to the Sinner; now so much hopes as you give the impenitent Sinner, that he may escape Eternal Punishment, so much encouragement you give him to continue still in his Impenitence. Now (c) *the belief of the Threatnings of God in their utmost extent, is of so great moment to a good Life, and so great a discouragement to Sin, saith this Reverend Person, that if Men were once set free from*

the fear and belief of this, the most powerful Restraint from Sin would be taken away.

That this cannot be expected by reason of any change in God, this excellent Person thus declares, and evinceth: (d) *Let but the Sinner consider what God is, and his unchangeable Nature must needs terrify him; he is an Holy God, who therefore hateth all the Workers of Iniquity. A just God, who will by no means clear the guilty, nor let the Sinner go unpunished. He is also Omnipotent, and able to execute the Vengeance threatened against Sinners. And, which gives a sad Accent to all this, he that is thus Holy, and Just, and Powerful, continues ever the same; he will never cease to hate Iniquity, and to be an implacable Enemy to all impenitent Sinners. Let (then) all obstinate Sinners hear this, and tremble; you cannot be more obstinately bent to continue in your ways, than God is peremptorily resolved to make you miserable; if you be determined on a sinful Course, God is also determined how he will deal with you; that he will not spare, but that his Anger and Jealousie shall smoke against you; and that all the Curses which are written in this Book shall light upon you. He hath sworn in his Wrath, that unbelieving and impenitent Sinners shall not enter into his Rest; and for the greater assurance of the thing, and that we may not think that there is any Condition implied in these Threatnings, he hath confirmed them by an Oath, that by this immutable Sign, in which it is impossible for God to lie, Sinners might have strong Terrors and not be able to fly to any hopes of Refuge.*

3ly, Either God may in Justice inflict upon the Wicked these Punishments which he hath threatened, or else it is unjust in God to execute upon them the Judgment written, i.e. the Punishment which he hath threatened to them in the Word of Truth. If it be said it is unjust in God to execute them on the Sinner dying in his Impenitence, either we cannot be obliged to believe that Word in which these Threats are contained; or else an Obligation must lie upon us to believe that God will act unjustly. If, to avoid this, it be said these Threats do not discover certainly what God will do, but only what the Sinner doth deserve to suffer, read them once more, and you will find that they expressly say of those who shall be at the Great Day condemned, *That they shall go away into Eternal Punishment, Matth. 25. 46. That they shall be punished with Eternal Destruction from the Pre-*

(a) Sermon of the Truth of God, Vol. 6. p. 361.

(b) Sermon on the Unchangeableness of God, Vol. 6. p. 110.

(c) Sermon. p. 4.

(d) Sermon of Gods Unchangeableness, p. 112, 113, 114, 115.

sence of the Lord, 2 Theff. 1. 8. And that they shall be tormented Day and Night for ever and ever, Rev. 14. 10, 11. 20. 10.

Moreover, when our Saviour argues thus to induce Men to cut off their offending Hands, and pluck out their offending Eyes; 'tis better to enter into Life halt, and maimed, than to be cast into Eternal Fire, or into Hell, where the Worm dieth not, and where the Fire is not quenched, *Matth. 18. 8, 9.* doth he not sufficiently inform us there is an absolute necessity of doing the one, or suffering the other? When he saith, *He that blasphemeth against the Holy Ghost, shall never be forgiven in this, or in the World to come, but shall be obnoxious to Eternal Judgment, Matth. 12. 32. Mark 3. 29.* doth he not insinuate, that he who never is forgiven, must be for ever subject to this Judgment? It is therefore certain, that our Judge hath expressly taught us not only that the impenitent Sinner doth deserve, but that he shall actually suffer the Worm that never dies, the Fire that shall not be quenched.

If God in Justice may inflict upon the Wicked these Punishments which he hath threatned, then the Objection cannot need this Answer; yea, what can move him not to inflict what he by Threatning hath engaged his Truth to do? What, I say, can move him not to do it, but an Act of Mercy exercised to them, of whom the Scripture saith, *they shall have Judgment without Mercy, Jam. 2. 13.* what but remission of that Sin, which saith the Scripture, *shall never be remitted?* What but Mercy in the Day of Wrath and Judgment? What but Remission exercised to the impenitent, without an Interest in the Blood of our Redemption? To which Imaginations I conceive the Scripture gives but little countenance.

Nor are we to conclude, That the Non-execution of these Threats lays no Impeachment on God's Truth and Faithfulness, because it is not esteemed among Men a piece of falsehood not to do what they have threatned. For Men may reasonably be moved to remit their Threatnings, because they oft are made in Passion, or may exceed the Rules of Justice; but these are things not incident to an All-perfect God; or because the Person threatned repents, begs pardon, and returns unto his Duty, which the Damned cannot be supposed to do.

§. 5. It is farther said, in answer to this Objection, that *macula peccati est aeterna*, the Stain of them who die in their Impenitence, will be perpetual, and he that dies thus filthy, will be filthy still; now it seems equitable, that, *is qui nunquam desinit esse malus, nunquam desineret esse miser*, he who never ceases to be wicked, should never cease to be miserable. Now this, rightly explain-

ed, affords a clear and satisfactory Answer to the Objection, as shewing that the Sinner becomes for ever miserable, not by any positive Act of God inflicting everlasting Stripes upon him, or loading him perpetually with fresh Torments, but wholly from his own Sin, which renders him incapable of the enjoyment of an holy God, and so perpetually excluded from his blissful Presence, which to a Soul that is immortal, and can never die, must be the Source of everlasting Torment, and, from the natural workings of its Faculties, will necessarily subject it to the Worm that never dies.

I own, and really believe, that positive Torments, such as the Schools call *Pœna sensus*, shall be inflicted on the Body; but then I have insinuated my present Notion of them to be this:

1st, That these positive Torments on the Body are not to begin until the raising of the Body, when Christ shall come in flaming Fire to take Vengeance on them who would not obey his Gospel, the World that now is being reserved to be set on fire, for the Day of Judgment, and Perdition of ungodly Men. At which time I conceive the righteous shall be snatched up into the Air, and be for ever with the Lord, *1 Thess. 4. 17.* and the Wicked shall be left to the devouring Flames. See for this, the Note on *2 Pet. 3. 7.*

2^{ly}, I also do conjecture that this Fire may be called *Eternal*, not that the Bodies of the Wicked shall be for ever burning in it, and never be consumed by it, since this cannot be done without a constant Miracle; but because it shall so entirely consume their Bodies, as that they never shall subsist again, but shall perish, and be destroyed for ever by it. In which sense *Sodom and Gomorrah* were set forth for an Example, suffering the Vengeance of eternal Fire. See the Note on *Jude, v. 7.* And if so, this Punishment being only temporary, the Objection doth not lie against it, God being no more obliged either in Justice, or in Goodness, to snatch the Wicked out of these Flames when they thus kindle on them, than he was to snatch the Wicked of the old World out of that Deluge which overwhelmed them. These I call my Conjectures, or my private Sentiments. But then I add, as certain matter of my Faith.

1st. That the Soul, even from the time of its separation from the Body, in its impenitency, shall find it self in such a dismal state, as shall then fill it with perpetual Horror, and dreadful expectation of the Punishment which God hath threatned to the Wicked. And thus it shall be like those Devils which believe and tremble, *James 2. 19.* as knowing that there is reserved for them a time of Torment, *Matth. 8. 29.*

2^{ly}, That when the final Sentence shall be put upon the Wicked, and they shall be for

for ever separated from the Presence of the Lord, their Souls shall be perpetually subject to the height of Misery, or to that *Worm which never dies*; and that this Misery will be the natural, and the perpetual result of such a Separation.

To explain this let it be considered,

1. That there is scarce any thing in which the *Heathen Moralists* so universally accord, as in this fixed Rule, *μὴ καὶ ἀπὸ καὶ ἀπὸ ἐνὸς ἑαυτοῦ καὶ ἐ δαίμονος ἔστι*; that an impure Soul can have no commerce with a pure God; and that it is not congruous to his Nature to admit such Souls into his Presence. And this Assertion is built upon a sure and incontestible Foundation; for seeing God is absolute in Holiness, he cannot but retain the greatest hatred to, and Abhorrence of all Actions, and Persons that are unrighteous and impure; and since his Nature is immutable, his Holiness unchangeable, he must for ever hate, with a most perfect hatred, whatsoever is unholy, and impure; and therefore to suppose an Interruption of his hatred of evil doers, is to imagine he can cease to be a pure and holy God. Consider

2. That the Soul of wicked Men being immortal, must abide for ever, if it be not annihilated, and that God neither is obliged to annihilate it, nor hath he any where declared that he will do so.

I say, he is not obliged to annihilate the Souls of wicked Men, for then it must be so on this account, because he is obliged to put them out of that Misery which they have brought upon themselves by their own folly, and rebellions; and if so, since this must certainly be an act, not of strict Justice, but of Grace and Favour, God must be bound to shew an Act of Grace and Favour towards Men, purely because they have provoked and rebell'd against him, i. e. because they have done that which renders them the proper Objects of his hatred, and his indignation, and be obliged to save Men from that Misery which by their stubborn disobedience to all his Calls, and Admonitions, his Exhortations, and all the gracious Methods his Providence had used to preserve them from it, they wilfully have brought upon themselves. Whereas indeed the riches of his goodness being designed to lead Men to Repentance, or to encourage them in ways of Holiness and Piety, hath only for its proper Object such as are capable of being made the better by it, it cannot therefore be the Goodness and Mercy of a God to shew kindness to Persons obstinately and incorrigibly wicked, because it cannot be the Goodness and Mercy of a Being infinitely just and holy; for seeing all the Divine Perfections must agree together, that cannot be a Divine Perfection which contradicts any other Perfection.

The original of our Mistakes in matters of this Nature, seems to arise from our own Imperfection, which naturally leads us to consider of the Divine Attributes apart, and as it were in separation from each other, and by so doing, to frame such wide and large Notions of the one, as to exclude the other. Whereas indeed they ought to be considered as really they are in God himself, i. e. Goodness and Mercy joined with infinite Holiness and Justice; and as it is the Goodness and Mercy of a Law-giver, Governour, and Righteous Judge, which never regularly can be exercised without some prospect of reclaiming, or doing good unto the Object of it. And thus 'tis well consistent with the Prayer of David, *Be not thou merciful to them that offend of malicious wickedness*, Psal. 59. 5.

§. 6. I add, That God hath not declared in Scripture that he will annihilate the Souls of wicked Men, or that this is the Punishment which he designeth to inflict upon them; this is generally said to be the Doctrine of the *Socinians*; though (e) *Crellius* expressly says, *Animas impiorum Deum post judicium annihilaturum nec Scriptura asserit, nec ratio evincit*, That neither Reason doth evince, or Scripture assert it will be so. And

Object. 1. 'Tis certain that this follows not from any of those places of the Old Testament in which the dead are said to be no more, or not to be; as v. g. *Let the Sinners be consumed out of the Earth, and let the wicked be no more*, Psal. 104. 35. *Our Fathers have sinned, and are not*, Lam. 5. 7. *I have made Esau bare—his Seed is spoiled, and he is not*, Jer. 49. 10. See Chap. 10. 20. 35. 15.

For (1.) If any of these places speak of Annihilation, they must speak of such a one as was then pass'd already, and so is inconsistent with the future Judgment of those Persons, because it is not said they shall not be; but they are not; they therefore cannot refer to any future Annihilation at the Day of Judgment.

2. Then must the Righteous be annihilated as well as the Wicked; for of righteous Enoch it is said, *He walked before God, and was not*, Gen. 5. 24. of Joseph, *One is not*; Gen. 42. 13. and David prays thus for himself, *O spare me a little that I may recover my strength, before I go hence and be not*, Psal. 39. 13. 'Tis therefore evident these places only were intended to import, those Persons were not in the Land of the living.

Object. 2. But 'tis objected, That the Wicked after the Resurrection shall be punish'd with the second Death, wherefore they cannot in any proper sense be said to live, and to subsist, and to have sense of Pain, this being not consistent with a state of Death.

Ans. I answer, 1. That this second Death cannot consist in the annihilation of the Wicked, or in their Exemption from all sense of Punishment, because 'tis promised that *He who overcometh shall not be hurt by the second Death*, Rev. 2. 11. whence it is manifest that they who die this second Death, shall be hurt by it; but were it to the Wicked, condemned to an Eternal Separation from God, and from all hopes of happiness, a Conclusion of their Being, and of all sense of Misery, it would be no more hurtful, but highly beneficial to them, as being a Conclusion of that Life which they must otherwise have spent in endless Misery. And therefore even *Hierocles* represents this as the Choice of wicked Men, by saying in his Commentary on the Verses of *Pythagoras*, p. 164. ὁ βάλεται δὲ ὁ κακὸς ἀθάνατον εἶναι πρὸς αὐτὴ ψυχὴν, ἵνα μὴ ὑπομένῃ πικρῶν μένῃ, the wicked Man would not have his Soul to be immortal, that he might not abide under Punishment. Moreover, those very Torments which the damned suffer are declared to be the second Death, and wicked Men are therefore said to die the second Death, because they do endure Eternal Torments; for *the fearful and unbelievers, &c. shall have their part in that Lake of Fire and Brimstone, which is the second Death*, Rev. 21. 8. This Death then, when it is threatned as the final Punishment of the Wicked, cannot import a State of Non-existence, or Insensibility, but only an unhappy miserable State, a Separation of the Soul from him who is the Fountain of our Life, and all our Comforts; an absolute Exclusion from that Felicity which only renders Life a Blessing, and a Life of Infelicity and Misery. To make this still more evident.

Consider 2ly, That this is a Jewish Phrase, used often by, and borrowed from the *Ancient Hebrews*, with whom it doth import the Punishment of damned Persons in the Life to come. So *Deut. 33. 6. Let Reuben live, and not die the second death*, saith the *Targum of Onkelos*; i.e. *let him not die the Death which the wicked die in the Age to come*, saith the *Targum of B. Uziel*. *Let him not die the second death which the wicked die in the Age to come*, saith the *Jerusalem Targum*. Now that the death of the Wicked, in the Age to come, did really subject them to eternal Torments, the *Jews* still thought, as is apparent not only from the plain Testimony of (f) *Josephus*, who saith the *Pharisees* assigned to the wicked ἐργῶν αἰδίων, an *Eternal Prison*, in which they were to be tormented, (g) αἰδίων τιμωρίᾳ, with *Eternal Punishment*; and from *Philo*, who saith, that some conceive Death to be the last of Punishments, whereas it scarce-

ly deserveth to be named the beginning of them, seeing the Punishment reserved for the wicked Person is ζῆναι ἀποθνῄσκοντα ἀεὶ καὶ τρέποντα θάνατον παρῶν ἀτελέσθαι, to live for ever in a dying state, and suffer such a death as hath no end; but also from the *Apocryphal Books*, which say, κλαύσουσιν ἐν αἰδίῳ ἕως αἰῶνος, they shall feel them, and weep for ever, *Judith* 16. 17. So again, *Isa. 22. 14. This sin shall not be forgiven, till the second death*; that is, saith *Kimchi*, till the Soul dieth in the World to come. And *Chap. 65. 5, 6, 15. of the same Persons* it is said, *God will kill them with the second death, and he will deliver them up to the punishment of Hell, where the fire burneth all the day*.

Object. It further is objected, That *Eternal Life* is said to be peculiar to the Saints in *Bliss*, whereas unto the wicked it is threatned that *they shall not see Life*, *John 3. 36*.

Ans. To this I answer, That *Life* in Scripture, when it is mentioned as the end of our Faith, and the Reward of our Obedience, is not intended only to signify our permanence in Being, but to assure us of our advancement to a state of Happiness, and is equivalent to *Everlasting Life*. So to the *Lawyer* asking, *What good thing shall I do that I may inherit eternal life?* our Saviour answers, *Do this and thou shalt live*, *Luke 10. 25, 28*. So *Christ* saith, *He that eateth me shall live by me*, *John 6. 57. i. e. He shall live for ever*, v. 58. *I came that my sheep might have Life*, *John 10. 10. I give unto them life Eternal*, v. 28. And that this is the Life denied to the wicked, *John 3. 36*. is evident from the precedent words of the same Verse, *He that believeth on the Son hath everlasting life; but he that believeth not the Son, shall not see life*. This is a Phrase so known, and this use of it is so frequent, saith *Maaimonides*, that hence our Masters say, *The just are stiled living in their death, because they then are happy*. And that the Phrase, *Not to see Life*, cannot import a state of Non-existence, or Insensibility, is evident, because 'tis said of them who do not see Life, that the *Wrath of God abideth on them*, they therefore must abide under a Sense of it.

Obj. 4. Lastly, It is objected, That the wicked are in Scripture said to perish utterly, *2 Pet. 2. 12.* and to be punished with everlasting destruction; now these Expressions seem to signify a deprivation of all sense and being.

Ans. But nothing is more common, both in *Greek and Latin*, and in other Languages, than to say, when we conceive our future Life is likely to be miserable, ἄλλωμι, *perii*, *I am undone, I perish*. See the Note of (i) *Taubman* upon those words of *Plautus*, *Qui*

per virtutem perit, is non interit. That only in this moral sense the damned are in Scripture said to perish, *viz.* by having all their hopes of future Happiness destroyed, and being sentenced to those Torments which are exceedingly more heavy than the Loss of Being, is evident, first from the Scripture, which informs us, that to cast the Soul and Body into Hell-fire, is to destroy them, as is apparent from these two Expressions, *Fear him who can destroy both Soul and Body in Hell-fire*, Matth. 10. 28. *who after he hath killed, hath power to cast into Hell*, saith St. Luke, Chap. 12. 5. that is, into that place where the Worm dieth not, and where the Fire is not quenched. Moreover, the Devils put the Question to our Saviour thus, ἄρα εἰς αἰῶνα ἔσταις ἡμεῖς, *art thou come to destroy us before the time?* Luk. 4. 34. and yet that to destroy is only βασανίσαι to torment them, is evident from the same Question recited by St. Matthew thus, *Art thou come to torment us before the time?* Chap. 8. 29. And had the Devils thought, that at Christ's coming they might have been reduced into the state of Non-existence, or Insensibility, they could have had no reason to dread, or deprecate so vehemently that Perdition which would so long ago have freed them from that Horror which they still endure.

Moreover, this Opinion is so far from being contained in the Holy Scripture, that it is plainly contrary to many things contained in it: For, (1). The Scripture plainly intimates some in the other World shall suffer more, some less; for *it shall be more tolerable for Sodom and Gomorrah in the Day of Judgment than for Capernaum*, Matth. 11. 21—25. that some shall be beaten with fewer, some with many stripes, Luke 12. 47, 48. some shall receive greater damnation than others, Matth. 23. 14. But if Annihilation only by the second Death, the Punishment, and Perdition threatned to Sinners in the other World, they must all suffer equally, because if there be no degrees of Annihilation, or not Being, then all will equally not be, or lose their Being, and nothing by Annihilation can lose more. 2ly, It is said of the wicked, that they shall be cast into the place where their Worm dieth not; of them that shall not see Life, that the Wrath of God abideth on them; of them that are cast out into utter Darkness, that there is weeping and wailing. Now that of the Schools is absolutely true, that *non entis nullæ sunt affectiones*, that which is not, cannot be in Misery; that which abides not, cannot abide under the Wrath of God, that which so dieth, as

to cease to be, cannot be subject to a Worm that dieth not, whatever be the import of that Phrase. Consider

§ 7. 2ly, That we have two Passions of the Soul which are still conversant about Good present, and to come, *viz.* desire of the Good we want, and joy in that which we at present have. When therefore we are in a state in which we cannot possibly enjoy the Good we above all things want, and naturally desire, we must for ever lie under the torment of Dissatisfaction and Despair; and when we fall into that state in which we can enjoy no comfortable, or real Good, we never can have any Joy. Again, we have two other Passions which are employed about a present, or a future Evil; Fear that it may befall us, and Grief when it hath actually taken hold upon us. It therefore being natural to all Men to desire to be freed from an afflictive Evil, when they lie under it without all hopes or prospect of any end of, or deliverance from the worst of Evils, they must be swallowed up of Grief; and when their Guilt hath rendred them still obnoxious to the Divine Displeasure, they must be subject to Eternal Fears. Consider.

3ly, That the proper Action of the Soul is Thought, and that whilst she continues, she must be conscious to her self of her own Actions; when then the Soul hath nothing comfortable to employ its Thoughts upon, but an Eternal Scene of Misery, to which her wilful Sin and Folly hath everlastingly confined her, to be the doleful Subject of her continual Reflections, when she hath nothing to divert her from these rueful Thoughts, she must become an endless Torment to her self. Now from these three Considerations it will demonstrably follow, that the Soul which in this Life hath not been purged from the Dominion, or the Guilt of Sin, and therefore is excluded from a State of Happiness, and from Enjoyment of that God in whom its Happiness consists, must be for ever miserable.

For it must be perpetually tormented with the Thoughts of its Eternal Separation from God's blissful Presence; and its Exclusion from the State of Happiness which Saints made perfect do enjoy. Now, as an Heathen (k) Plutarch puts the question, *Must it not be very sad to be deprived of the hope of everlasting Blessings, and be excluded from the compleatest Happiness?* Were the damned obnoxious to no other Punishments besides this loss, even this would beget in them such a Worm of Conscience, as would perpetually subject

(k) Πῶς ἐκ ἀνεργῶν αἰωνίαν ἀγαθὴν ἐλπίδα σποράσκει, καὶ ἢ ἀνεργάτης ἐνθυσιμονίαν ἀποκαλεῖν. L. non posse suaviter, &c. p. 1106. D.

them to the worst of Miseries: As will be evident if we consider,

1. That the earnest and impetuous desire which is in all Men to be happy, is rooted in their very Nature, and therefore must continue as long as they retain that Nature, and yet it is impossible that this desire should in the least be gratified, when we are once condemned to an Eternal Separation from the Place and Object of our Happiness, there being no hopes that they should ever see his Face, who at the coming of their Judge shall be *punished with everlasting destruction from the presence of the Lord*. Now the Wiseman tells us, that even *hope deferred makes the heart sick*, Prov. 13. 12. Hope therefore irrecoverably disappointed must create in it an excess of torment. A wicked Cain accounted it an unsupportable Calamity to be excluded from God's gracious Presence here on Earth; *My punishment*, saith he, *is greater than I am able to bear, for from thy face shall I be hid*, Gen. 4. 13, 14. How dreadful therefore must that Sentence be, which doth eternally exclude us from his blissful Presence, and force us to a continual despair of that which we most ardently desire? For as it is one great Ingredient of our future Happiness, that it is that which never can be lost, so must it be a signal aggravation of our future Misery, and loss of Happiness to know it is irreparable.

2. This loss will be enhanced from the great Change the other World will make in our Condition. The Terrors of an awakened and guilty Conscience, even in this Life, are very grievous; but here we may be able to mitigate the gripings of it by the Society of others, or by the Pleasures of the World; we may deceive it with false Opinions, and flatter it with false Hopes and Promises of Reformation and Amendment; but when we are passed hence into another World, our vain Imaginations will be all confuted, our Hopes of Reformation will be at an end, and we shall be eternally deprived of all those Enjoyments in which we once placed our Happiness, and shall have nothing to divert us from our saddest Thoughts: Now, what Condition can be more deplorable than this, *viz.* to be deprived of all those Comforts in which we placed our former Happiness, and find it utterly impossible to purchase the least glimpse of real Happiness, or to divert our Thoughts from a continual Remorse for our irreparable loss?

For 3ly, The Sinner's memory reflecting on this Punishment of loss, will create fresh and never ceasing Torments to him. It will torment him to remember what an inestimable Blessing he hath lost, in losing the Enjoyment of that God who is the chiefest Good, and of that Happiness which passeth Understanding; for the greater still we apprehend the Good to be, the greater will the Trouble we endure be, when we have wholly lost the hopes of its Enjoyment. Again, It will add still to the Torment of the Sinner, to consider that he hath exchanged this exceeding, and eternal weight of Glory, for things of no intrinsic value and duration; that for the Pleasures of a moment, which are now turned into Sadness, he should forego those Pleasures which *run at God's right hand for ever*; that for a little fading Earth, which he soon left behind him, he should deprive himself of an *Inheritance incorruptible, reserved in the Heavens for him*. It also will torment him to consider in what a fair Capacity he was once placed of being happy; what frequent Calls and Invitations he hath had to be for ever so; what Importunity the God of Heaven used to bring him thither; and with what stiffness he resisted all these gracious Motions; These, and such like Considerations, will fill the miserable Soul with constant Matter of most sad Reflections. Now, saith the (1) Heathen Orator, *suppose a Person subject to the extreamest Miseries which can be incident to Soul and Body, without all hope of the alleviation of this Misery, or expectation of any future Good, and what can be imagined farther to compleat his Misery?*

And now to answer the Objection, by removing the foundation of it: Hence it is easy to demonstrate, that all these Evils which the Soul suffers after Death, may rather be esteemed the necessary Consequents, as (m) *Irenæus* hath observed, than positive and formal Punishments of Sin by an immediate Hand of God. For they are in all torment, saith *Irenæus*, *Τὸ Θεὸν μὴ προσηγυγμένως μὴ καλῶν- τος, ἐπακολυθῆσιν ὃ ἐκείνους ἡ καλῶσιν διὰ τὸ ἐσθλῶς πάντων τῶν ἀγαθῶν*, God not antecedently tormenting them, but that Torment being subsequent to their deprivation of all Good, and that Punishment being endless, and eternal, because they are perpetually deprived of them. *Mercurius Trismegistus* saith in like manner, that *Ἀσκήσις ψυχῇ ὡς ἐν ἰδίᾳ ὥσπερ ὁ ἑαυτῆς καλῶν ὄντων*, The Soul of the wicked Man continues in its proper Essence, being tormented from its self. And

(1) *Statue aliquem confectum tantis animi corporisque doloribus, quanti in hominem cadere maximi possunt, nullā spe propitiā fore levius aliquando, nullā prateritā, nec præsenti, nec expectatā voluptate, quid eo miserius dici aut fingi potest?* Torquar. apud Cic. de finibus, L. 1. n. 33.

(m) *Ἐσθλῶς πάντων τῶν ἀγαθῶν ἐν πάσῃ καλῶσι κατὰ τὸν Θεὸν μὴ προσηγυγμένως μὴ καλῶν- τος, ἐπακολυθῆσιν ὃ ἐκείνους ἡ καλῶσιν διὰ τὸ ἐσθλῶς πάντων τῶν ἀγαθῶν, αἰώνια ὃ κατὰ τὴν ἀρετὴν. Θεὸς τὰ ἀγαθὰ καὶ διὰ τῶν καὶ ἡ ἐσθλῶς αὐτῶν αἰώνια καὶ ἀπείρητα. l. 5. c. 27. Ἀσκήσις ψυχῇ ὡς ἐν ἰδίᾳ ὥσπερ ὁ ἑαυτῆς καλῶν ὄντων. Mercur. Trif. apud Stob. Eccl. Phys. p. 129. Vide præcipue p. 130. 131. When the memory of their Actions is lost, then they make their Torments to cease. p. 132.*

Apolodorus adds, Ἀδίκων ἔτι τὰ κολάσιμα διὰ τῶν λόγων, καὶ τὴν μνήμην τῶν ἐσθιωμένων τὰς κολάσεις ἐχόντων, *That the Unjust are punished from their own Reasons, and the memory of what they did in this Life; and when the remembrance of these things ceaseth, καὶ ἡ κόλασις ἡ ψυχῆς πέπαι, the Punishment of the Soul also ceaseth.* For Instance, that Souls departed are deprived of the Love of God, are Objects of his Wrath, and are excluded from his Presence, hapneth not merely because they are Souls separated from the Body; for pious Souls, after their Separation, are entirely exempted from these Evils; but this ariseth from the natural Purity and Holiness of God, which renders it incongruous to him, to admit such Souls into his Presence, and the defilement and Impurity which these unhappy Souls lie under, and by which they are rendred unable to converse with the God of Holiness. The Worm of Conscience, the Desperation, the direful Expectations which follow from this sense of Loss, and the Divine Displeasure, are also the natural Results of the Soul's Separation in an impure and un sanctified Condition, and therefore *being filthy still.* Moreover it being natural to all Men, say the very (n) Heathens, *to give good things to them they love, and in whom they delight, and to inflict evil things on those to whom they stand affected contrariwise;* How can it be, but that the Soul thus conscious of those abominable things which the Lord hates, and which most justly have incensed this righteous Judge, should live under most dreadful Expectations of his Wrath? Now, true is that of the *Tragedian, Pœnas dat qui expectat, qui autem meruit expectat;* He suffers, whose Conscience tells him he deserves, and therefore cannot but expect to suffer. Lastly, That he is thus to be eternally a Torment to himself, ariseth from the Immortality of the Soul, which cannot cease to be without an immediate Dissolution from the Hand of God, and whilst it doth continue, cannot cease to be desirous of that Happiness from which it will for ever be excluded, or cease to be tormented with the Thoughts of that stupendous Folly which did subject it to this heavy Doom.

And now what a poor comfort is it to the Sinner to laugh at what is said touching Hell fire, and a Lake of Brimstone, as unphilosophical, and say that these are things improper to torment a Spiritual Soul, if undeniably it may be subject to the loss of all that is desirable to make it happy, to endless Grief, to remediless Remorse, and dreadful Expectations of the Wrath of God, and a perpetual Despair of being ever freed from these tormenting Evils, which, as the *Hea-*

then hath observed, are πῦρ καὶ μάχρη βεβαίστες, more violent and insupportable than any Punishment by Fire and Sword? What if the Fire in which the Bodies of the wicked are to be tormented, should not be kindled till our Saviour come in flaming Fire, to take vengeance on them? What Comfort will this yield the Sinner, if, from the Day of its departure from the Body, his Soul will be obnoxious to this greater Misery? What, lastly, if that Fire of the damned, in which their Bodies are to be tormented, should only be Eternal in that sense in which St. Jude informs us that *Sodom and Gomorrah, and the Cities round about them, have been set forth for an Example, suffering the vengeance of Eternal Fire;* If this amazing Torment of the Soul, which in propriety of Speech is only capable of feeling torment, will be eternal in the highest and most intensive import of that word?

If it be still objected, That it seems not consistent with Divine Goodness to have framed Man so, as that he should be miserable from himself; this at one blow cuts off both Heaven, and Hell; for it is to find fault with God, and represent him as less Good, for making any Beings capable of Vice, and Virtue. For all our Virtue in a state of Trial, consists in chusing well when we had freedom, and some Temptations to do otherwise; and all our Vice in chusing to do ill, when we had Laws directing us to avoid the Evil, and to chuse the Good, and had the highest Motives so to do. To say then, a good God could not create a Creature capable of Vice and Virtue, is in effect to say, 'tis inconsistent with Divine Goodness to create such Creatures as should be subject unto Government, since Government supposes Laws, and Laws must be attended with the Sanctions of Rewards and Punishments. Here then again the Mistake lies in separating the Divine Goodness from his Holiness and Justice, whereas Justice and Holiness are as essential to the Notion of a God as Goodness; for 'tis impossible that Justice should belong to the Idea of God, if it were irreconcilable with the Divine Goodness to make such Creatures as may deserve well or ill, i. e. to be rewarded, or punished. And seeing the Holiness of God renders it necessary for him to retain the greatest hatred to, and abhorrence of incorrigible Sinners, if it be inconsistent with Divine Goodness to make any Creature which may deserve to be the Object of his hatred, Goodness and Holiness cannot both belong to the Idea of God.

If Lastly, it be still enquired why Divine Goodness and Mercy doth not still leave

(n) Πάντες γὰρ οἱ καὶ ἂν φιλοῦσι, καὶ οἱ καὶ χαίρουσι, τοῖς τοῖς διδόντες τ' ἀγαθὰ, πρὸς οὓς ὁ ἀγαθὸς ἔχει, τὰ ἀγαθὰ. Pythag. apud. Jamblic. c. 48. p. 89.

condemned Sinners in a Capacity of that Repentance and Reformation which might after a season fit them for the Enjoyment of himself, and thereby put an happy end to all their Misery?

Answer, That both the *Christians* and *Heathens* do accord in this, that these Eternal Punishments shall only be inflicted (o) ἐπὶ τῶν ἀπαράσταντων ἐν τῇ ἀνίατῳ κακίᾳ, on those that are incurably wicked: And they who shall hereafter be found thus confirmed in wickedness, are by the (p) *Heathens* given up to Torments without end. Yea, (q) *Celsus* dogmatically says, That they judge rightly, who say, the just shall be happy, οἱ δὲ ἀδικοὶ πάντων αἰώνιους κακοῖς σφεδρῶνται, But the unjust shall be always subject to eternal Evils; And that this was the Opinion of the *Heathens*, as well as of the *Christians*, and that no Man ought ever to depart from it. Now that which haply may render their state incurable; may be.

1. That their Day of Grace is past, and turn'd into a Day of Wrath; their Time of Trial and Probation is expired, and they are come to the time of Retribution. For as the *Christians* teach that a Man cannot be truly good and holy without the assistance of the Holy Spirit, so did the (r) *Heathens* teach, That there was an absolute need of a *Divine Afflatus* or Good assisting *Genius* to preserve them from Sin, and to advance them to a virtuous Life. Now, why is it unjust with God to say, his Spirit shall not always strive with them who have so long resisted all his Motions, and hardened their Hearts against him; Whom all the Riches of his Goodness could not lead unto Repentance, or preserve from treasuring up Wrath against the Day of Wrath? Either the Day of Grace must never end, or there must be a time when they that are filthy will be filthy still.

Moreover, To assert it is unjust with God, or inconsistent with his Goodness, to appoint a Day in which he will judge the World in

Righteousness, and render to Men according to their Works; as it seems plainly to border on a Contradiction in the Terms, so it cuts off all future Judgment; it being certain God neither will nor can do what is inconsistent with his Goodness to do; and, according to this Hypothesis, he must never pass the final and decretory Sentence upon wicked Men.

2ly, The Place and Company to which the damned shall be sentenced, seems to render them incapable of growing better; for when they are once given up to the Tormentor, and kept in Chains of Darkness, what expectation can there be they should grow better under this Enemy of God and Goodness? and yet that this is one Ingredient of their future state, is not the Sentiment of *Jews* and *Christians* only from the Holy Scripture, but also of the *Heathens* from the Tradition they had received, as is evident both (s) from their own words, and from their *Adrastra*, *Nemesis*, *Alastores*, their *Furies*, *hurlful Demons*, and their *Evil Genius's*.

3ly, The Alteration of their Condition, and their State seems to exclude all place for Reformation, and for the exercise of Piety and Virtue. For the Sentence of Condemnation and exclusion from God's blissful Presence being past upon them, they have no hope of being happy, or of escaping the Misery to which they are exposed, and so can have no Motive to be better, nor can they be in a Capacity to love that God from whom they can expect no good. There also seems to be no place for Virtue in a future State; no room for Temperance, where there is no capacity of enjoying Meats, or Drinks, or any Pleasures of the Flesh; no place for Justice, where there is no *Meum* and *Tuum*; no possibility to kill, or maim, or to be cruel to another, when none can be defamed to their prejudice and hurt in their Concerns. Lastly, No place for Charity, where there is either none that can want any thing, or none that can receive advantage by us.

(o) Orig. contra Cels. p. 403.

(p) "Οἱ δ' ἐν τῇ ἔσχατῇ ἀδικήσῃσι, καὶ διὰ τὰ αὐτὰ ἀδικήματα αἰάται ἡμῶν", ἐν τῶν τῶν ἀπαδείκτων γένει, καὶ ἐπὶ αὐτοῖς μὴ ἐκείνῳ ὄντιναι", ἀπὸ ἀνίατου ὄντες. Plat. Georg. p. 357, 358.

(q) Apud Orig. l. 8. p. 409.

(r) Οὐδὲ γὰρ ἄλλος τις δυνάμει παρὰ τὸ θεῖον αὐτῷ, καὶ κλειώτερον ἢ ἐστὶν ἀναδραμεῖν, εἰ μὴ τῷ πιαύτῳ δαίμονι ἡγεμόνι χεῖραται. Jamb. στοιχ. p. 11. See the Note on Rom. 2. 15.

(s) Τῶν ἀμαρτημάτων Θεὸς μὲν ἡμῶν ἐκ ἐόντων ἐκλείμπτει, δαίμοσι δὲ καλῶσιν τοὺς σωματικούς. Salust. de Diis, &c. c. 14. Κολάζοντες δὲ τὴν Σώματι ἐξελθόντων ἀπὸ δαιμόνων τρεφόμενοι, p. 18.

THE PREFACE

TO THE

First Epistle of St. *PAUL* to *TIMOTHY*.

THAT this Epistle was written after St. Paul's Departure from Ephesus to Macedonia, some gather from these Words, When I went into Macedonia I besought thee to abide at Ephesus, Ch. 1. 3. and that it was writ when he was in expectation of returning shortly thither, they conclude from these Words, I write to thee, hoping to come unto thee quickly, Chap. 3. 14. It therefore, say they, must be writ before he came to Melitus, Acts 20. 17. For then he, sending for the Bishops of Ephesus thither, speaks thus to them, And now I know that all you, among whom I have gone preaching the Kingdom of God, shall see my face no more, v. 25. For then he must have laid aside all Thoughts of returning any more to Ephesus. It therefore must, say they, be written while he was in Macedonia, or thereabouts; and so A. D. 55. and the first of Nero, so Dr. Lightfoot.

Bishop Pearson grants that it was written after St. Paul was gone into Macedonia; but then he adds, that it was writ after his enlargement from his Bonds at Rome, A. D. 65. That it could not be writ at any time of St. Paul's going to Macedonia, before his Journey to Jerusalem, he proves, because before that time, St. Paul could not have exhorted him to abide at Ephesus; for the first time he went to Macedonia by the Direction of the Holy Ghost, Acts 16. 9, 10. he had not seen Ephesus, for he came not thither till a long time after, Acts 19. 1. The second time he came to Macedonia was after the Tumult which forc'd him to leave Ephesus, Acts 20. 1. when he could not exhort him to abide at Ephesus, for he had sent him thence to Macedonia at that very time when that Tumult began, Acts 19. 22, 23. This Argument, I confess, is not very strong, it being plain from his first Epistle writ to Corinth, while he was at Ephesus, 1 Cor. 16. 8, 10, 11. that he expected then his Return to him: But then it appears that Timothy was with him when he went first

from Macedonia to Achaia, and at Corinth writ his Epistle to the Romans, Chap. 16. 21. and also when he returned from Achaia to Macedonia, for then he accompanied him from Achaia to Macedonia, and so to Asia, and so he abode not then at Ephesus, Acts 20. 4. Now from thence St. Paul goes to Jerusalem, and from thence bound to Rome, and so he could not after go to Macedonia till he was set at Liberty. This therefore, saith he, was done afterwards in the 10th Year of Nero, A. D. 65. and soon after he writ this Epistle to him.

And whereas against this it is objected, that in this Epistle he speaks twice of his coming to Ephesus, saying, I write unto thee, hoping to come to thee shortly, Chap. 3. 14. and till I come, give thy diligence to reading, Chap. 4. 13. whereas before his going up to Jerusalem, he had expressly said to them of Ephesus, I know that all you shall see my face no more; whence it is gathered that this Epistle must be writ before that time.

To this I answer, That St. Paul saith plainly in this Epistle, that he purposed to come to him; but he saith not, that he purposed to come to him to Ephesus. If you reply, that in this Epistle he commands him to stay at Ephesus, and so must be supposed to speak of coming thither to him, Ch. 1. 3. this I confess is true, according to our Version, which adds unto the Words so do; but if you read the Words thus, As I exhorted thee to abide (some time) at Ephesus, when I went into Macedonia, (so I did it) that thou mightest admonish some to teach no other Doctrine, it will be left uncertain whether he were at Ephesus, at the inditing this Epistle; for then having done the Work for which he was bid to stay at Ephesus, he might go on to other Places, doing the Work of an Evangelist, and setting ordinary Church Governors, Bishops, Presbyters, and Deacons, where they were wanting, and doing all the other things mentioned in this Epistle, as things to be performed in the Church of God. For,

1st, 'Tis certain, that when the Second Epistle was writ to Timothy, he was not at Ephesus, as I have there proved, Note on Chap. 4. 12. He therefore might have been gone thence also at the writing of this Epistle, to settle the Affairs of other Churches.

2ly, It is certain that this first Epistle was writ to him, that in St. Paul's Absence he might know how to deport himself in the Church of God, especially in reference to the Prescriptions here laid down, chap. 2. 15. Now there was little need that he should stay there, to do the Great Work prescribed in this Epistle, touching Bishops and Deacons, they being settled among them by St. Paul himself before he left Ephesus; and they being after, in his Journey to Jerusalem, summoned to Miletus, and taught how to demean themselves in the respective Provinces committed to their Trust, 'tis therefore highly probable, that these Directions were given him in reference to other Churches to which this Evangelist was to travel, and in some of which he might then be. If this Conjecture may take place, the Difficulty is fully answered; if not, I must confess my self unable to return any satisfactory Answer to it, and so leave the Reader to his Choice, whether he will follow the Opinion of Dr. Lightfoot, or Bishop Pearson, in this matter.

But tho' there be a great Difference as to the time of writing this Epistle; the Ancient Commentators all agree in this, (a) That St. Timothy was left at Ephesus to preserve that Church from the Endeavours of the Judaizing Christians to introduce Circumcision, and the Observance of the Law, and to amuse them with their Talmudical Fables, and with their Genealogies from Abraham, and the Patriarchs. A Reverend Person saith, 'It is evident the Gnosticks were now scattered in Asia, and so characterized by the Apostle, Chap. 4. and 6. and there distinctly specified under the Title of *Ἰουδαίου & γνώσεως*, Science falsely so called, v. 20. they being the Men

who assumed to themselves the Names of Gnosticks, or Knowing Men. And it must be confessed, that (b) Theodoret accords with him in this Matter, saying, That the Apostle stiles the pretended Knowledge of the Gnostick, Science, falsely so called. And (c) St. Chrysostom saith, Perhaps this was spoken by reason of some who were then called Gnosticks; And (d) Theophylact, I think the Apostle speaks this concerning some then called Gnosticks. But yet there lies this strong Objection against this Exposition of this Phrase, or the ascribing of it to the Gnosticks, That according to all the Accounts we receive from the Ancients, these Gnosticks were not then in being, at least under that Name; for whether, with Irenæus, we derive their Original from (e) Valentinus, or Carpocrates; or, with Clemens Alexandrinus, from Epiphaneus, the Author of the Sect of the Carpocratians; or, as St. Jerom saith, from (f) Basilides. It is evident, and confessed by all these Authors, That all these, and even Menander, whom Irenæus sometimes makes the Father of the Gnosticks, were long after the writing of this Epistle. Whereas the Judaizing Christians were, saith Theodoret, μέγα φρονήτες ἐπὶ τῇ γνώσει, Great Boasters of their Knowledge of the Law; and yet that their pretended Knowledge was false Knowledge, we learn from those Words of the Apostle, That these Teachers of the Law knew not what they said, or whereof they affirmed, 1 Tim. 1. 7. Hence is their Doctrine stiled, *καταλογία*, vain talking, v. 6. and here, *κενολογία*, empty babbling; as also, 2 Tim. 2. 16. *ἀνοήτοι*, foolishness, 2 Tim. 3. 9. and they are said to be *καταλόγοι*, vain talkers, Tit. 1. 10. Men puffed up, and knowing nothing, but doting about questions, and strife of words, 1 Tim. 6. 4. See the Note on Chap. 6. 20. So that I can see no Objection against that Opinion which refers this Phrase to those Judaizers, whom the Apostle elsewhere stiles false Apostles and deceitful Workers.

(a) Obsecrat Episcopus Coepiscopum suum, ne pateretur Judæos aliter populum quam ab Apostolo iradebatur docere, ne obliarentur fabulis quas narrare consuevit sunt Judæi de generatione suarum originum, de Abraham, & de circumcissione, & his que postea tradita sunt à Moysè, Ambros. in locum. *Ἐνταῦθα πνὴς ἵσταν ἕξ Ἰουδαίων ἰσχυροὶ βουλομένης πάλιν ἐπὶ τὸν ἔλεον τὴν πίσυν—τὴν δὲν ἐπεσθιδεληκαλῆν.* Chrysost. in Cap. 1. v. 3.

(b) Ὁι ἕξ Ἰουδαίων πνὴς δόκτες ἐπὶ τῇ γνώσει & παλαιᾷ διαθήκῃ μέγα φρονήτες, ζητήματα ἀτὰρ τοῖς ἕξ ἐθνῶν πνὴς δόκτες, ἀλλὰ γὰρ ἡν ἡν αὐτὴς ὡς ἀμύτης τῶν θείων λόγων περιφρόνησι, φυλάττειν δὲ τὸ νομικὸν πολιτεῖαν, & ἀπαρτύνειν ἀπὸ χερσίν, Oecum. & Theoph. proleg. in locum.

(c) Ταῦτα τὸ πᾶν εἰσὶ διότι πνὴς ταῦτα ἐκάλαν τότε Γνωστικῆς. Chryf.

(d) Οἱ μὲν δὲ ταῦτα λέγουσιν & Ἀποστόλων ἐπὶ τῶν τότε λεγόμενων Γνωστικῶν.

(e) See Note on Chap. 6. 20.

(f) Mortuus est auctor Basilides, à quo Gnostici, temporibus Hadriani. Hieron. in voce Agrippa, Βασίλειδος ἀπεσθιδεῖς Ἀλεξανδρείᾳ ἀφ' ὧν ἡ γνώσις. Euseb. Chr. A. D. 134. Valentinus venit Romam sub Hygino, increvit sub Pio, & prorogavit tempus usque ad Anicetum, Iren. l. 5. c. 4. Euseb. Eccl. Hist. l. 4. c. 11. & Chron. ad An. Christi 141. de Carpocrate & Epiphane Theodoretus hæc habet, Ἀδελφὸν δὲ καὶ ἑτοῖς βασιλείᾳ τὰς πονηρὰς αἰδέσεις ἐκράτουν. Hier. Fab. l. 1. c. 51. De Menandro. Vide Dodwell Diss. 4. in Iren. Sect. 10. p. 308.

A
P A R A P H R A S E
WITH
A N N O T A T I O N S
ON THE
First Epistle of St. PAUL
TO
T I M O T H Y.

CHAPTER I.

^a Verse 1. **P**aul an ^a Apostle of Jesus Christ
^b by the ^b commandment [*κατὰ ἐντολὴν, according to the appointment*] of God
our Saviour, [*who called me to this Office by his Grace, Gal. 1. 15.*] and [*by the appointment of the*] Lord Jesus Christ, who is our hope
[*of glory, Coloss. 1. 27.*]

^c 2. To Timothy ^c my own Son in the
Faith [*do I wish*] Grace, Mercy, and Peace,
from God our Father, and [*from*] Jesus
Christ our Lord.

3. [*Declaring that*] as I besought thee to
abide still at Ephesus, when I went in-
to Macedonia, [*so I did it to this end*] that
thou mightest charge some, [*Judaizers*
there,] that they teach no other Doctrine
[*than that which is according to Godliness,*
chap. 6. 3.]

^d 4. Neither give heed [*or incline*] to [*Jew-
ish*] Fables, and endless Genealogies, which
minister Questions [*on Disquisitions into Pe-
digrees*] ^d rather than godly edifying, which
is in Faith, [*so do.*]

^e 5. Now [*for*] the ^e end of the Com-
mandment is Charity out of a pure Heart,
and of a good Conscience and Faith un-
feigned.

6. From which [*Commandment*] some

having swerved, have turned aside unto
vain jangling, [*vain Discourses of Talmudi-
cal Fables, and endless Genealogies.*]

7. ^f Desiring to be Teachers of the Law,
[*and yet*] understanding neither what they
say [*of it,*] nor whereof they affirm, [*i. e.*
neither the sense, scope, or the true meaning of
that Law of which they speak, nor having any
certainty of the Traditions of which they talk so
confidently.]

8. But [*tho' they are thus ignorant,*] we
know that the Law [*in it self*] is good, if
a Man use it lawfully, [*not as a means of Ju-
stification, but as a Restraint from Sin, Gal. 3.*
19. and as a School-master to bring him to Christ,
the end of the Law, Gal. 3. 24. Rom. 10. 4.]

9. Knowing this, that ^g the Law is not
made for a righteous Man, [*to condemn, or*
work wrath to him, Rom. 4. 15. as failing in
the strict observance of it.] But for [*re-
straining and condemning*] ^h the lawless and
disobedient, for the ungodly and for sinners,
for unholy and profane, for murderers of
fathers, and murderers of mothers, for man-
slayers.

10. For whoremongers, for them that
defile themselves with mankind, for men-
stealers, for liars, for perjur'd Persons, and
if

if there be any other thing that is contrary to sound Doctrine.

11. [That is the Doctrine which is,] according to the glorious Gospel of the blessed God, which was committed to my trust.

12. And I thank Christ Jesus our Lord, who hath enabled me [by the assistance of the Spirit of Power and Wisdom, who of my self was insufficient for this work, 2 Cor. 3. 5, 6.]
i for that he accounted me, [one that would be] faithful [in the discharge of it,] putting me [therefore] into the Ministry.

13. [Me, I say,] who was before [this gracious Call,] a Blasphemer [of Christ, Acts 26. 11.] and a Persecutor [of his Servants, Acts 8. 3.] and injuries [to them;] but I
k obtained Mercy [from him,] because ^k I did it [not against knowledge, for I verily thought I ought to do many things against the Name of Jesus, Acts 26. 9. but] ignorantly in unbelief.

14. And the Grace of our Lord was exceeding abundant, [in its Power to enable me
l to promote the Faith, Rom. 15. 19.] ^l with [that] Faith and Love which is in Christ Jesus.

15. This [therefore] is a faithful saying, and worthy of all acceptation, that Christ
m Jesus came into the world ^m to save Sinners,

of whom ⁿ I am [the] chief, [and so a great
Example of this Truth.]

16. Howbeit for this cause [even] I [the chief of Sinners] obtained Mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern [of it] to them which should hereafter believe on him to Life everlasting.

17. Now to the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

18. This charge [of remaining sometime at Ephesus, for the benefit of the Churches there, v. 3.] I commit unto thee, Son Timothy,
o according to the Prophecies that went before of thee, that thou [encouraged and excited] by them ^p mightest war a good warfare, [even that of Faith, chap. 6. 12. fighting and suffering as a good Soldier of Jesus Christ, 2 Tim. 2. 3.]

19. Holding Faith, and a good Conscience, which [last] some having put away, concerning Faith have made shipwreck.

20. Of whom is Hymenæus, [2 Tim. 2. 17.] and Alexander, [2 Tim. 4. 14.] ^q whom I have delivered to Satan [for the destruction of the Flesh, 1 Cor. 5. 5.] that they [by what they suffer] may learn not to blaspheme [or speak evil of the Faith.]

Annotations on Chap. I.

a Verse 1. ^a **A** πῶλον, An Apostle, &c.] Thus he writes to Timothy and Titus, not to assert his Apostolical Authority to them who doubted not of it, but for their sakes over whom they were to preside, that they might not despise what they did, and enjoyed by so great Authority.

b Ibid. Κατ' ἐπαγγελίαν Θεοῦ σωτῆρος ἡμεῶν &c.] Some construe these words thus, According to the Commandment of Jesus Christ, who is God our Saviour; but the words ἐπαγγελίαν ἡμεῶν, our Hope, must be construed with the words, Jesus Christ: And this sufficiently confutes that Version, which, as none of the Ancients followed, so is it not supported by the word Saviour added to God, that Epithet being twice applied to God the Father in this Epistle, viz. chap. 2. 3. and 4. 10. and twice in the Epistle to Titus, viz. Chap. 1. 3. and 2. 10. Moreover, some ancient Copies read, ^b Πατρός, of God our Father.

c Ver. 2. Ἰδιού τένυ ἐν πίστι. My own Son in the Faith.] This Phrase compared with 1 Cor. 4. 14, 15. seems plainly to import, That Timothy was converted to the Christian Faith by St. Paul; as also he seems to intimate when he saith, He served with him in the Gospel as a Son with the Father, Phil. 2. 22. and again calls him his beloved Son, 2 Tim. 1. 2. Nor find I any thing in Scripture to

the contrary; for tho' it is said that he had learned the Scriptures of the Old Testament from his youth, 2 Tim. 3. 15. yet is that true also of St. Paul, when yet he was no Convert to the Christian Faith, but a zealous Persecutor of it. And tho' he was a Disciple when Paul circumcised him, and took him with him from Lystra, Acts 16. 1. that hinders not but that he might be made so by St. Paul himself.

Ver. 4. Μᾶλλον ἢ διανομιὰς Θεοῦ ἐν πίστι. Rather than godly edifying which is in Faith.] Here first the Grammarians note, that Comparative Particles, and especially this of μᾶλλον, rather, are often in sense Negative, as Luke 18. 14. He went to his House justified, ἢ ἐκείνῳ, rather than the other; i. e. the Publican, and not the Pharisee; 1 Pet. 3. 17. It is better to suffer for well-doing than for evil-doing; John 3. 19. Men loved, μᾶλλον τὸ σκότος ἢ τὸ φῶς, Darkness and not Light; 2 Tim. 3. 4. φιλοῦσι μᾶλλον ἢ φιλοθεοῖς, i. e. Lovers of Pleasure, and not of God: See John 12. 43. Heb. 11. 25. The Edification in the Faith here mentioned, is stiled the Edification of God; because it hath God for its Object, and its End, as tending to the true Knowledge and right Worship of God; it is efficiently from him (on which account Justification by Faith is stiled the Righteousness of God) and tendeth highly to his Glory.

Ver. 5.

e Ver. 5. τὸ πλῶν ἐκ παραγγελίας, *The Scope of the Commandment.*] This some refer to the Law, which, saith the Apostle, is fulfilled by love, Rom. 13. 10. but ἀγγελία, 1 Job. 3. 11. παραγγελία, 1 Thess. 4. 2. and v. 18. of this Chapter, and ἐπαγγελία, being in the Epistles always used of the Gospel, and the latter word spoken of it in opposition to the Law, which, saith the Apostle, was not ἐκ παραγγελίας, of Promise, Rom. 4. 13. Gal. 3. 18. I rather think it here refers unto the Gospel, or to that Dispensation in which nothing availeth, but Faith working by Love, Gal. 5. 6. and which requires fervent and unfeigned Love out of a pure Heart, from all that do obey the Truth, 1 Pet. 1. 22.

f Ver. 7. Θέλόντες εἰ νομοδιδασκαλοὶ, *Desiring to be Teachers of the Law.*] That those Persons were not Gnosticks, but ἐκ Ἰουδαίων, the Jews, is manifest, say the Greek Commentators, from these words. For the Gnosticks were the greatest Adversaries of the Law and the Prophets; and even Rejectors of that God who gave the one, and inspired the other. Simon Magus taught, That the (a) Prophets received their Prophecies only from Angels, and that therefore they that believed in him, and his Selene, should not regard them. Saturninus, That (b) Christ came to destroy the God of the Jews; which God Simon himself denied, saith the (c) Pseud-Ignatius. They taught Men not to (d) use the Law, and the Prophets, nor to fear their Threats. Now they who held and taught these things must be the greatest Adversaries to, and not the Teachers of the Law. Hence it follows.

1st, That the Fables and Genealogies mention'd v. 4. and the vain fanglings, v. 6. cannot relate to the *Æones* of the Gnosticks, which seem not then to be hatch'd; but that the Apostle rather here respects, as Theodoret observes, τὴν Ἰουδαϊκὴν ἐρμηνείαν καὶ αὐτῶν καλημένην δόξιν, the vain Traditions, or Talmudical Fables of the Jews, as the Apostle explains himself, when he instructs Titus to teach the Cretians, μὴ προσέχων Ἰουδαϊκοῖς μύθοις, not to give heed to the Jewish Fables of Men, who turn from the Truth, chap. 1. 14. especially those Traditions and Fables they had received, of a Messiah B. Joseph that was to suffer, and a Messiah B. David that was to triumph gloriously, and abide for ever, John 12. 34. and of the Golden Days

they were to have at the coming of this Messiah, of which Trypho in his Dialogue with Justin speaks, p. 249. B. saying, That their Prophets taught them, ἐνδοξον καὶ μέγαν ἀναμένειν---παραλαμβάνουσα καὶ αἰώνιον βασιλείαν, to expect a great and glorious Messiah; who should have an endless Kingdom; and p. 306, 307. of the Hecyon Days they should enjoy in Jerusalem rebuilt at his coming. The endless Genealogies are, say the Fathers, Γενεαλογίας τὰς ἐκ Ἀβραάμ καὶ Δαβὶδ, Their Genealogies from Abraham and David, which they were concerned for, that they might know they came from the promised Seed, or their Title to the Privileges belonging to the Children of Abraham; or that they might have the preference for those of the Tribe of Judah, and of the Family of David, which were held more honourable than those of other Tribes; See Campeg. Vitringa de Syn. Vet. l. 3. c. 17. p. 871. They were, saith Dr. Lightfoot, the long and intricate Pedigrees they stood upon to prove themselves Priests or Levites; for as (e) Josephus notes, they thought themselves obliged to be very exact in that Affair, and therefore had Genealogies of them preserved two thousand Years. To these we may add the Genealogy and Pedigree of their Traditions, which they derived from Joshua in a long Line of Succession to their Times. That they were Genealogies belonging to the Jews, we learn from Tit. 3. 9. where they are joyned with Strifes about the Law.

Ver. 9. Δικαίῳ νόμῳ ἐκείνῳ.] i. e. The Law was not made to condemn the just Man; for against such there is no Law, condemning them, Gal. 5. 23. ἀντίκειναι δὲ, but it lies against the Lawless, &c. to condemn them.

Ibid. Ἀνόμοις, &c.] From this Enumeration of Offenders against the Law, we learn that the Apostle is here speaking of the Moral Law contained in the Ten Commandments; for the Sins here mentioned respect them; the Ungodly being Sinners against the First Commandment; The ἀμαρτωλοὶ, Sinners, (as that word signifies the Idolatrous Gentiles, Gal. 2. 15.) the Transgressors of the Second; the Perjured Persons, of the Third; the Unholy and Profane, of the Fourth; the Murderers of Fathers and Mothers, of the Fifth; the Manlayers, of the Sixth; the Fornicators and Defilers of themselves with Mankind, of the Seventh; Men-stealers, of the

(a) Prophetas autem d. Mundi fabricatoribus Angelis inspiratos, dixisse Prophetas; quapropter nec ulterius curantur eis hi qui in eum, & in Selenen ejus spem habeant, l. 1. c. 20.

(b) Advenisse Christum ad destructionem Judæorum Dei, c. 22.

(c) Ἀρνή) ὃ καὶ Θεὸς καὶ νόμος καὶ τῶν Περσῶν, Ep. ad Philadelph. § 6.

(d) Νόμος καὶ Προφῆταις μὴ χρᾶσθαι, Constit. Apost. l. 6. c. 10. Μὴ δὲ φεῖσθαι τῶν νόμων τὰς ἀπειλὰς. Theodoret. Her. Fab. l. 1. c. 1.

(e) Τὴν ἐπὶ τὰς ἀναρχαίας δὴμιλναι. L. 1. contra App. p. 1036. A. Τεκμήριον ὅτι μέγιστον καὶ ἀνεστέλει, οἱ δὲ Ἀρχαῖοι οἱ παῖς ἡμῶν ἀπὸ διαχρίτων ἐστὼν ἐνομασμένοι παῖδες ἐκ πατρὸς ἐστὶν ἐν ἀναρχαίαις. Ibid. D.

Eighth; Liars, of the Ninth; as also from the following words: *If there be any other thing contrary to the sound Doctrine of the Gospel.* Note,

3ly, That Fornication is here reckoned among Sins committed against the Law of Nature, or the Moral Law; as it is also, *Rom. 1. 29.* and among the manifest Works of the Flesh, *Gal. 5. 19.* yea among the things for which the Wrath of God comes upon the Children of Disobedience, or Unbelief, that is the Heathens, *Eph. 5. 5, 6.* for which Men are to be excluded from the Kingdom of God; *1 Cor. 6. 10.* *Rev. 22. 15.* and to be cast into the Lake of Fire and Brimstone, *Rev. 21. 8.* whence it is to be wondred, that this Sin should be so generally committed by some, and pleaded for by others, who are called Christians.

i Ver. 12. "Ὁν πρὸν με ἠγάπητο, He accounted me faithful.] St. Paul was a Vessel of Election to bear Christ's Name before the Gentiles, *Acts 9. 15.* in order thereunto he was by him to be filled with the Holy Ghost, *v. 17.* and so enabled to perform this Word with the Power of Signs and Wonders, and of the Spirit of God, *Rom. 15. 19.* Christ also appeared to him for this very end, *παραστήσας, to constitute him first,* and set him apart, as it were, by laying Hands upon him, to make him a Minister and Witness of what he had seen and heard, *Acts 26. 16. & 22. 14, 15.* and accordingly he sent him to the Gentiles, *Act 26. 17.* and thus he put him into the Ministry. Christ did this, because he accounted him one that would be faithful in the discharge of his Duty, *1 Cor. 4. 2. & 7. 25.* i. e. such a one, who by the Consideration of so great a Mercy, and abundant Grace, vouchsafed to one so unworthy, would patiently suffer for, *Act 9. 16.* and labour more abundantly in propagation of the Gospel, when thus assisted by the Grace and Spirit of Christ, *1 Cor. 15. 10.* Whence 'tis observed by the Fathers here, That (f) there was not only something of God, but also something of himself, for which he was chosen to this Ministry; and that he so magnifies the Grace of God, as not to invalidate Man's Free Will.

k Veri 13. "Ὁν ἀγνοῶν ἐποίησα δοῦλος, I did it ignorantly;]. Being an Unbeliever; as he might be by reason of those many Prejudices the learned Jews, and zealous Asserters of

their Traditions laboured under; for to this St. Peter doth ascribe their Crucifixion of our Lord, saying, *I know you did it, καὶ ἀγνοῶν, thro' ignorance, Acts 3. 17.* and St. Paul saying they did it, *ἐστὶν ἀγνοήσαντες, not knowing him, Acts 13. 27. 1 Cor. 2. 8.* and Christ himself when he prays thus, *Father forgive them, they know not what they do, Luke 23. 34.* giving the same Reason of his Prayer for their Forgiveness, as St. Paul here doth of his own actual Forgiveness; so that 'tis needless to endeavour, as some do, to wrest these words to another sense.

Ver. 14. Μετὰ πίστεως καὶ ἀγάπης, Thro' Faith and Love.] Love constraining him to labour more abundantly, *2 Cor. 5. 14.* and his strong Faith enabling him to do it in the Power of Signs and Wonders, and of the Holy Ghost *Rom. 15. 19.*

Ver. 15. Ἄμαρτανες ὄντας, To save Sinners.] m Hence Divines have well observed, that if Man had not sinned, Christ had not come into the World.

Ibid. Εἰμι ἐγὼ, I am.] He saith not, I was but I am, because even when Sin is pardoned, we ought to have the prospect of it still before our Eyes, to keep us humble and sensible of the great Grace of God to us.

Ver. 18. Κατὰ τὰς προφητείας ὅτι σε περισφίλει, o According to the foregoing Prophecies concerning thee.] So Chap. 4. v. 14. Neglect not, τὸ χάρισμα, the Gift of the Holy Ghost, which was given thee, διὰ περισφίλειας, according to Prophecy. I have shewed, Note on 1 Cor. 12. 10. that among the Gifts of Prophecy, and discerning of Spirits, this was one, to foretel and chuse out Persons meet to do God Service in the Ministry. Hence St. Paul charges the Bishops of Ephesus, to feed the Flock over which the Holy Ghost had made them Overseers, or Bishops, *Acts 20. 28.* And Clemens Romanus saith, the Apostles chose Bishops and Deacons, with full assurance of the Holy Ghost, περισφύσαντες τελείαν, *Ep. ad Cor. §. 42, 44.* Having a perfect knowledge of them, and making trial of them by the Spirit. So was it in the Case of Timothy, say all the Greek Scholiasts on the place. St. (g) Chrysostom saith, he was chosen by Prophecy, that is, by the Spirit of God; (h) Theodoret, that he received Imposition of Hands, not by Man's Calling, but by Divine Revelation: (i) Occumenius, that by the Revelation of the Spirit he was both chosen by St. Paul, to be a

(f) Δείκνυσιν ὅτι δὲ καὶ πρὸ ἡμεῶν εἰσενεχθῆναι πάλιν, ἢ γὰρ ἀκρίτως θεὸς ἐπηλόγη' ἡμᾶς. Occum. "Ὁ Θεὸς πῶς καὶ τὸ αὐτὸ πῶς, καὶ τὸ πῶς Θεοῦ, τὸ πάλιν νέμων τῇ τῷ Θεῷ προνοίᾳ, τὸ ὅτι αὐτὸ συστάων, πάλιν ὅσον μὴ λυμνησθῆς τῷ ἀποστόλῳ — καὶ ἐν ἑξῶν. Τέτοιο Θεοῦ, εἴτα πάλιν τὸ αὐτὸ, ὅτι πρὸν με ἠγάπητο. Chrysostom.

(g) Τὸ ἐν τῷ περισφίλει, ὡς πνεύματι ἁγίῳ. Chrysost. in locum.

(h) Οὐ γὰρ ἐθελήσας κληθεῖς ἀλλὰ καὶ θέλῳ ἀποσταλῆναι ἡμεῖς. Theod.

(i) Κατὰ τὸ πνεύματι ἁγίῳ ἀποσταλῆναι καὶ ἡμεῖς. Πάλιν, καὶ πνεύματι, καὶ ἐπισκοπῇ ἐχρηστούμεθα. Occum.

(i) i. e.

Disciple,

Disciple and was circumcised, and ordained a Bishop; and (k) Theophylact affirms the same. Being thus design'd, and notified by the Spirit of Prophecy, they were by Prayer and Imposition of Hands consecrated to their Office. Thus when the Spirit in the Prophets had said, *Separate me Barnabas and Saul for the Work of the Ministry, to which I have called them*, Acts 13. 2, 3, 4. they prayed and laid their Hands upon them, and sent them away; and they are said to be sent forth by the Holy Ghost. And with this Imposition of Hands, they who had them not before, received χάρισμα, Gifts answerable to their Calling. Thus St. Paul charges Timothy to stir up χάρισμα Θεῷ, the Gift of God that was in him, by the laying on of his Hands, 2 Tim. 1. 6. and Irenæus saith, l. 4. c. 33. That the Bishops who succeeded the Apostles, with their Succession into their Bishopricks, received a certain χάρισμα of Truth, according to the good pleasure of the Father; See Note on 1 Cor. 2. 16. and on chap. 12. 10. Vain therefore are they, who pretending to an internal Call of the Spirit, which they cannot prove to others, think Imposition of Hands, and Consecration to the Work of the Ministry, unnecessary to the performance of the Ministerial Office.

p Ibid. ἵνα σεβῶν ἡ κληρὸν σεβείων, That thou mayst War a good Warfare.] i. e. Perform the Office of an Evangelist well, 2 Tim. 4. 5. so as to be a good Minister of Jesus Christ, 1 Tim. 4. 6. Thus in the Old Testament the Levite that entred upon the Service of the Tabernacle of the Congregation, is in the Hebrew, one that enters into the Host; Numb.

4. 3, 23, 30, 35, 39, 43. chap. 8. 24. and goes מלחמה מלחמה to War the Warfare, i. e. to Serve the Service, saith the Chaldee; and so the following words explain it; and to be superannuated, and so to cease from the Work, is to return from the Warfare, chap. 8. 25. Thus also in the New Testament, the Christian Minister is a Soldier of Jesus Christ, 2 Tim. 2. 3. σεπλῶμα, a Warriour, v. 4. He hath the Weapons of his Warfare, 2 Cor. 10. 4. and ought to have his Wages, because no Man goeth to Warfare at his own charge, 1 Cor. 9. 7.

Ver. 20. ὅς παρὲς Σατανᾶ, τὸν Σατανᾶ, Whom I q have delivered to Satan.] I have shewed, Note on 1 Cor. 5. 5. that the Ancients say, this Phrase signified that some Disease was to be inflicted on them by Satan. Thus Theodoret, Chrysostom, and Oecumenius; here say of these Men, (1) That being separated from the Church, they were cruelly chastised by the Adversary, falling into Diseases and grievous Afflictions, and other Damages and Calamities; and this in the fore-mentioned place is argued, from the Ends of this Delivery to Satan, viz. for the destruction of the Flesh; that they might learn not to blaspheme that Doctrine, which could so severely punish them that did so. Note also, that Hymenæus, and Alexander, made Shipwreck of the Faith; not by renouncing Christianity, for what have I to do, saith the Apostle, to judge them that are without? 1 Cor. 5. 12. but by maintaining such Doctrines as overthrew the Faith, i. e. by denying the Resurrection of the Body, as Hymenæus did, 2 Tim. 2. 18.

(1) Τὸ γὰρ ἐκκλησιαστικὸν σῶμα ὁ χειρῶντες, καὶ τὸ θεῶς χάρις ὁ γυμνωθέντες, παρὲς τὸν Σατανᾶ ἐδίδουτο μάστιγας, καὶ νόστις καὶ πῦρ καὶ χαλεποὺς περὶ πᾶσι, καὶ ὑμῶν, καὶ συμφορὰς ἑτέρας. Theod.

CHAP. II.

Verse 1. **I** Exhort therefore [in pursuance of the Design of Christ's coming to save Sinners, ch. 1. 15. and here, v. 3, 4.] that first of all [Gr. first that] a Supplications, Prayers, Intercessions, and giving of Thanks be made for all Men.

b 2. [Particularly] b For Kings, and for all that are in Authority, that we [under their Government,] may lead a quiet peaceable Life, in all Godliness and Honesty.

3. For this [Prayer for them, and for all Men,] is good and acceptable in the sight of God our Saviour.

4. Who will have all Men to be saved, and to come [Gr. who wills that all Men should be saved, and come] to the knowledge of the Truth.

5. For there is one God, [who is the God of the Gentiles as well as of the Jews, Rom. 2. 29. 30. the Creator, Eph. 3. 9. the Father, Mat. 2. 10. the Lord, Acts 17. 24. the Saviour of all Men, chap. 4. 10.] and c one Me- c diator betwixt God and Man, the Man Christ Jesus.

6. Who gave himself [up to death as] d a d Ransom e for all [Men,] to be testified in e due time, [Gr. for a Testimony in due time of God's Love to all, Tit. 3. 4.]

7. Whereunto [i. e. for the accomplishment of which will of God,] I am ordained [appointed of Christ,] a Preacher and an A- f postle; f I speak the truth in Christ, and ly not, a Teacher of the Gentiles in faith and verity.

8. I will therefore that Men pray every where, lifting up ^g holy hands, ^h without ⁱ wrath and ⁱ doubting.

9. In like manner also [I will] that [Christian] Women adorn themselves in modest Apparel, with ^k Shamefastness and Sobriety, not [setting out themselves] with broidered Hair, or Gold, or Pearls, or costly Array.

10. But [with that Ornament] which [best] becometh Women, professing Godliness [that is] with good Works.

11. Let the Woman learn in silence with all subjection, [to the better Sex.]

12. But [for] ^l I suffer not a Woman to teach, [publicly,] or to usurp the Authority over the Man, [to whom she was subjected by God's Precept, Gen. 3. 16.] but [I command her rather] to be in silence.

13. For Adam was first formed, [and] then Eve [after him, and out of him, to denote subjection to him; and for him, to shew she was to serve him, 1 Cor. 11. 8.]

14. ^m And Adam was not [immediately] ^m deceived [by the Serpent, as Eve was] but the Woman being deceived, was [first] in the Transgression.

15. Notwithstanding she (i. e. the Female Sex) shall be saved in ⁿ Child-bearing, [διὰ τεκνογονίας, thro' Child-bearing; i. e. they shall go thro' the Sorrow threatened to her Sex for that Sin, with safety,] if they continue in Faith, [i. e. trusting in God,] and Charity [to others, especially in the like Condition,] and Holiness, [Gr. in Sanctification, i. e. in Chastity of Manners, and Freedom from Uncleaness,] with Sobriety, [ἐν σωφροσύνῃ, in Temperance, or Freedom from Excess.]

Annotations on Chap. II.

a Verse 1. Δ Εἰσεὶς, προσευχαίς, ἐντιδίσεις, Prayers, Supplications, Intercessions.] Δεινότητες, are Deprecations for the pardon of Sin, and the averting Divine Judgments. Προσευχαί, Prayers for the obtaining of all Spiritual and Temporal Blessings; and in this we have the Suffrage of the Greek Scholiasts and Lexicographers: But as for the word ἐντιδίσεις, they almost unanimously say, it is a Complaint, or Accusation made to God, against those who deal injuriously with them; and a Desire that he would avenge their Injuries; to which I cannot think the Apostle would so passionately exhort them. I therefore prefer the other import of the word mentioned in Phavorinus, that it is παράκλησις ὑπὲρ τῶν προσευχῶν Θεῷ περὶ σωτηρίας ἑτέρων, an Address presented to God for the Salvation of others. And by this Rule were the Devotions of the Church continually directed: For, saith the Author of the Book, De Vocatione Gentium, (a) the Devotion of all the Priests, and all the Faithful, doth so unanimously observe this Rule of Prayer, that there is no part of the World, in which the Christian People do not put up such Prayers as these, praying not only for the Saints, but for Infidels,

Idolaters, the Enemies of the Cross, and the Persecutors of Christ's Members, for Jews, Hereticks, and Schismatics. But then as these Addresses had a particular respect to Men in these Circumstances, so the other must have respect to Men in general, all these Addresses being to be made not only for our selves, but for all Men.

Ver. 2. Ὑπὲρ Βασιλέων, &c. For Kings, and all that are in Authority.] So the Jews pray'd and offer'd Sacrifices for the Persian Kings, (b) and the Welfare of their Government, Ezra 6. 10. Thus Jeremy sends to them in their Captivity, to pray for the Peace of the City, whither God had caused them to be carried captive, chap. 29. 7. And the Jews in Babylon send to those in Judaea, to pray for the Life of Nebuchodonosor, King of Babylon; and for the Life of Balthazar his Son, that their Days may be upon Earth as the Days of Heaven, Baruch 1. 11. When they came under the Government of the Kings of Egypt, Eleazar their High-Priest, writes to Ptolomy thus: We continually offer Sacrifice (c) for thee, thy Sister, thy Children, and Friends; and the People pray for thy happy Success in all things, and for the peace-

(a) Quam legem supplicationis, ita omnium Sacerdotum, & omnium fidelium devotio concoorditer tenet, ut nulla pars mundi sit in qua hujusmodi Orationes non celebrentur à populo Christianis, supplicat ergo ubique. Ecclesia Deo, non solum pro sanctis, & in Christo jam regeneratis, sed etiam pro omnibus infidelibus & inimicis crucis Christi, pro omnibus Idolorum cultoribus, pro omnibus qui Christum in membris ipsis prosequuntur, pro Judæis, quorum cecitati lumen Evangelii non resurgit, pro Hereticis, & Schismaticis, qui ab unitate fidei & charitatis alieni sunt. L. 1. c. 4.

(b) Ὑπὲρ ἡμῶν & Περσῶν ἐυχόμενοι τῷ Θεῷ. Darius apud Joseph. Antiq. 1. 11. c. 4.

(c) Ὑπὲρ σου & ἀδελφῶν σου, & πάντων τέκνων, & φίλων προσευχόμενοι θυσιὰς, & τὸ πλῆθος ἐυχόμενοι ὑμῖν εὐτυχίαν, & ὑμῶν καὶ τῶν υἱῶν σου, & φίλων σου & ἀδελφῶν σου & ἐπὶ ἑσπέρῃ. Joseph. Antiq. 1. 12. c. 2. p. 197.

Τὰς θυσιὰς ἀπεδείκνυν αὐτὸς τῷ βασιλεῖ ἐλεγχὸν προσφέρειν τῷ Θεῷ. Ibid. c. 17.

able State of thy Kingdom. And so when they were under the *Seleucide*. And lastly, when they came under the (d) *Roman Government*, this was their constant Practice, till they begun that Rebellion, under which their City, Country, Religion, and Nation was destroyed. This being, saith *Josephus*, the Cause of the War, that the Seditious did, *συσιαν τ' καίσαρ' ἀπειπλιν*, reject the Sacrifice offered for *Cæsar*, tho' the Priests and Nobles earnestly intreated them, *μὴ ἀπαλειπὲν τὸ ῥηθὲν τῶν ἡγεμόνων ἕθους*, not to desert the Custom concerning their Rulers, which always had obtained among them.

And that the Christians, following their Examples, thus pray'd continually from the beginning for their (e) *Kings*, we learn from (f) *Polycarp*, (g) *Justin Martyr*, (h) *Tertullian*, (i) *St. Cyprian*, (k) *Origen*, (l) *Lactantius*, and from all the ancient Liturgies. And this it became them to do, that the Heathen Emperors finding them thus solicitous for the Welfare and Prosperity of their Government, might permit them quietly and peaceably to enjoy their Religion.

c Ver. 5. *Μεσίτης, Mediator.*] That is, saith *Suidas*, *εἰρηνοποιός, a Peace-maker*. This, say the Socinians, is not necessary that a Mediator should appease, or reconcile Parties at variance, but only that he should deliver the Mind of one to the other, and strike a Covenant, or League betwixt them, as in the Case of *Moses*, Gal. 3. 19. To this I answer,

1. That tho' this be not necessarily contained in the signification of the word, yet is it evidently implied in that which is annexed to our Mediator, where-ever he is mentioned in the *New Testament*, viz. here, and in the Epistle to the *Hebrews*; for here he is such a Mediator as gave himself a Ran-

som to God for us, v. 6. and there he is a Mediator of the New Covenant in his Blood, the Covenant made by intervention of his Death, *εἰς ἀπολύτρωσιν*, for Redemption of the Transgressions of the former Covenant, chap. 9. 15. & 8. 6. & 12. 24.

2ly, This seemeth to have been the Jewish Notion both of a Mediator in the general, and of our Mediator, or the Divine *Logos* in particular. Thus (m) *Philo* saith, That the Father of all things hath granted to his most ancient Word, an excellent Gift, viz. That standing in the Confiner of both, he should put a difference betwixt the Maker and the Thing made, as being an Intercessor for mortal Man to the immortal God, and an Ambassador from the King to his Subjects, in which Gift he rejoiceth, saying, *καὶ γὰρ εἰσέκειν ἀνὰ μέσον Κρείου καὶ ὑμῶν*, And I stood betwixt God and you, being neither unbegotten as God, *ἔτε ἡμῶν ὡς ἡμεῖς*, nor made as we are, but a middle of the Extreams, and a Pledge to both; to the Creator, engaging that all Mankind shall not corrupt it self, and apostatize, chusing Disorder before Order; to the Creature, that he may have good hope that the merciful God will not wholly overlook his own Work; for I denounce *τὴν εἰρηναίαν*, peaceable things to the Creature from the God of Peace. And speaking of their High-Priest, who was a Type of Christ, he saith, (n) The Law will have him raised above Human Nature, and coming near to the Divine; and if I may say the truth, a middle betwixt both, that Men may atone God by a Mediator, and God may reach forth, and distribute his Favours to Men by a certain Minister. And again, (o) It was necessary that he who performs the Office of a Priest to the Father of the World, should have for his Advocate his Son most perfect in Virtue, to obtain the Pardon of Sins, and the Participation of the greatest Blessings. So that here

(d) *Περὶ τοῦ καίσαρος καὶ τῆς ἀρχῆς τῶν Ῥωμαίων δις τὸ ἡμέτερον δύνει ἔρασι.* Joseph. de Bell. Jud. 1. 2. c. 17 & c. 30. per totum.

(e) *Ἐν καιρῷ μυσταίων μένῃ βασιλέως πολλὰς, καὶ ἀπίστου ὄντος.* Oecumen.

(f) *Orate pro Regibus & Potestatibus & Principibus.* Polyc. Sect. 12.

(g) Page 52. & 363.

(h) *Apol. c. 30, 31, 32.*

(i) *Ad Proconsulem.*

(k) *Contra Celsum, 1. 8. p. 427.*

(l) *In fine Theophil. ad Autol. p. 76.* Dionys. Alex. apud Euseb. Hist. Eccles. 1. 7. c. 11. p. 258. Conf. Apost. 1. 2. c. 57.

(m) *Τὸ δ' Ἀρχαγγέλου καὶ προσευτῆρος λόγῳ δωρεὰν ἱερατεύον ἔδωκεν δὲ τὰς θλάς ἡμετέρας Πατρὸς, ἵνα μετὰ τὴν τοῦ ἡρώδου διακίαν τῆς πεποιμένης, ὁ δὲ αὐτὸς ἐκείνης μὲν ἐστὶν ἡ θνητὴ κρεατίνου, αὐτὸς ὡς ἀθανάτου, προσευτῆς δὲ τῆς ἡμετέρας πρὸς τὸν ὑπὸν — ἔτε ἀγγέλου ὡς ὁ Θεὸς ὢν, ἔτε ἡμῶν ὡς ἡμεῖς, ἀλλὰ μέσος τῶν ἀκρῶν ἀμφοτέρων ὁμοειδὲς.* Lib. quis Rerum Divin. Hæres. p. 397. G. 398. A.

(n) *Βούλεται δὲ αὐτὸν ὁ νόμος μείζονα μισοῦσθαι φύσιν ἢ καὶ ἀνθρώπου, ἵνα ἡμεῖς μετὰ τὴν τοῦ ἡρώδου διακίαν τῆς πεποιμένης, ὁ δὲ αὐτὸς ἐκείνης μὲν ἐστὶν ἡ θνητὴ κρεατίνου, αὐτὸς ὡς ἀθανάτου, προσευτῆς δὲ τῆς ἡμετέρας πρὸς τὸν ὑπὸν — ἔτε ἀγγέλου ὡς ὁ Θεὸς ὢν, ἔτε ἡμῶν ὡς ἡμεῖς, ἀλλὰ μέσος τῶν ἀκρῶν ἀμφοτέρων ὁμοειδὲς.* Lib. quis Rerum Divin. Hæres. p. 397. G. 398. A.

(o) *Ἀναγκαῖον γὰρ ἵνα ὁ ἱερωτάτος καὶ ἁγιώτατος, περικλήτος καὶ ἁγιστάτος τῶν ἀρετῶν ὡς πρὸς τὴν ἀμνησίαν ἀμαρτιῶν, καὶ χορηγὸς ἀφθνήσκοντων ἀγαθῶν.* De Vita Moysis. Lib. 3. p. 521. B.

it is made the Office of a Mediator to procure Peace to the Creature from God, to make Atonement to God, and to be an Advocate to obtain the Pardon of Sins; and if Christ our Mediator and Advocate with the Father, was, by Virtue of his Office, to do this, surely it must be part of his Office to appease and reconcile God to us.

d Ver. 6. Ἀντίλυτρον ὑπὲρ πάντων, *A Ransom for all.*] And Matth. 20. 28. λύτρον ἀντὶ πολλῶν, *a Ransom in the stead of many.* Hence then 'tis evident beyond contradiction, that our Lord Jesus suffered in our stead. For when the Scripture saith, ἐλθέτω λύτρον οὐκ ἔστιν ἵνα φονεύσῃ, *ye shall admit no Satisfaction for the Life of the Murderer who is worthy of Death*, Numb. 35. 31, 32. *but he shall surely be put to Death; for ἐν ἑξαδάκτυται ἡ γῆ τοῦ ἀμαρτάνου, the Land cannot be cleansed, or expiated from the Blood that is shed therein, but by the Blood of him that shed it; Is not this the plain import of these words, that no Price shall be admitted instead of his Life? Again, when Ahab pass'd this Judgment on the disguised Prophet, ἔσται ἡ ψυχὴ σου ἀντὶ τῆς ψυχῆς αὐτοῦ, thy Life shall go for his Life whom thou hast let go, 1 Kings 20. 39, 42. And when the Prophet thus returns upon him, Thus saith the Lord, Because thou hast let go out of thy hand a Man whom I have appointed to utter destruction, ἔσται ἡ ψυχὴ σου ἀντὶ τῆς ψυχῆς αὐτοῦ, therefore thy Life shall go for his Life. And when Jehu saith to the Men appointed to slay the Priests of Baal, If any of them escape, he that letteth him go, ἡ ψυχὴ αὐτοῦ καὶ ψυχῆς αὐτοῦ, his Life shall be for his Life that escapeth of them, 2 Kings 10. 24. Do not all these Expressions plainly signifie, thou shalt die instead of him? When therefore Christ elsewhere declares, That he would give his Flesh for the Life of the World; that he gave his Life a Ransom for many, a Ransom for all: Must he not signifie by these Expressions, that he would give up his Life to the Death, instead of them who had deserved Death? Which sure he could not do, but he must suffer in their stead. Moreover, by the Jewish Law, the First-born of every Beast was to die, or to rescue him from it, the Owner was to pay, λύτρον ἀντὶ ψυχῆς, a Price to redeem his Life, Numb. 18. 15. and the pushing Ox, provided the Owner did not pay, τὸ λύτρον τῆς ψυχῆς αὐτοῦ, a Price or Ransom for his Life, Exod. 21. 31. Every Israelite was also to bring in yearly his Half-shekel, λύτρον τῆς ψυχῆς αὐτοῦ ἑξαδάκτυται οὐκ ἔστιν ἵνα φονεύσῃ, to be the Ransom of his Life, that he die not, Exod. 30. 12, 15, 16. And this Money was appointed to buy the daily Sacrifice which was to expiate, or make*

atonement for their Lives. ^a Moreover, among the Jews it was a received Opinion, that ἀντὶ αὐτοῦ καὶ ὁ φαῦλος λύτρον, *the good Man was the Redemption of the wicked*, Philo de Sacrific. Cain, p. 118. D. And hence (p) Josephus brings in Eleazar praying thus to God, Be thou gracious to thy Nation, being satisfied with the Punishment I suffer for them; make my Blood an Expiation for them, καὶ ἀντὶ ψυχῶν αὐτῶν λάβε καὶ ἐμὴν ψυχὴν, *and take my Life instead of theirs.* See the Note on Mat. 20. 28. When therefore in allusion to these things, 'tis said, Christ gave himself, ἀντὶ πάντων, or λύτρον ἀντὶ πολλῶν, *a Ransom for many*, can we put any other sense upon these words than this, that he gave his Life instead of ours, to expiate and atone for those Lives which we by Sin had forfeited?

Ibid. ὑπὲρ πάντων, *For all.*] These Verses contain several convincing Arguments, that God wills the Salvation of all Men, in particular, and that Christ thus died for all. For,

1. The Apostle here enjoyns us to pray for all Men, because God will have all Men to be saved. Now 'tis unquestionably the Christian's Duty, and was the constant Practice of the Church to pray for all Men in particular; and therefore the Reason here assigned of this Duty, must reach to all Men in particular.

2. The Apostle reasons thus: God will have all Men to be saved, because he is the God of all, the Common Father, Creator, Governour, and Preserver of all Men: Now thus he is the God of all Men in particular, and so this Argument must shew, he would have all Men in particular to be saved. For, as the Apostle argues for God's readiness to justify the Gentiles by Faith, as freely as the Jews, by asking; Is he the God of the Jews only, is he not also of the Gentiles? Rom. 3. 30. and answering, that there is no difference betwixt them, the same God being rich unto all that call upon him, Rom. 10. 12. So may we argue in this Case by a like Enquiry, Is he the God of a small Remnant of the Jews and Gentiles only, is he not the God, and Saviour of them all? chap. 4. 10.

3. He would have all Men to be saved, saith the Apostle, for there is one Mediator betwixt God and Man, the Man Christ Jesus, who gave himself a Ransom for all. Now if the Argument from One God was, as we have proved, designed to shew he was the God of all Men in particular, the Argument from this One Mediator, must also prove Christ the Mediator of all Men in particular. Hence is he here emphatically stiled, the Man Christ Jesus, to intimate unto us,

that having taken upon him the Nature common to us all, to fit him for this Office, he must design it for the good of all who were Partakers of that Nature; for as he was a Man, he surely was endued with the best of Human Affections, Universal Charity, which would excite him to promote the Welfare of all. As he was a Man, he was subject to the common Law of Humanity, which obliges us to endeavour the common Benefit, the Good-will of Men.

f Ver. 7. *Ἀληθεῖαν λέγω, I speak the truth in Christ.*] This Oath, or vehement Affirmation, could not be necessary to confirm *Timothy* in the belief of this matter. But this Epistle being sent to *Ephesus* where there were many *Jews*, who either denied that Salvation was to be preached to the *Gentiles*, or only on the Terms of being also circumcised, which this *Apostle* so stoutly did oppose, it might be necessary for their sakes.

g Ver. 8. *Ὅσις χεῖρες, Holy Hands.*] 'Tis certain that 'twas the Custom of the *Heathens* to wash sometimes their Heads, sometimes their whole Bodies, but generally their Hands, before they came to their Temples to pay their Homage to their Gods. And to this purpose they had their *χεῖρῖς*, or *χεῖρῖνες*, Basins, or Lavers, placed before the Temples, which they were to use before they sacrificed; it being thought so great a Crime to come to the Gods with Hands unwashed, *illis manibus libare*, that 'tis (q) Proverbial with them, to signify by that Phrase, those who come irreverently and unprepared to their Service, say *Diogenianus*, and *St. Gregory*; and to come reverently to the Gods is, (r) *σεμνὸν ἀνδρῶν, ἀπορροχάδιον, ἀπορροχάδιον, ὡς ὁ μὲν προσέειπε*, to come cleansed and washed, and therefore holy. As for the *Jews*, the Learned *Dr. Pocock* saith, that this is a Law among them, That every one must wash his hands when he arises from his Bed, that he may be pure when he offers up his Prayers to God, not thinking any Man טהור (s) *Prov. 22. 11.* pure, till he hath washed his Hands. This they were to do, say their (s) Rabbins, lest God seeing his Creature defiled should be angry; and because Prayer succeeded to those Sacrifices, which were not to be touched by the Priest till he had washed his Hands, *Exod. 30. 27, 28.* This they looked upon as a part of Sanctification, and therefore pray thus, *Blessed be thou, O Lord God, אלהינו קדשנו who hast sanctified us by thy Precepts, and commandest*

us to wash our Hands. This washing was to signify three things:

1. That the Hands should be innocent and pure from all Blood and Cruelty, Injustice, and Bribery, all Filthiness and Impurity, before we come to this Sacred Majesty, as *David* saith, *I will wash my Hands in Innocency, and so will I compass thine Altar*, *Psal. 26. 6.* and *Philo*, of the (t) *Essens*, that they lifted up pure Hands to Heaven; that is, Hands, *καθαρὰν ἀμωμάτων καὶ ὡς ἐδούλας προσέσωτος τῶν εἰς ποιεσθὲν αὐτανόμων*, pure from Gifts, and stain'd with no unjust gain; and so, saith he, must the Person who lays his Hand upon his Offering, be able to say, (u) *Ἀί χεῖρες αὐτῆς ὅτε δίδουν, ἐπ' ἀδίκους ἔδωκαν*, these Hands have received no Gift to do Injustice, are not polluted with innocent Blood; they have maimed, wounded, done violence to no Man; they have been employed in no culpable Action, but have ministered to all good and profitable things.

2. That our Hearts should much more be purified from all Lusts, and Filthiness of Spirit, Pride, Hatred, Malice, Covetousness, &c. So clean Hands, and a pure Heart; in the *Psalmist*, go together, *Psal. 24. 4.* He that offers Sacrifices, saith (x) *Philo*, must be *καθαροὺς σώματος καὶ ψυχῆς*, pure in Body from whatsoever defileth that; and in Soul from all evil Passions and Vices: For it is folly to think we may not come to the Temple till we have wash'd the Body, and yet may pray and offer Sacrifice, with a spotted and defiled Mind.

3. That we be purified from all worldly and distracting Thoughts, that the Mind may be at leisure to attend purely to heavenly Things, that we may bring to God, saith *Philo*, (y) *ἢ ψυχῇ ἢ τῇ αἰσθησιν καὶ αἰσθητῶν ὄγκῳ παρὰ τῆς ἐπινοίας*, a Soul eased of all the weight of the Senses, and sensible Objects. These are the things which the *Apostle* here enjoins, when he commands us to lift up holy Hands, not that we should wash them with Water, which (z) *Tertullian* reckons among things, *vacuæ observationis*, of vain observation, superstitious, and rather curious and affected, than reasonable Devotion, when introduced by some *Christians* from the *Heathens*, or the *Jewish* Practice, as a Preface to Prayer.

Ibid. Χρῆς ὀργῆς, Without Wrath.] As being contrary to that Charity and Forgiveness, and that Sedateness of Spirit we ought to have when we address to God in Prayer,

(q) Vide *Erasm. Adag. Chil. 1. Cent. 9. p. 246.*

(r) *J. Poll. 1. 1. c. 10. Sect. 24.*

(s) *Bux. Syn. Jud. Cap. 8. p. 156, 157, 158.*

(t) *De Vita Contemplat. p. 695.*

(u) *De Vita. p. 649.*

(x) *De Vita. Offer. ab init.*

(y) *De Vita Contempl. p. 691. B.*

(z) *De Orat. c. 12.*

and being the Fore-runner of that Cruelty which defiles the Hands.

i Ibid. *καὶ διαλογισμοί, And doubting.*] I find not that the Greek ever bears the sense of Doubting, but always imports in the New Testament, either inward Reasonings, or tumultuating Thoughts, *διαλογισμοὶ πονηροὶ, evil Thoughts in the Heart, Mat. 15. 19. Mark 7. 21. James 2. 4. διαλογισμοὶ καρδιῶν, the thoughts of Mens Hearts, Luke 2. 35. & 9. 46. διαλογισμοὶ ἀντῶν, their Thoughts, Luke 5. 22. & 6. 8. or their Imaginations, Rom. 1. 21. Luke 24. 38. or Contention and Disceputation among them, Luke 9. 46. or inward Murmurings, Phil. 2. 14. all which are plainly opposite to that Peace, Concord, and Sedateness of Spirit we should bring to our Devotions, and apt to distract us in them, especially *evil Imaginations.**

k Ver. 9. *μετὰ αἰδῶς ἢ σωφροσύνης, With Shamefacedness, and Sobriety, or Chastity.*] It seems impossible to fix a certain Rule for the Attire of Women of all States and Conditions, at all Times, and in all Places, but from what the Apostle saith here, and 1 Pet. 3. 3. (See the Note there) it seems evident, 1. That *περιπλοκαὶ τῆ περιχρῶν ἔτακεται, all Attire which* suspected Women used, either to provoke Lust in others, or to shew any inclination to it in themselves; and all Attire which hath any tendency to any thing of this nature, or to raise a suspicion of it, must be here forbidden, as being contrary to the Modesty and chaste Behaviour of a Godly Matron. And 2ly, All Attire, which by the Richness and the Costliness of it, shews any Pride, or Vanity of Spirit, or an Ambition to excel others. And 3ly, All great concernment, care, and study, to appear in such Attire, as if it were indeed our truest Ornament, and that which made us truly to excel, and be more honourable than others: This Vanity, and Pride, this esteem of, and concern for these things, being not well consistent with Sobriety, and much less with the Profession of true Godliness. And here it is worthy to be noted by the Women, 1. That this Precept ought not to be slighted by them, as of little moment, seeing it is so carefully inculcated by the two chief Apostles of the Jew and Gentile, St. Peter and St. Paul; and the contrary is represented as a Practice opposite to Godliness. 2ly, Let them especially mark the Character here given of a Christian Woman, viz. that she is one who doth not only profess and declare, that she serves and worships God, but also doth *ἐπαγγέλλειν, shew forth Godliness in her Life and Conversation.* And 2ly, Let the Men note hence that of *Eschbius*, that if it be so unbecoming a Christian Woman, to be thus concerned in adorning and tricking up her Body, it must be much more unbecoming a Christian Man, and that which makes him truly to deserve the Name of Pop.

Ver. 12. *Ὁὐκ ἐμπόνησα, &c. I suffer not a Woman to teach;*] i. e. Publickly, 1 Cor. 14. 34, 35. See the Note there. They may privately instruct, as *Priscilla* did *Apollo*, Acts 18. 26. and as a believing Wife may instruct her unbelieving Husband, when he requires a Reason of her Faith; but then she must not challenge any Authority to do this, this being to usurp an Authority not due unto her.

Ver. 14. *Ὁὐκ ἠπατήθη, He was not deceived;*] m i. e. By the Serpent, who never attempted him, but was only seduced by the Woman: She therefore was both guilty of her own, and of her Husband's Sins.

Ver. 15. *Δια τεκνογονίας, In Child-bearing.*] n That is, say some, by bearing the *Messiah*, the promised Seed; but there is no instance that can be produced, where this Phrase is used in this sense. Say others, by *Education of her Children*: But neither is there any Instance of this signification of the word, nor is it fit that her Salvation should depend on the Faith, and Charity, and Holiness of her Children, these being things not in her power to produce in them. And 3. What then shall become of barren Women, and those that live and die Virgins? To establish therefore the sense given in the Text, let it be noted,

1st, That this *Enallage Numeri*, or change of the number in words that comprehend all of the same kind, is very common both in the Old, and the New Testament, and in profane Authors: So Gen. 33. 13. *Morientur totus Grex*, Gen. 41. 57. *Universa terra venerunt*, the whole Land came into Egypt, Psal. 140. *Grant not the desires of the wicked, further not his wicked devices, lest they exalt themselves*, Prov. 2. 12, 13. *The evil Man, who leave the paths of uprightness.* See Numb. 10. 3. 1 Kings 1. 40. 1 Chron. 10. 6. Ezra 10. 12. Psal. 68. 11. *Esd. 25. 3. and 34. 10. Mark 3. 7, 8. And here Chap. 5. 4. χρεα—μωσανεύτωσαν, if any Widow,—let them learn.* Note,

2ly, That the Proposition, *διὰ*, doth not always signify a Means, or a Condition, but sometimes a Term to be pass'd through, as when it is said, *διὰ πολλῶν θλίψεων, Through many Tribulations we must enter into the Kingdom of God*, Acts 14. 22. *He shall be saved, διὰ πυρός, as one passing through the Fire*, 1 Cor. 3. 15. *Let us behave our selves as the Ministers of God, passing inoffensively, διὰ δόξης ἢ ἀπώμίας, διὰ δόξης ἢ ἐνομιμίας, thro' honour and dishonour, through good and evil report*, 2 Cor. 6. 8. in which sense we are said, *Ambulare per viam, per plateam.* But against the Interpretation given in the Paraphrase, it is objected, that the following words, *If they continue in the Faith, &c. can-* not be mentioned here as a Condition of their false Deliverance in Child-Bed, since that

that Deliverance is common to the Believer and the Pagan, the Charitable and Temperate, and the Uncharitable and Intemperate, the Chast and the Unchast Women.

Answ. Now to this I answer, That this Objection seems to be of no force against the sense here given; for tho' Health, Riches, a good Name, and other Temporal Blessings, be common to the Pagan and Believer, to the Good and Bad, that hinders not but *Godliness may have the Promise of this Life*, as Health, Riches, a good Name, and other outward Blessings are promis'd to those that fear God; it being sufficient to make good this Promise, that God is pleased sometimes

to vouchsafe this safe Deliverance from the Dangers of Child-Birth, to Women by Virtue of their Trust in God; their Charity to others, especially in the like Condition, their Temperance, Sobriety, and Chastity, as to the Observation of the Matrimonial Vow, and that others sometimes may miscarry thro' the want or neglect of these Duties. In a word, seeing it cannot be denied, that these things are likely to engage God's Providence to be with them in that needful Hour, and the neglect of them may provoke him to abandon others, they must be deemed fit matter of a Temporal Promise.

C H A P. III.

a Verse 1. **T**His is a true saying, If any Man desires the Office of a Bishop, he desireth a good Work, [i. e. a Work that is honourable in its self, and so requires such Dispositions, and Qualifications, in the Person who desireth it, as may render him worthy of that Honour.]

b 2. A Bishop then must be ^b blameless, [i. e. free from just ground of blame,] the ^c Husband of one Wife, [i. e. not guilty of Polygamy, or of divorcing one Woman, and marrying another, as many of the Jews and Greeks then were;] vigilant, [in his Function;] sober, [governing his Passions;] of good Behaviour, [in Words, in Habit, or in Aspect;] ^d given to Hospitality, or the Entertainment of Strangers;] apt to teach, [not so much for his Eloquence, as for his Skill in Divine Things, and Knowledge of what is fitting to be taught. So Theodoret.]

3 Not given to [much] Wine, [v. 9.] no ^e Striker, not greedy of filthy Lucre, but ^e patient, not a Brawler, [or contentious Person,] ^f not ^f covetous.

4. One that ruleth well [in] his own House, having his Children in [due] subjection, [and behaving himself in it] with all Gravity.

5. For if a Man know not how to rule [well in] his own House, how shall he [be able to] take care of the Church of God? [which is a larger Family, and so requires greater Skill in Government.]

g 6. ^g Not a Novice [in Religion,] lest being lifted up with Pride, [ἐκ ὑψηλότητος, by reason of his high advancement,] he fall ^h into the Condemnation of the Devil.

7. Moreover, he must have a good report of them that are without, [i. e. the unbelieving Jew or Gentile, with whom he formerly conversed,] lest he fall into reproach [from

them,] and [into] the ⁱ snare of the Devil.

8. Likewise must the Deacons be grave, not double-tongued, [not fraudulent and deceitful, Chrysostom; not saying one thing to one, another to another, Theodoret;] not given to much Wine, not greedy of filthy Lucre, [i. e. of Lucre gain'd by sordid and filthy Arts.]

9. Holding the Mytery of the Faith in a pure Conscience, [i. e. in a Life so pure that Conscience may not smite him; for when a good Conscience is once put away, the loss of Faith will follow, chap. 1. 19.]

10. ^k And let these also first be proved, ^k [by the examination of the soundness of their Faith, and the purity of their former Lives,] and then let them [be admitted to] use the Office of a Deacon, being [thus] found blameless.

11. Even so must their ^l Wives be [ὑποταγὰς κυρίως, the Women in like manner must be] grave, not Slanderers, sober, faithful in all things.

12. Let the Deacons be the Husbands of one Wife, [see v. 2.] ruling their Children, and their own Houses well.

13. For they that have used the Office of a Deacon well, [i. e. according to these Rules, do by so doing,] purchase to themselves ^m a good degree, [or higher Office in the Church,] and great ⁿ boldness in [preaching] the Faith [which is] in Christ Jesus.

14. These things write I [now] unto thee, hoping to come to thee shortly, [and furnish thee with other Instructions, Chap. 4. 13.]

15. ^o But if I tarry long [they will be the more needful,] that thou mayest know how thou oughtest to behave thy self in the House of God, which is the Church of the living God, ^p the Pillar and Ground of Truth.

16. And

16. And without controversie [or confessedly] great is the Mystery of Godliness,
9 [consisting in these Articles;] 9 God was manifest in the Flesh, justified in [or by] the

**Spirit, seen of Angels, preached to the Gen-
tiles, believed on in the World, received up
into Glory!**

Annotations on Chap. II.

a Verse 1. **NOTE**, Concerning the import
of the word *Bishop* here, I
find three different Opinions among the *Antients*, viz. that of *Theodore*, that the *Apostle* here calls the (a) *Presbyter*, *Bishop*,
which he thus proves; because, after the Rules
prescribed concerning *Bishops*, he descends to
those concerning *Deacons*, omitting *Presbyters*;
Because, saith he, *anciently the same Persons*
were stiled Presbyters, and Bishops, the Name
Apostles being then given to them who are now
called *Bishops*; but in process of time they left
the Name of *Apostles* to them who were *Apos-*
stles indeed, and gave this Name of *Bishop*
peculiarly to them, who *anciently were stiled*
Apostles. And tho' saith he, these Rules are
given to the *Presbyters* by Name, it is clear
that they more eminently belonged to *Bishops*,
ἐν τῷ ἑμείζοντι καταξέχοντι τῆς τιμῆς, as being of
an higher Dignity. And this Opinion, if
true, is a full Confutation of the *Presbyterian*
Hypothesis; for it declares, that there
were three distinct Orders from the begin-
ning of the Church, *Apostles*, or *Bishops*, *Pres-*
byters, and *Deacons*, and that the *Bishops* were
of an higher Dignity than the *Presbyters*.

2ly, The second Opinion is that of Epiphanius, That the (b) Apostles could not order all things at one time, there being then a necessity of Presbyters and Deacons, by both which Ecclesiastical Matters were to be administered, they plac'd no Bishops there, where they found no Person worthy of that Office; in other places where they found Persons worthy of it, but by reason of the paucity of Converts, found scarce any fit to be Presbyters,

they constituted only Bishops and Deacons. And this Account, saith he, is taken, *Barbarus isopias*, from the most ancient Histories of the Church; I suppose from the known passage of *Clemens Romanus* to this effect. And this also yields a full Confutation of the *Presbyterian Hypothesis*; for it declares, That it was the Design of the *Apostles* to institute three several Orders in the Church, viz. of Bishops, Presbyters, and Deacons; and where this was not done, it was only through want of Persons fit to compleat these Orders, and only during that defect; and this being writ in Answer to *Aerius* his Heresie, That (c) a Bishop differed not from a Presbyter, they being both one Order, Dignity, and Honour; shews that Opinion was then counted not only false, and novel, but heretical.

3ly, The third Opinion is that of (d) *Chry-*
softom, (e) *Oecumenius*, and (f) *Hilary* the
Deacon, on the place, that the Apostle in-
cludes *Presbyters* under the Name of *Bi-*
shops, because there is no great difference be-
tween them, they being appointed as well as
Bishops to teach, and to preside over the
Church; and being only inferiour to the Bi-
shops, as to the Power of Ordination, which
belongs alone to Bishops, and not to Presby-
ters. Now even, according to this Opinion,
the Bishop is above the Presbyter; and all
Ordinations which are not performed by the
Bishop, are irregular, and performed by them
who have no Power to Ordain.

Ver. 2. 'Ανεπίμνητος, *Blameless.*] For the **b**
Life of a Bishop; faith Chrysostom, should shine

(α) Ἐπισκοπον ὃ ἐσταυῖα φ' ὡρεσδύπερον λέγει, μὴ δὲ τὸν ἐπισκοπικὸν νόμον τοῦ πῖς διακόνους περὶσφαιῖα γράφει, τὸν ὡρεσδύπερον ὡρεσδύπων, τὸν αὐτὸς (γδ) ἐκάλει ππτ' ὡρεσδύπερος, κ' ἐπισκόπος, τὸς δὲ νῦν χαλκωμένους ἐπισκόπους ἀποσπλῖς ἀνόμαζον, τ' ὃ χ' ὡρεσδύπων τ' τὸ μ' ὃ ἀποσπλῖς ὄνομα πῖς ἀληθῶς Ἀποσπλῖς κατέστησαν, τ' ὃ τ' ἐπισκοπῖς ὡρεσδύπων τῖς παλαιὶς ἀνομωμένοις Ἀποσπλῖς ἐπέθεσθ'. In locum.

(b) 'Οὐ γὰρ πάντα ἐνδοὺς ἡδυνήθησθε, οἱ Ἀποστολῆς χριστιανοί. Προσβύτηρων γὰρ ἐμνηστο χρεῖα καὶ διακόνων, διὰ τὸν πόλιν τρέπων τὰ ἐκκλησιαστικά, θύμασθε ἀκαρπύων. Ὅπως δὲ ἐκ ἐνδοῦς εἰς εἰς ὁ ἁγίουσθε, ἐμμενεν ὁ τοῦτο-
 γὰρ ἐκδοῦς, ὅπως δὲ γέροντες χρεῖα καὶ ἡγῶντες ἐκδοῦς ἁγίουσθε, ἀκαρπύων, ἀκαρπύων δὲ μὴ ὄντων ἐκ ἐνδοῦς ἐκ
 ἐκδοῦς Προσβύτηρων χριστιανῶν, καὶ ἡγῶντων ὅτι τὰς χρεῖας τοῦτον μόνον ἁγίουσθε. Ἀλλὰ δὲ διακόνων ἁγίουσθε ἀκαρπύων
 ἐν ἡμῖν. Epiphani. Hær. 75. § 5.

(c) Τὶ ὅτιν διόσκονθ' ὡς Πρεσβύτερον, ἐν δ' ἀσκήσει ἔσθ', τὴν μὴ γὰρ ὅτι τὰς, καὶ μὴ φησὶ πᾶν, καὶ ἔν ἁλίμα.

(d) "Α οὐκ ὁπισθόπων εἶπε ταῦτα καὶ Πρεσβυτέρους ἀρμόβη, τῇ δ' ἡγεμονίᾳ μόνῃ ὑφείκησας, καὶ τότε μόνον διόκωσ πλεονεκτήσας τῶν Πρεσβυτέρων. Chrysoft. in locum.

(e) 'Ομοίως γὰρ καὶ αὐτοὶ ἑρεῖς τὲ ἐῖς, καὶ διδασκάλους εἰς πνευματικοί. Oecumen.

(f) Post Episcopum tamen Diaconatus ordinationem subieci, quare? Nisi quia Episcopi & Presbyteri una ordinatio est, utriusque enim Sacerdos est, sed Episcopus primus est. Hilary, in locum.

so bright, and be so free from spot, that others may not only behold it, but live by his Example.

c Ibid. *Μῆς ἄνδρα ἀνδρα, The Husband of one Wife;*] For the Jews and Greeks, saith (g) Theodoret, were wont to be married to two or three Wives together. The Apostle therefore doth not say this to depreciate second Marriages, which he elsewhere allows, 1 Cor. 7. 8, 39. and from which it may not be in a Man's power to abstain. If then a Man, ἢ περὶ τὴν ἐκβαλὼν, ἢ τὴν ἀνελύου, rejecting his former Wife, be joined to another, he deserves blame; but if Death have disjoined him from his former, and Nature urging, doth necessitate him to take another, 'tis otherwise. Considering these and other things, I approve of this Interpretation of some of the Ancients, which is also mentioned by (h) St. Jerome, and by Chrysostom, declaring that the Apostle doth not here oblige the Bishop to be married, but only corrects the Immoderateness of some, because among the Jews 'twas lawful both to marry twice, καὶ δύο ἔχειν κατὰ τὰν νόμον, and to have two Wives together; and 'twas more common with them to divorce one, and take another; and whereas, against this Interpretation, it is objected, That the Apostle requires also, that the Widow should be the Wife of one Husband; whereas it never was permitted, among any but Barbarians, for Women to have more than one Husband at once; this Objection hath some strength against the interpreting that passage of Polygamy, but none against that Interpretation which relates to Marriage, after dissolution of the former Husband, the Law allowing this in Greece, and the Practice having made it common among the Romans, and not unusual among the Jews. See Note on Chap. 5. 9.

d Ibid. *φιλόξενον, Given to Hospitality.*] Not in our common sense, of keeping a good Table, or an open House, for all Comers; but τὸς ἀποδημιώτας ἀποδεχόμενος, an Entertainer of Strangers, as the Fathers say, and the word φιλόξενος signifies.

e Ver. 3. *Ἐπεικῶ, Patient, or Gentle.*] i.e.

saith Theodoret, in reference to Offences committed against himself; for it is no part of Meekness or Patience, when others are injured, to overlook the Injury.

Ibid. *Ἀφιλάργυρον, Not Covetous, or a Lover of Money.*] Theodoret here notes, that the Apostle doth not say he must be, ἀφιλάργυρος, one who possesseth none; for a Man may possess these things, and yet distribute them as he ought, so as not to be a Slave to them, but a Lord over them.

Ver. 6. *Μὴ Νεόφυτον, Not a Novice.*] This, g say Chrysostom and Theodoret, is not spoken with respect to Age; for Timothy himself to whom he writes, was a Youth, Chap. 4. 12. but in respect to his knowledge of the Faith.

Ibid. *Ἐς κρίμα τῷ Διαβόλῳ.*] That the Devil fell by Pride, Theodoret here notes; but yet both he, and Chrysostom say, That by Condemnation here, the Apostle means, not his Sin, but his Punishment for it.

Ver. 8. *Καὶ παγίδα διαβόλου.*] And the Snare h of the Devil.] i. e. saith Theodoret, lest being tempted by Satan, he relapse into his former Sins; or lest being reproached by those he is set over, for his former Life, Satan tempt him to Apostacy, Chap. 5. 15.

Ver. 10. *Δοκιμαζέσθων πρώτων καὶ ἑσθίων, And let these be first proved.*] These words καὶ ἑσθίων shew, that this Trial belonged also to the higher Orders; and so it seems to have been from the beginning, where the Holy Ghost did not immediately interpose in designation of the Person. The Emperor (i) Severus takes notice of it, as of a Practice observed both by Jews and Christians, in order to the Ordination of their Priests, and fit to be imitated in choosing a Rector, or Procurator of the Provinces subject to the Roman Government. The Epistles of St. (k) Cyprian make frequent mention of this Practice observed in the Church, in imitation of the Jews. This, saith he, was observed in the Acts of the Apostles, in the Ordination both of Bishops, Priests and Deacons: And therefore this, saith he, is derived from a Divine and Apostolical Tradition, observed almost throughout all Provinces, that the Bishops of that Province

(g) Πάσαι γὰρ ἐβώθεισαν καὶ Ἕλληνες, καὶ Ἰουδαῖοι, καὶ δύο καὶ τρεῖς, καὶ πλείους γυναῖκες ἔσχευον κατὰ τὰν συνήθειαν.
(h) Com. in 1. Tit. 1.

(i) Ubi aliquis voluisset vel Rectores provinciarum dare, vel Procuratores, id est, rationales ordinare, nomina eorum proponebat hortans populum ut si quis quid haberet Criminis, probaret manifestis Rebus. Dicebatque grave esse quantum id Christiani & Judei facerent in predicandis Sacerdotibus qui ordinandi sunt, non fieri in provinciarum Rectores, quibus fortuna hominum committerentur & capita. Lampid. in Vita Severi, c. 45.

(k) Coram omni Synagoga jubet Deus constitutus Sacerdotem, id est, instruit & ostendit ordinationes Sacerdotales non nisi sub Populi assensu conscientia fieri oportere, ut plebe presente, vel detegantur malorum crimina, vel bonorum merita praedicentur, & sit ordinatio justa, & legitima, quae omnium suffragio & iudicio fuerit ordinata. Quod postea secundum Divina Magisteria observatur in Actis Apostolorum. Nec hoc in Episcoporum tantum, & Sacerdotum ordinibus observasse Apostolos animadvertimus, de quo & ipso in Actis eorum scriptum est. Propter quod diligenter de Traditione divina, & Apostolica observatione, servandum est & tenendum, quod apud nos quoque, & fere per Provincias universas tenetur, ut ad ordinationes rite celebrandas, ad eam plebem cui praepositi ordinantur Episcopi ejusdem Provinciae proximi quique conveniant, & Episcopus delegatur, plebe presente, quae singulorum vitam plenissime novit, & unicuiqueque actum de ejus conversatione perspicit. Ed. Ox. Ep. 67. §. 2. p. 172.

where the Bishop is to be placed, should come thither, and chuse the Bishop, the People being present who were acquainted with his Life and Conversation.

l Ver. 11. Γυναῖκες ὡσαύτως, *The Women also.*] i. e. that are admitted to be Deaconesses, Tit. 2. 3. Πιστὶ τῶν τῷ ἀγῶνι καὶ διακονίας ἔχουσιν λέγεται, Chrysostom, Theodoret.

m Ver. 13. Βεβαίον καλόν, *A good degree.*] It being the Custom to choose Presbyters out of the Deacons, and Bishops out of the best Presbyters, and therefore at his Ordination they prayed, That he using the Office of a Deacon unblameably, might (1) μεῖζον ἀξιώθηαι βαθεῖν, be held worthy of an higher degree.

n Ibid. Παρρησίαν, *Boldness, or Freedom.*] The Deacons sometimes preached and converted Men to the Faith, as St. Stephen and Philip, and this they could more freely and more successfully perform, when they lived suitably to the Qualifications of their Function, and to the Rules of the Gospel they professed and taught.

o Ver. 15. Ἐὰν δὲ βραδύνῃ, *But if I tarry long.*] Here Theodoret well notes, That neither the Holy Prophets, nor Apostles, knew all things, the Grace of the Spirit dictating to them only the things which were expedient, as appears, from these Expressions, *hoping to come shortly, and, but if I tarry.*

p Ibid. Στήλη καὶ ἐδραίωμα τῆς ἀληθείας, *the Pillar and the Ground of Truth.*] Here, say the Romanists, the Church is stiled the Pillar and the Ground of Truth, surely from her Teachers being so, they being elsewhere stiled Pillars, Gal. 2. 9. and Foundations, Eph. 2. 20. Now, say they, may not all securely, rely in their Faith on the Pillar of Truth? May they not securely ground their Faith upon the ground of Truth? The Church therefore being the Pillar, and the Ground of Truth, we may without fear of ever erring, rely upon her.

Ans. 1. Whereas the Objection represents it as certain, that the Church is here stiled the Pillar and Ground of Truth, in respect of its Teachers, the Text seems clearly to intimate the contrary: For whether we supply the sense of the words thus, πῶς δεῖ (σε) *how thou oughtest*; or, with Theophylact, πῶς δεῖ τὸ ἐπίσκοπον, *how a Bishop ought to behave himself in the House of God*, which is the Church, it is evident that the (m) Church here mentioned is put in opposition to the Bishop of it, and is according to Theodoret, on the place, συνέλευσις τῶν πιστῶν, *the Collection of Believers*; and therefore not the Church Representative, which is only συνέλευσις τῶν ἐπισκόπων, *an Assembly of Bishops*, according to the Doctrine of the Church of

Rome; and therefore the Infallibility of the Church Representative can never be concluded from these words, which so expressly do relate to the whole System of Believers, in distinction from their Bishops.

Ans. 2. The Church here is the Church of the living God, not as it comprehends the major part of her visible Members, but only as it comprehends the true and living Members of Christ's Body, they being only the Church of the living God; so that we must first know who they are, before we can be guided by them. Now, because this is impossible to be known with any assurance, it is impossible that we should be obliged to rely on her Judgment in deciding what is truth.

Ans. 3. There is nothing more common in the Language of the Writers of the Church, than to stile any eminent Father of the Church, or Assertor of her Faith, the Pillar, and the Ground of Faith. This Title is by St. (m) Basil given to Musonius, Bishop of Caesarea, to Athanasius, and to the Orthodox Bishops banished for the Truth; by (o) Nazianzen, to Basil, to Athanasius, and to Eusebius Bishop of Samosata; by Lanfranc, and Rupertus, Tuitiensis, it is given to St. Austin, and yet sure they were far from thinking that any of these single Fathers were infallible: Whence it must follow, that according to the Judgment of the Church, this Phrase did not import Infallibility.

Ans. 4. The Church cannot here be stiled the Pillar, and the Ground of Truth, as being the Foundation on which Truth is built, and which giveth it Authority; Truth being, saith (p) St. Chrysostom, τὸ ἐκκλησίας καὶ στήλη καὶ ἐδραίωμα, *the Pillar and the Ground of the Church*, which is, saith the Apostle, built on the Foundation of the Apostles and the Prophets, Eph. 2. 19, 20. She therefore is the Church of Christ because she holds the Truth, as is demonstrative from this, that purely by ceasing so to do, her Members cease to be the Members of the Church; she therefore cannot by me be known to be the Church, until I know she holds the Truth, and doth not cease to make profession of it: And when I first know this, what need have I of her infallible Direction to find out the Truth? She therefore may be rather said to be the Pillar, and the Ground of Truth, because it is essential to her being, to maintain and teach all necessary Truths; and because her living Members do and will maintain them, when concealed, denied, misrepresented by hypocritical Professors; and because she doth preserve and own those Oracles in which the saving Truth of Christ is fully and perspicu-

(1) *Const. Apost. l. 8. c. 18.*

(o) *Orat. 19, 21, 23, 29.*

(m) *See Const. Apost. l. 3. c. 15.*

(p) *In locum.*

(n) *Epist. 62, 67, 70, 349.*

ously maintained, and doth baptize her Children into that *Symbol* which was always held to be a perfect Summary of *Christian Faith*.

Lastly, The Church of that Age might well be said to be the *Pillar, and the Ground of Truth*, because then the Apostles presided in it, who were the Pillars, and Foundations of the Christian Faith, according to the *Scriptures*, and the *ancient Fathers*: Thus (q) *Theodoret* styles St. Peter, and St. John, τὰς στήλας τῆς ἀληθείας, the Pillars of Truth; and (r) *Oecumenius*, στήλας τῆς πίστεως, i. e. the Pillars of the Faith. Then also did the Apostles and Evangelists deliver, and the Church receive those Scriptures which were to be the Standard of the Christian Faith, and which were written, saith (s) *Irenæus*, by the Will of God to be hereafter, Columnam & Fundamentum fidei nostræ, the Pillar and Foundation of our Faith. And which are, (t) saith *Athanasius*, τὰ πίστεως ἡμῶν ἀγκυραὶ καὶ ἐρείσματα, the Anchors and Stabiliments of our Faith. Then did her Members confirm the Christian Faith by Miracles, which, by St. (u) *Hilary* upon this place, are styled, the Confirmation of this Truth; and by their Sufferings for it, on which account the Martyrs are peculiarly styled by the Fathers, the steady Pillars, and the Grounds of Christians. Now seeing none of these Reasons can be applied to the present Church, it will not follow that she can in like manner claim this Title.

9 Ver. 16. Θεὸς ἐνανθρωπών, God was manifested in the Flesh.] Here *Grotius* saith, Suspectam nobis hanc lectionem faciunt Interpretes veteres, Latinus, Syrus, Arabs & Ambrosius, qui omnes legunt, ὁ ἐνανθρωπών, i. e. the Latin, Syriack, Arabick Versions, and St. Ambrose all read, the Mystery which was revealed in the Flesh, which gives us reason to suspect the other Reading, viz. God manifested in the Flesh. But 1. This is a great mistake, as to the Arabick Version, for that reads thus, Quod Deus, that God was manifested in the Flesh; and so doth the Syriack, according to the Version of Tremellius; in the Polyglot it runs thus, Magnum est arcanum justitiæ quod justificatus est carne, which cannot refer to Mystery, but must refer to God or Christ; and tho' the Vulgar Latin, and the Commentator under the Name of Ambrose, read, quod manifestum est in carne; yet he adds agreeably to the Opinion of the Latins, that this Mystery is, Christus in carne, Christ manifested in the Flesh, but concealed in the Spirit; or, as to his Godhead. See Dr. Pearson's Vindication of this place against *Grotius*, Creed, p. 128. In a word, the Reading which our Translation follows, is owned by all the Greek Scholiasts, Chrysostom, Theodoret, Oecumenius, and Theophylact, and is found in all the Manuscripts, excepting that of Clermont and

Lincoln-Collegi; and the Phrases here used do make it necessary to expound the words, not of the Gospel, but of Christ the Subject of it. For,

1. That Exposition which refers these words unto the Gospel, puts such a strained sense on some of these Expressions, of which we meet with no Example in the whole New Testament: For where doth manifestation in the Flesh, signify the manifestation of a thing by weak and mortal Men? And where is the Gospel said to be manifested in the Flesh? Where doth ἀνελήφθῃ signify the Exaltation of the Gospel? Or where is it said, that the Gospel was received into Glory?

2. It turns many of those Expressions into a Metaphorical sense, which are literally true of Christ, for according to this Exposition, Flesh signifies weak Men; to be justified, to be own'd and approv'd; to be seen, is to be known or revealed; to be taken up, is to be exalted in the Minds of Men.

3. This strained Exposition reduces three of these Articles into one; it being in effect the same to be believed on in the World, by reason of those glorious Miracles by which it was confirmed; and to be owned and approved by reason of the Operations of the Holy Spirit, which did assist the Preachers of it, and by that approbation, gloriously exalted in the Minds of Men.

These are the Inconveniences which attend that Exposition, whereas the other Interpretation which refers this Mystery to Christ, affords a very plain and literal Exposition of the Words, confirmed by parallel Expressions frequent in the Holy Scripture. For,

1. The Word, saith St. John, was made Flesh, and dwelt among us, John 1. 14. and we have seen his Glory. Ἐνανθρωπών, he was manifested, 1 John 3. 5. 8. 1. 4. 2. and came in the Flesh, who was the Son of God. He who was in the form of God, and thought it no robbery to be equal with God, was found in the likeness of a Man, Phil. 2. 6, 7. He that was God, blessed for evermore, was also of the Seed of David, according to the Flesh, Rom. 9. 5.

2. He was justified by the Spirit, as doing those Miracles on Earth by which he justified his Mission against all the Accusations of the Jews, by the Spirit of God, Mat. 12. 28. being declared to be the Son of God with power, by the Spirit of Holiness, Rom. 1. 3, 4. by sending that Spirit after his Ascension into Heaven, Acts 2. 33. which he had promised to his Disciples upon Earth, and by which the World was convinced, καὶ δικαιοσύνης, of his Righteousness, John 16. 10.

3. He was seen of the Angels, who at his entrance into the World did worship him, Heb. 1. 6. who celebrated his Birth, and gave Notice of it to the World, Luke 2. 9, 13.

(q) Orat. de Provid. To. 4. p. 441.

(r) In Gal. 2. 9.

(s) L. 3. c. 1.

(t) Tom. 2. p. 61.

(u) Firmamentum veritatis hujus sunt signa & Prodigia.

who ministered to him in the Desert, *Mat. 4. 11.* and in his Agonies, *Luke 22. 43. & 24. 4.* who were present at his Resurrection, and attended him at his Ascension into Heaven, *Acts 1. 10.*

4. The whole History of the Gospel shews, that he was preached to the Gentiles, and believed on in the World.

5. And Lastly, He was received up into

Heaven, *Acts 1. 9.* *Mat. 26. 64.* *Mark 16. 7.* *Luke 24. 51.* *Acts 1. 2, 11.* And sure so plain, so full, and literal an Exposition of these Articles, deserves to be preferred before the strained, and metaphorical Interpretations of *Grotius*, *Erasmus*, and the *Socinians*.

CHAP. IV.

Verse 1. **N**OW [but tho' the Mystery of Godliness be so fully confirmed,]

^a ^g the Spirit [in the Scripture] speaketh expressly, that ^b in the latter times ^{ch} some shall depart from the Faith [once embraced by them,] ^d ⁱ giving heed to seducing Spirits, and ^k Doctrines of Devils.

^e ^l 2. Speaking Lies in ^e ¹ Hypocrisie [Gr. *ὑποκρίσεις* *ὑπολόγων*, thro' the Hypocrisie of Liars, and of Men,] having their Consciences seared with an hot Iron, [i. e. of corrupt and profligated Consciences.]

^f ^m 3. [Of Men] ^f ^m Forbidding [those whom they have seduced] to marry, and [commanding them] to ⁿ abstain from Meats, which God hath created to be received with thanksgiving of them that believe, and know the truth, [i. e. who are instructed aright in their Christian Liberty; for tho' nothing be unclean of it self, yet to him who through weakness esteemeth any thing unclean, to him it is unclean, *Rom. 14. 14.*]

4. For every Creature of God is good [for Food,] and nothing [is] to be refused [as polluted,] if it be [Gr. being] received with thanksgiving.

^o 5. For it is ^o sanctified by the Word of God, [giving us commission to eat of all things, *Gen. 9. 2, 3.* or by the Gospel, taking off the difference betwixt things clean and unclean, *Rom. 14. 14.*] and [by] Prayer [for a blessing on it, and thanksgiving for it.]

6. If thou put the Brethren in remembrance of these things, [to preserve them from these Impostors,] thou shalt be a good Minister of Jesus Christ, nourished up in the Words of Faith, and of good Doctrine, whereunto thou hast attained; [or which thou hast followed hitherto.]

7. But refuse [avoid] profane and old Wives Fables, [such as the Jewish Doctors tell, chap. 1. 4, 6. *Tit. 1. 14. & 3. 9.*] and exercise thy self rather [in those things which tend, not as they do, to endless Questions, and Law strifes, and the Perversion of the Faith, but] unto Godliness.

^p 8. For ^p bodily exercise profiteth little;

but Godliness is profitable to all things, having the Promise of the Life that now is, and of that which is to come.

9. This is a faithful saying, and worthy of all acceptation, [a truth most worthy to be relied on, viz. That Godliness hath the Promise of that Life which is to come.]

10. For therefore we both labour and suffer reproach, because we trust in the living God ^a who is the Saviour of all Men, especially of those that believe.

11. These things command [Gr. exhort] and teach [Men to believe.]

12. Let no Man [have occasion to] despise thy Youth, [or thy Function, by reason of it,] but be thou an Example of [and to] Believers, in Word [of Doctrine,] in [Gravity of] Conversation, in Charity [to all] in [Fervency of] Spirit, in Faith, in Purity [of Life.]

13. ^c Till I come [to thee,] give attendance to Reading [the Holy Scriptures, whence thou may'st learn to teach others; to Exhortation, [to what they ought to do, and to avoid;] to Doctrine, [teaching them what to believe.]

14. Neglect not [to stir up] the Gift that is in thee, [See Note on 2 *Tim. 1. 6.*] which was given thee by Prophecy, [according to the foregoing Prophecies concerning thee, See Note on 1 *Tim. 1. 18.*] with the laying on of the Hands of the Presbytery.

15. Meditate on these things, [which thou readest in the Holy Scriptures, and in which thou instructest others, v. 15.] give thy self wholly to them, [to Exhortation and Doctrine, v. 11, 12.] that [so thou may'st perform them with such readiness and exactness that] thy profiting may appear unto all.

16. Take heed to thy self, [that thou livest exemplarily, v. 12.] and to thy Doctrine, [that it be sound and edifying, v. 6.] continue in them, [in the Exercises mentioned, v. 12, 13.] for in doing this, thou shalt both save thy self, [by doing faithfully thy Duty,] and them that hear thee, [by engaging them to perform theirs.]

Annotations on Chap. IV.

^a Verse 1. **Τὸ πνεῦμα ῥητὴς λέγει,** *The Spirit saith expressly.*] Hence Mr. Mede concludes, that the Apostle must refer to some Prophecy of these things recorded in the Scriptures, (for tho' the Spirit in the Apostles advertized them of many things, viz. The Spirit said to Peter, Behold three Men seek thee, Acts 10. 19. The Spirit said, Separate me Barnabas and Saul, for the Work of the Ministry, Acts 13. 2. [See Acts 16. 6. & 21. 11.] yet he did this only, ἐν ὁραματι, in a Vision, Acts 10. 19. or by secret Inspirations, and so not, ῥητὴς, expressly.] But to this the Fathers answer, That the word ῥητὴς here, signifies only, πανερῶς, σαφῶς, clearly, and perspicuously; to which it may be added, that in those times of Prophecy, when the Prophets had the Government of the Churches, and spake still in the Publick Assemblies, it might reasonably be said, the Spirit speaketh expressly, what they taught expressly in the Church. And whereas hence he infers, that this Prophecy must be found somewhere in the Old Testament; the Reverend Dr. Hammond thinks that unnecessary, this Apostacy being foretold by our Prophet, who had the Spirit without measure, saying, Mat. 24. 11, 12. Then many shall be scandalized, and many false Prophets shall arise, ὑποκρίνοντες, and shall deceive many; and because Iniquity shall abound, the Love of many shall wax cold. I confess, Mr. Mede seems to have found this Prophecy, Dan. 11. 36, 37, 38, 39. But to omit all other Objections against his Interpretation of the words, I can by no means think, that Daniel, so well acquainted with the import of strange Gods, both in the Law and the Prophets, should give that infamous Name, נִכְרַא אֱלֹהִים, a strange God, to our blessed Saviour; or that he should at the same time prophesie, that Antichrist should acknowledge and increase Christ with Honour, and yet divest Christ of his Glory and Honour, by setting up Mahuzzims in opposition to his Offices. But considering that this Epistle, according to Bishop Pearson, was writ in the 11th of Nero, A. D. 64. why may we not refer this Prediction either to the Apostacy, ἡντις, expressly mentioned, 2 Thess. 2. 3, 9. or to the Predictions of the Apostles, mentioned by St. Jude, v. 17, 18, 19?

^b Ibid. **ἐν ὁραματι,** *In the latter times.*] The Jewish Doctors lay this down as a Rule, that where-ever we find this Phrase באחרית הימים in the latter Days, we are to understand it of the Age or Times of the Messiah; so Gen. 49. 1. Gather your selves together, saith Jacob, to his Sons, that I may tell you what will befall you, ἐν ἡμέραις ה' אחרונות, in the last times, i. e. the Days when the Scepter shall depart from Judah, and Shilo the Messiah shall come, Numb. 24. 14. Come, saith

Balaam, and I will tell thee what shall befall thy People, ἐν ἡμέραις ה' אחרונות, in the latter days, i. e. when the Star comes out of Jacob, and the Scepter ariseth out of Israel, i. e. when the Messiah comes, saith the Targum of Onkelos, on v. 17. Isai. 2. 2. In the last Days the Mountain of the Lord shall be established on the top of the Mountains, and all Nations shall flow into it: In the times of the Messiah, say R. Salomo, and other Jews, Jer. 23. 20. In the latter Days ye shall understand this, in the Days of the Messiah, Targ. on ver. 5. Dan. 2. 28. There is a God of Heaven who maketh known to the King what shall come to pass, ἐν ἡμέραις ה' אחרונות, from his times till the Kingdom of the Messiah be set up, v. 44. See also chap. 10. 14. Hosea 3. 5. Afterwards they shall return, and shall seek the Lord, and David their King, Targ. Messiah their King, the Son of David, in the latter Days. Micah 4. 1. In the last Days shall the Mountain of the Lord be established upon the top of the Mountains; Where Dr. Pocock saith, that by the last Days are meant, the Days or Times of the Messiah, or Christ, is agreed on by some Jews, and most Christians. And where-ever we meet with this Phrase in the New Testament, it manifestly refers to the Beginnings of Christianity, and signifies the last Times of the Jewish State, or Oeconomy, concurring with the Times of the Messiah, and the erecting of his Kingdom, by calling the Gentiles, and setting a Christian Church to succeed that of the Jews. Thus when the Holy Ghost fell down on the Apostles and Disciples, This is that, saith St. Peter, which was spoken of by the Prophet Joel, saying, In the last Days I will pour my Spirit upon all Flesh, Acts 2. 17. So Heb. 1. 1. God who of old spake to our Fathers by the Prophets, ἐν ἡμέραις ה' אחרונות, in these last days hath spoken to us by his Son, i. e. by him who, saith St. Peter, was foreordained from the beginning of the World, but was manifested, ἐν ἡμέραις ה' אחרונות, in the last Times; where the times of Christ's Manifestation to the World, and of his Preaching to the Jews, are manifestly stiled the last Times. So Jam. 5. 3. You have treasured up your Gold and Silver as Fire which shall eat your Flesh, ἐν ἡμέραις ה' אחרונות, in the last days, 2 Pet. 3. 3. This know ye, ἐν ἡμέραις ה' אחרונות, in the last Times there shall come Mockers, &c. and that they were then come, we learn from v. 5. This they are ignorant of; and Jude 17, 18. Remember the words spoken before by the Apostles of our Lord Jesus Christ, that they said unto you, that ἐν ἡμέραις ה' אחרונות, in the last time there should be Mockers, walking after their own Lusts: And that they were then come, is evident from the following words, These are they who separate themselves, &c.

v. 19. And 1 John 2. 18. Little Children, ἐγὼν ὡς ἔστιν 'tis now the last Hour; and as you have heard that Antichrist shall (then) come, so now are there many Antichrists, whereby you may know that this is the last Hour; So 2 Tim. 3. 1, 2. This know, that in the last Days, ἐν ἐσχάταις ἡμέραις, there shall be perilous times, for Men shall be Lovers of themselves; and that those Times, or Days, and Persons, were then come, is evident from his Exhortation, to turn away from them, v. 5. and his Character of them, v. 6. ἐν τούτοις, of these are they that creep into Houses, &c. And that the last Times here mentioned, were already come, we learn from his Admonition to Timothy, to put the Brethren in mind of these things, v. 4. Here then is another Defect in Mr. Mede's ingenious Interpretation of these words, that he hath not made it out, that the last Times are to be extended beyond the first Century, or the Age of the Apostles. Mr. Mede saith, These words are not a Narration of things present, but a Prediction of what shall betide the Christian Faith in After-times. I answer, They are indeed a Narrative of what the Spirit had foretold should happen in the latter times, by an Apostasy from the Faith; but the determination of the time, when what was thus foretold should be accomplished, depends on the fix'd import of the latter Times; For these last Times, saith Mr. Mede, being mention'd as the Indication when this Apostasy should take place, must therefore be sufficient to determine the Time of this Apostasy: And so they plainly do, according to my Interpretation. But if with others, you refer these last Times to the whole Times of Antichrist, they began not till above 400 Years after the writing this Epistle; and why then is the Apostle so concerned, that Timothy then should put the Brethren in remembrance of these things? v. 6. and they contain 1260 Years, and so cannot inform us in what Period, or precise Portion of that Time this Apostasy should have its rise.

^c Ibid. Ἀποσίσουνται πῶς ἡ πίστις, Some shall depart from the Faith.] Here seems another defect of Mr. Mede's Hypothesis, that he makes these words to signify only a partial declining from the Faith, and that again only virtual and consequential, by setting up Doctrines opposite to, or inconsistent with it, tho' not owned to be so by them that embrace them; whereas Apostasy from the Faith, seems plainly to import a falling off from it wholly, or at least an actual and professed renouncing of some essential part of it.

^d Ibid. Προσέχοντες πνεύμασι πλάνοις, καὶ διδασκαλίαις δαιμονίων, Giving heed to seducing Spirits, and to Doctrine of Devils.] These words by

all the ancient Commentators, seem to be taken actively for those Doctrines which are introduced by Men, led by the Suggestions of Satan and of evil Spirits; these Doctrines being, saith Theodoret, ἐκ τῶν κακῶν, the Productions of those evil Spirits; and they who vent them are, saith Geryastom, οἱ ἐκ τῶν ἐνεργούντων, Men acted by them. The false Prophets, and false Apostles, saith the Author of the interpolated Epistle to the Philadelphians, ἡ δαιμονίων πνεύμα, (ἡ. ἡ.) a Spirit that deceived the People; they preach'd, ἀπ' αὐτῶν, καὶ πλάνη, Deceit and Error, and had dwelling in them, ἡ δαίμων καὶ ἀποστασία, the Apostate Dragon. These false Prophets had, saith St. John, πνεύμα ἐν τῷ λαῷ, a Spirit of Error, as the Apostles had, πνεύμα τῆς ἀληθείας, the Spirit of Truth, 1 John 4. 1, 6. So far it is from being true, that the word Spirit signifies Doctrines, and not those deluding Spirits which taught them; yet because the Prince of Devils, Mat. 9. 34. the Spirit of the Devil, Luke 4. 33. Rev. 16. 14. the Sacrifice, the Table, the Cup of Devils, 1 Cor. 10. 20, 21. the Habitation of Devils, Rev. 18. 2. are Phrases where δαίμονια, Devils, are still taken objectively, I admit that sense also here: And then the Apostasy procured by the Spirits of Deceit, is that of the Judaizers, relapsing from the Profession of the Christian Faith, thro' those false Christs, and false Prophets, of which our Saviour foretold they should deceive many, Mat. 24. 11, 24. whereas they who apostatized by falling back to Heathenism, are they who give heed to the Doctrines of Demons: For Dii Gentium Dæmonia, the Gods of the Heathens are Demons.

Ver. 2. Ἐν ψευδισμοῖς ὑποβόλων, Thro' the Hypocrisie of false Speakers.] Ἐν pro διὰ, thro' is very common; so ἐν πάσῃ ἀπείρη ἀδικίας, thro' all Deceivableness of Unrighteousness, 2 Thess. 2. 9, 10. See Mark 9. 29. Luke 1. 17. Acts 17. 31. Rom. 12. 21. Tit. 1. 9. 2 Pet. 3. 1. Κεκαυτηλασμένον ἢ συνείδησιν, of feared Consciences, i. e. of Consciences which have lost the sense of Good or Evil, and do no longer do their Office: For this Expression, saith Theodoret; signifies, ἢ ἐξάτην αὐτῶν ἀναληψίαν, the extream Stupor of their Consciences; for the Member feared, νεκρωθεὶς ἢ περὶ τὴν αἰσθάνειαν ἀπεβλήκει, being mortified, hath lost its former Sensation.

Ver. 3. Κωλύοντες ἑαυτοὺς ἀπὸ γάμου, ἀπέχεσθαι βρωμάτων, Forbidding to marry, and commanding to abstain from Meats.] It is here to be noted from Theophylact, that in construing these words, καὶ ἐφείκεις καὶ κοινῇ λαβεῖν τὸ κωλύοντων, ἀλλ' ἐξωθεν προσεθεύειν τὸ συμβουλεύοντων ἀπέχεσθαι βρωμάτων, We must not repeat the word forbidding, but add in lieu of it, counselling to abstain from Meats; So all the ancients have interpreted these words, (a) Cle-

mens Alexandrinus, when he saith, ἡ καὶ τὸν γάμιν, καὶ ἐπὶ τῷ ἑσθιῶν, *we must not forbid to marry, nor yet to eat flesh.* The Apostle, saith (b) *Tertullian*, notes them who wholly forbid Marriage, and interdicted Meats. And (c) *Epiphanius* saith, This of the Apostle is fulfilled in the *Cataphryæ*, and other *Hereticks*, for most of them τὸ γάμιν καὶ οὐκ ἐσθιῶν ἀπέχουσι, ἀπέχουσι βρωμάτων ἐσθιέντων, *forbid Marriage, and command to abstain from Meats.* This, in effect, is the Interpretation of all the ancient Commentators on the place, who give us the same sense of the words, as do the *Fathers* cited; and of all the Translations, who, tho' they do not add the word *commanding*, yet they add a *Copulative*, and change the Infinitive into a *Participle* thus, *Prohibentes nubere, & abstinentes à Cibus.* Syr. *Prohibentes Matrimonium & amoventes cibos.* Arab. And *Bochart* gives us Instances of the like nature from the Old Testament, *viz.* Gen. 31. 40. *by the heat of the day was I burnt, and by the frost of the night, (obrigescebam, I waxed stiff with cold.)* Ps. 121. 6. *The Sun shall not burn thee by day, nor the Moon (refrigerate thee) by night.* So Luke 13. 9. *If it bring forth Fruit (it shall stand,) if not, thou shalt cut it down.*

That all these things happened in the Apostles times, and many of them were to happen before the Destruction of Jerusalem, is evident; that there was to be a great Apostacy before that time, carried on by false Prophets, and false Christs, our Lord expressly had foretold; and that in great measure it had obtained, especially among the Jews, we learn from the Epistle to the Hebrews, writ purposely to put a stop to it; that the great Promoters of it were deceitful Workers, false Apostles, and that they carried on that Work in Hypocrisy, esteeming Gain Godliness, this Apostle often doth inform us; See 2 Cor. 2. 17. & 11. 13, 14, 15. That they were Men whose Minds and Consciences were defiled, see Tit. 1. 15. That their Doctrine was this, *It is good for a Man not to touch a Woman*, 1 Cor. 7. 1. Their vain Philosophy this, *Tast not (forbidden Meats,) handle not (an unclean thing;)* see Coloss. 2. 21. It remains only to consider who they should be: That they could not be the *Gnosticks*, the Follow-

ers of *Simon Magus*, I have proved against Dr. Hammond, Note on Colos. 2. 21. Moreover, according to his Exposition, they were to appear before the Destruction of Jerusalem; for he interprets these words, *the Spirit speaketh expressly, of our Lord's Prediction, Mat. 24.* Now there were no such *Hereticks* among the *Gnosticks* till the Second Century. *Saturninus*, saith (d) *Theodoret* was the first who named *Matrimony*, the Doctrine of Devils, and taught Men to abstain from living Creatures. Now this *Saturninus* was before (e) *Basilides*, who by St. (f) *Jerom* is often called, the Father, of the *Gnosticks*; whereas that these Men were in the Apostles times, we learn, saith (g) *Tertullian*, from the Apostles themselves. I have noted on 1 Cor. 7. 1. and on Colos. 2. 21. conjectured that they were the *Essæans* among the Jews; and that with them agreed the Magicians and Idolaters among the Heathens, we learn from *Clemens of Alexandria*, who speaking of those *Hereticks*, who said the Resurrection had pass'd on them already, καὶ διὰ τοῦτο ἀπέχουσι τὸ γάμιν, and therefore rejected *Matrimony*, he saith this was not peculiar to these *Menandrians*, (h) but they who worshipped Idols did also abstain from Meats and Veneries; and the Magicians, who worshipped Angels and Demons, did also carefully abstain from Wine, from living Creatures, and from Veneries.

And if *Saturninus*, who succeeded *Menander*, who flourished in the time of *Domitian* and *Trajan*, did in this, as in most other things, τὰ αὐτὰ τῷ *Μενάνδρῳ* ἰσοδοξῆσαι, agree in Sentiments with *Menander*, as (i) *Eusebius* saith he did, the Apostle may reasonably be conceived to include him: For *Epiphanius* saith of him, in the very words of (k) *Irenæus*, that (l) he affirmed, that to marry, and beget Children, was from Satan, and that hence many of them abstain'd from living Creatures, and by this feigned Continence seduced many to their Heresie. And this is the more likely, because 'tis noted of this *Menander*, that he proceeded, εἰς ἄκρον τῆς μαγίας, to the height of that Magick which was attended with that Abstinence, *Iren.* l. 1. c. 21. *Euseb. H. Eccl.* l. 3. c. 26. It is no Objection against this Interpretation, that the

(b) Notat Apostolus eos qui in totum nubere prohibebant, qui & de cibis interdicebant quos Deus condidit. De Monog. c. 15.

(c) Har. 48. p. 410. § 8.

(d) Τὸν ὃ γάμιν ἔτι & βρωμάτων τὴν διαβολὴν διδασκαλίαν ὠνόμαστον, νομοθετοῖ τὸ καὶ ἐμφύλων ἀπέχεσθαι. Har. Fab. Lib. 1. Cap. 3.

(e) Mortuus est autem Basilides, a quo Gnostici in Alexandria, temporibus Hadriani in Agrippa.

(f) Βασίλειδος Ἀρεστιάδης Ἀλεξανδρῆς πατὴρ ὁ τοῦ Γνωστικῆ. Euseb. Chr. ad Ath. 134. a quo Gnostici Hieron.

(g) Quæ sub Apostolis fuisse ab ipsis Apostolis discimus. De Prasce. c. 33. 34.

(h) Ἄν' οἱ καὶ τὰ εἰδωλα σεβόμενοι βρωμάτων τὸ δέμα καὶ ἀφροδισίων ἀπέχοντες — ἀλλὰ διὰ θεοφθόρου ἐπὶ καὶ τοῖς μάγοις οἷον τὸ ἐμψύχων καὶ ἀφροδισίων ἀπέχεσθαι, λατρεύοντες ἰδωλῶν, καὶ δαίμονων. Strom. 3. p. 446. B. C.

(i) Hist. Eccl. l. 4. c. 7.

(k) Nubere & generare a Satana dicunt esse, multi autem ex his qui sunt ab eo & ab animalibus abstinent per falsam hujusmodi continentiam seducunt multos. Iren. l. 1. c. 22.

(l) Τὸ γάμιν καὶ τὸ φρονεῖν — ἐν τῷ σατανᾷ ὑπαρχόντων ἁγῶν, ὅθεν καὶ οἱ πολλοὶ αὐτῶν ἐμφύλων ἀπέχονται, ὅπως οὐκ ἀφροσποινεῖς ὧν ἀπορίεας αὐτῶν πινὲς ἐπαράγουντες εἰς τὸ αὐτῶν ἀπάτω. Har. 23. § 2.

Effens mentioned by *Philo* and *Josephus*, were not *Christians*, and so could not depart from the Faith: For who can prove that none of them embraced the Faith of Christ, or that they could not do it, and yet retain their old Sentiments concerning Meats and Marriage? It may be also true, that the *Mc-nandrians* were not yet formed into a Sect when this *Epistle* was endited; but that affects not my Interpretation, since it's certain from *1 Cor.* 7. 1. and *Coloss.* 2. 16. 1. (See the Notes there,) that their Doctrines obtained before. And that the Persons here intended must be *Judaizers*, is fairly gathered from v. 7. and from these words, *commanding to abstain from Meats, which God hath created to be received with thanksgiving of them that believe and know the truth*; for those last words shew, that these Persons were such as had no right to Faith, or Knowledge of that Christian Truth that every Creature of God was good (for Food,) and nothing was to be refused, as polluted, or unclean, v. 4. Add to this, that *Dr. Lightfoot*, Note on *Act.* 15. 20. quotes this passage from *Bava Batbra*, fol. 602. viz. that when the Temple was destroyed the second time, the Pharisees, (i. e. Separatists) were greatly multiplied in Israel, who taught that it was not lawful, to eat Flesh, or to drink Wine; and a little after, say, it is but just that we should ordain among our selves not to marry Wives, nor beget Children: And if these Pharisees then espoused these Tenets, they may be the Persons here noted by the Apostle. Thus have I given my own Opinion concerning the true and primary import of these words. Others, I know, conceive that they refer to the Apostacy of the Church of Rome, and therefore descant on them thus.

V. 1. But (in opposition to this Mystery of Godliness, mention'd chap. 3. 15, 16. there is another Mystery of Iniquity of which) the Spirit speaketh expressly, (*Dan.* 11. 36, 37, 38, 39. saying) that in the latter times some shall depart from the Faith, giving heed to erroneous Spirits, and Doctrines of Devils.

g 1. *Ἐν ὅτε* In the latter Days.] That is, in the times of Antichrist, *1 John* 2. 18. *Dan.* 2. 44. See *Hos.* 3. 5. *Micah* 4. 1.

h Ibid. *Ἀποστήσονται τὸ πνεῦμα*, Some shall depart from the Faith.] Idolatry being represented in the Old Testament as Apostacy from the Law of Moses, and the God of Israel, the like Idolatry in the Church of Rome, may well be counted an Apostacy from the Christian Faith.

i Ibid. *Προσέχοντες πνεύμασι πλάνοις*, Giving heed to seducing Spirits.] i. e. Men acted by seducing Spirits, for πνεύματα doth often signify the Impulses, or Afflatus of good or evil Spirits; of good, so *1 Cor.* 14. 12. you are zealous, πνεύματων, of Spiritual Gifts, or Afflatus's; and so throughout the Chapter; of evil Spirits, as *1 John* 4. 1. Believe not every Spirit,

but try the Spirits. Accordingly the coming of the Man of Sin is to be, καὶ ἐνεργῶν τὸ Σατανᾶ, according to the Energy of Satan with all lying Wonders, *2 Thes.* 2. 9. So was the idolatrous Worship of the Gentiles promoted, say (m) *Tertullian*, (n) *Eusebius*, and St. (o) *Chrysostom*; So also was the Worship of Saints promoted in the Church of Rome; See Mr. Mede, l. 3. c. 3, 4.

Ibid. καὶ διδασκαλίαις διακονίαν, And to Doctrines of Devils.] i. e. to the Heathen Theology concerning Daemons, or giving heed to the Doctrine concerning the Worship of dead Men, or departed Saints, brought in by their pretended Apparitions and Wonders wrought at their Tombs after Death, which were indeed, if at all done, wrought by the Illusions of Devils.

Ver. 2. *Ἐν ὑποκρίσει*, [which Apostacy shall be promoted] by the Hypocrisy of Lyars, which have their Conscience seared.

Thro' the Hypocrisy, &c.] Hence it is argued, I that they who thus promote and carry on this Apostacy, must not be open Deferters, but hypocritical Professors of that Faith from which they by their Actions, virtually depart.

Ver. 3. [And the Men I speak of may be discerned by these Marks, that they are] of those who forbid to marry, and command to abstain from Meats which God hath created to be received with thanksgiving, of them which believe, and know the Truth.

Ver. 3. *Κωλύοντων γαμήν*, Forbidding to marry.] m As is done in the Roman Church, to Monks and Nuns, see Mr. Mede, l. 3. c. 7. and to the Clergy; and that, saith Pope Siricius, *Quoniam qui in carne sunt Deo placere non possunt*, because they that are in the flesh cannot please God.

Ver. 3. *Ἀπέχεσθαι βρωμάτων*, To abstain from Meats.] n That this is done in the Roman Church, by a Law obliging some Orders of Monks to abstain from all Flesh, see Mr. Mede, ibid. And this may well be reckoned as a Character of Apostacy from the Christian Faith, because it seems to be a reducing of them back from their Christian Liberty, to a Conformity to the Legal Rites.

Ver. 5. *Ἀγιάζεται*, It is sanctified.] o So the Jews from these words, *Psal.* 134. 2. Lift up your hands, *Kodesh ad Sanctitatem*, and bless the Lord, gather, that the Benediction is the Sanctification of the Meat, and that it is not lawful to eat of it till it be thus sanctified. *Buxt. Syn. Jud.* cap. 12. p. 241.

Ver. 8. *Σωματικῇ γυμνασίᾳ*, Bodily Exercise.] p The Apostle in the former Verse, exhorted Timothy, γυμνάζων, to exercise himself unto Godliness, as the *Athleticks* did in the *Olympick Games*, exercise themselves for their Combats, adding here, that their Exercises, tho' they were very hard and difficult, tended little to Profit, they striving for Mastery, only that they might obtain a corruptible

Crown, 1 Cor. 9. 25. whereas that Piety in which he did advise him to exercise himself, was profitable for all things: Or, because Philo makes mention, *τὸν οὐρανὸν ἀνέβη*, of the continual labours of the (p) Efflu, and (q) Josephus of their *ἔργα*, or Exercises Morning and Evening; he perhaps may oppose unto them this Exercise of Piety.

Ver. 9. *Ὁ ὅτι Σωτὴρ πάντων ἀνθρώπων*, Who is the Saviour of all Men. The Author of the Book *De Vocatione Gentium*, expounds this very well, telling us, That by saying, 1. 2. c. 31. he is the Saviour of all Men, he confirms the general Goodness of God towards all Men; and by adding, especially of them that believe, he shews there is one part of Mankind, which thro' the benefit of divinely inspired Faith, is by special Benefits advanced to the highest, and eternal Felicity. He is the Saviour of all Men, 1. Leaving none of them without some Testimonies of his Goodness; Acts 14. 17. sufficient to engage and direct them so to seek the Lord, that they might find him, Acts 17. 27. Lib. 2. 5. *Nulli nationi hominum bonitatis sue dona subtraxit*, saith the same Author. 2. Shewing to them so much of himself, i. e. of his eternal Power and Godhead, as might render them inexcusable, in that they did not glorify him as God, neither were they thankful, Rom. 1. 20, 21. and writing in their Hearts the Law of Nature, which enabled them by Nature to do the things of the Law, and made their Consciences accuse them when they neglected so to do, Rom. 2. 14, 15. they knowing so far the Righteousness of God, that they who did those things which were contrary to the Law of Nature, were worthy of death, Rom. 1. 32. For *adhibita est semper universis hominibus quædam supernæ mensuræ Doctrinæ, quæ etsi occultioris, parciorisque Gratiæ fuit, sufficit tamen quibusdam ad Remedium, omnibus ad Testimonium*. 3. Accepting every-where him that worked Righteousness, of what Nation soever he might be, Acts 10. 35. and accounting him as circumcised who kept the Righteousness of the Law, Rom. 2. 26. And Lastly, Rewarding the good Deeds of all that diligently sought him, Heb. 11. 6. Mr. Cl. understands this Salvation of Deliverance from Temporal Dangers, in which sense it is also true; but that cannot be the entire sense of the Apostle, who had said before, v. 8. that *God himself had the Promise of this Life, and that which is to come*, i. e. both of Temporal and Eternal Salvation; and adds, v. 9. *This is a faithful saying, and worthy of all acceptation*; i. e. that not Temporal only, but Eternal Blessings are to be expected from him, and that therefore they, the Apostles, laboured, and suffered Reproach, because they trusted in the living God, who is the Saviour of all Men, where-

as, doubtless, they did this, not only with respect to Temporal, but especially to Eternal Salvation, 2 Cor. 4. 17.

Ver. 12. *Τὸν νεότητά, Thy Youth.* The Presbyters were generally in those times aged, as their Name imports; but Timothy, because the Gift of Prophecy had pointed him out for that work, v. 14. and because the Gifts of the Spirit had rendered him fit, was made an Evangelist in his younger Age; and therefore the Apostle doth exhort him to make up in the Excellency of his Doctrine, and in the Gravity of his Conversation, what was wanting in his Age.

Ver. 13. Here, 1. It is well noted by the Fathers, and by Esthins, that if St. Timothy, who had Spiritual Gifts, was yet by St. Paul commanded to be thus diligent in reading the Scriptures, that in his Exhortations he might profit others, then much more should other Bishops and Ministers be so, *quos omnes Paulus in Timotheo instruit*; then also should they not depend upon extemporary Effusions, without attendance unto reading.

2. That the Illumination or Gifts of the Holy Spirit should not hinder our Diligence in reading and studying what we are to exhort others to, and instruct them in.

Ver. 14. *Μετά ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτέρου*, With the Imposition of the Hands of the Presbytery. The *χάρισμα*, or Spiritual Gift here mentioned, is expressly said to be given, *ὑπὸ τῷ ἐκθέσει τῶν χειρῶν ἡμῶν*, by the laying on of the Hands of St. Paul, 2 Tim. 1. 6. the giving of the Spiritual Gifts seeming to be peculiar to this, or some other Act of an Apostle, Acts 8. 17. 19. 6. But other Seniors, or Presbyters, as Irenæus, 1. 4. c. 43. calls them, *Qui cum Episcopatus Successione Charisma veritatis certum acceperunt*, Who with their Succession received the certain Charisma of Truth, might, and did lay on their Hands together with him. This Ceremony of Imposition of Hands in Ordination, is confirmed from the Practice of the Apostles, and Apostolical Men, thus ordaining Deacons, Acts 6. 6. Pastors, or Teachers of the Word, Acts 13. 3. Elders, whether Bishops, or Presbyters in every City, Acts 14. 23. and Evangelists here: And this Practice they certainly derived from the Jews, who created Governours of Criminal Causes, or Ruling Elders, and Masters, Doctors, and Rabbins, to be Teachers of the Law, i. e. to labour in the Word and Doctrine, by that Imposition of Hands which they called *סמך* as Moses did to Joshua, Numb. 27. 43. Deut. 34. 9. and as (r) Maimonides saith he did, when he assumed the Seventy to assist him; and as the First-born (s) laid their Hands upon the Levites, Numb. 8. 10. who were chosen to serve in their stead, and so consecrated them to God in their Name. And this way

of Consecration, by Imposition of Hands, say they, came down from (t) Joshua by a perpetual Succession to their Rabbins. Tho therefore I scarce find any Footsteps of it in the first Century, or second, yet Cyprian in the third speaks of it as that which, *De Traditione Divina & Apostolica Observatione servandum est & tenendum*, was to be observed and held from Divine Tradition, and Apostolical Observation, in the Collation of the Episcopal Office, and as that which they (u) practised in the Ordination of Sabinus to that

Office. (x) Eusebius saith, Origen also was thus advanced to the Presbytery by the Bishops of Caesarea. And the Apostolical Constitutions give us this as an Ordinance of (y) St. John the Apostle, who doubtless, when he returned from Patmos to Ephesus, regulating the Churches, and constituting Bishops, did it according to the Rites of the Jews, and Practice of the other Apostles; whence I conclude, this is no accidental, but a necessary Rite of the due Ordination of Bishops, Presbyters, and Deacons.

(t) Morin. de Sacr. Ordin. Part. 3. Ex. 7. § 3.

(u) Quod & apud vos factum videmus in Sabini Collegæ nostri Ordinatione, ut de universæ fraternitatis Suffragio, & de Episcoporum qui in præsentia conveniant judicio, Episcopatus ei deferretur, & manus ei in locum Basilidis imponeretur. Ed. Ox. Ep. 67. p. 172.

(x) Ο δειγνὺς πρεσβυτεῖα χειροτονία ἐν καιροῖς τοῦ τῆς ὁμοκρίτων ἀναλαμβάνει. Hist. Eccl. l. 6. c. 23.

(y) Ὅπως δὲ ἐπιτόκος κατὰ τὴν ὁμοκρίτων, ὅπως ὅλας ἐκκλησίας ἀρμόσων. Euseb. Hist. Eccl. l. 6. c. 23. p. 92.

Πρεσβυτερον χειροτονῶν, ὁ ὁμοκρίτης, ὃς χεῖρα ἐπὶ τὴν κεφαλὴν ἐπιτίθει αὐτοῦ. Conf. Apost. l. 8. c. 16. Vid. De Diaconis, cap. 17.

CHAP. V.

a b Verſe 1. **R**ebuke not ^a an Elder [with ſeverity,] but intreat him as a Father, and the younger Men as Brethren, [in reſpect of thy youth, chap. 4. 12.]

c 2. ^c The elder Women, as Mothers; the younger, as Siſters, [being careful to converſe with them, when neceſſity requires it,] with all purity, [with gravity in your words and countenance, obſervance of your eyes and heart, at times and places which can miniſter no ſuſpicion of undue behaviour towards them.]

d e 3. ^d Honour Widows, that are ^e Widows indeed.

f 4. But if any Widow have Children, or Nephews; ^f let them [i. e. thoſe Children, or Grandchildren,] learn firſt [or chiefly] to ſhew piety at home, [i. e. to their own Family, or Houſhold,] and to requite their Parents, [who have bred them up, v. 10.] for that is good and acceptable before God, [and then, if they be able, extend their Charity to others.]

g h 5. Now ſhe that is a Widow indeed, and ^g deſolate, [being left quite alone, without any Children to relieve her,] ^h truſteth in God, and continueth in Supplication and Prayers night and day.

i 6. But ⁱ ſhe that liveth in pleaſure [licentiouſly] is dead [to God,] whiſt ſhe thus liveth, [and ſo is not to be reſpected as a Vital Member of the Church, or nourished by her.]

7. And theſe things give in charge, that they [i. e. the Widows] may be blameleſs.

8. But if any [having ability,] provide not for his own [Kindred] and eſpecially for thoſe of his own Houſe, he hath [in works] denied the Faith, and is ^k worſe than an Infidel.

l m n 9. ^l Let not a Widow be taken into the number, [of Widows to be maintained by the Church,] under ^m threeſcore years old, having ⁿ been the Wiſe ^o of one Man, [not one that

hath divorced her ſelf from one Husband, and married again.]

10. [Being alſo] well reported of for good works; ^o if [e. that] ſhe hath brought up Children, if [that] ſhe hath lodged Strangers, if ſhe hath waſhed the Saints Feet, if ſhe hath relieved the Afflicted, if ſhe hath diligently followed every good Work.

11. But the younger Widows reſuſe, for when they have begun to ^p wax wanton againſt [or grow weary of] Chriſt, they will marry:

12. Having Damnation becauſe they have caſt off their firſt Faith.

13. And withal, they learn to be idle, wandring about from Houſe to Houſe; and not only idle, but Tatlers alſo, and Buſiebodies, ſpeaking things which they ought not.

14. I will therefore that the younger Women [rather] marry, bear Children, guide the Houſe, [and ſo] give none occaſion to the Adverſary [of Chriſtianity] to ſpeak reproachfully [of it.]

15. [The neceſſity of which Precept is too great,] For ſome [of theſe young Widows] are already ^q turned aſide after Satan.

16. If any Man or Woman that believeth have Widows [belonging to their Family,] let them relieve them, and let not the Church be charged [with them] that [being freed from that Charge,] it may [the better be able to] relieve them that are Widows indeed, [that is, are wholly deſtitute of help, v. 5.]

17. Let the Elders that rule well, be counted worthy of ^r double honour, [i. e. of a more liberal Maintenance,] ^f eſpecially thoſe who labour in the Word and Doctrine.

18. ^t For the Scripture ſaith, Thou ſhalt not muzzle the Ox that treadeth out the Corn, and the Labourer is worthy of his Reward.

- u 19. ^v Against an Elder receive not an Accusation, but before [*ἐν, upon the Testimony of*] two or three Witnesses.
- x 20. ^{*} Them that sin, rebuke before all, that others also may fear.
21. I charge thee before God, and the Lord Jesus Christ, [*whom thou servest, and by whose Authority thou art in this Ministry,*] and the Elect Angels, [*who are Inspectors and Observers of what is done in the Church,* 1 Cor. 11. 10.] that thou observe these things, without preferring one before another, [*out of favour to their Persons,*] doing nothing by partiality.
- y 22. ^v Lay hands suddenly on no Man, neither be partaker of other Mens sins; keep thy self pure [*from them.*]
- z 23. ^z Drink no longer Water [*only,*] but use a little Wine [*together with it,*] for thy Sto-

mach's sake, and [*for*] thine often Infirmities.

24. [*And to preserve thee from mistake, or rash proceeding, either in Ordinations, v. 22. or in rebuking the scandalous Offender, consider that,*] some Mens Sins are open [*and discernable*] before-hand, [*i. e. before any Witnesses are come in against them,*] going before to [*or, for*] Judgment, [*or to bring the Censures of the Church upon them;*] and [*in*] some Men, they follow after, [*i. e. their evil Dispositions appear afterward.*]

25. ^{aa} Likewise also the good Works of ^{a a} some are manifest before-hand, [*and so less Examination is needful concerning them,*] and they that [*i. e. whose Works*] are otherwise, cannot be [*long*] hid, [*their Vices will by Information of others they converse with, or by Temptation, and their own evil Inclinations, be at last discovered.*]

Annotations on Chap. V.

- a Verse 1. **M**^{H'} ἐπιλήξῃς, *Rebuke not.*] The word signifies to chastise, or rebuke with Severity, and sometimes with Stripes.
- b Ibid. πρεσβυτέρῳ, *An Elder.*] In the Judgment of Chrysostom, Theodoret, Oecumenius, and Theophylact the Elder here signifies, ὁ ἱερεὺς, ἀλλὰ ὁ γυναικώτης, not a Priest, but a grave ancient Man, such being in all Ages and Nations, stiled *Fathers*; and this sense the Distinction here of Ages, and of Sexes, seems to plead for.
- c Ver. 2. πρεσβυτέραις, *The Elder Women.*] The Widows of the Church, saith Dr. Ham. very improbably, they being mention'd particularly in the Sequel of the Chapter.
- d Ver. 3. τίμα, *Honour.*] i. e. Yield them Reverence and Alimony; for that Provision for them is included in this Honour, is evident from v. 4. and the 8th. Thus not to give Parents what is needful for them, is to transgress the Precept which commands us to honour our Father, and our Mother, Mark 7. 10, 11, 12. So Acts 28. 10. πολλὰς τιμὰς ἐτίμας ἡμᾶς, they honoured us with many Honours, giving us, τὰ πρὸς τὸ χρεῖον, such things as were necessary. Hence in the (a) Jerusalem Targum, Honorare, est Viaticum providere, to honour, is to make Provisions for any Person; so here, Honour Widows; that is, saith Theophylact, τὰ ἀναγκαῖα χορηγῆσαι, provide them Necessaries: See Note on Mark 7. 10.
- e Ibid. τὰς ὄντας χήρας, *That are Widows indeed.* Answering that Name by being χηρῶσαι, desolate, and destitute of any other to relieve them, and being also exemplarily pious, v. 5. Widows, saith Cotelerius, hath divers significations; it signifies, 1. Any Woman that survives her Husband. 2. Poor Women, who

after the death of their Husbands, need the Alms of the Church; (as here.) 3. Such as consecrated themselves to God, professing perpetual Widowhood, (v. 5.) 4. Such as were chose into the Ecclesiastical Ministry, or made Deaconesses, v. 9. That there should be any ἀειπαίδευτοι, or Persons that were always Virgins, called, τὰς παρθένας, τὰς λεγομένας χήρας, Widows; tho' the passage of Ignatius, according to Vossius's Reading, seems to make for it; yet according to the Reading of Bishop Usher, (ἀειπαίδευτοι ὁ χήρας) it makes against it; and Virgo Vidua, a Virgin Widow, that is admitted to the Degree of a Deaconess, is in (b) Tertullian's Language, a Miracle, or Monster in the Church. 'Tis certain such a one could be none of the Apostles Widows here, for he supposeth his Widows may have Children, v. 4. and expressly forbids any to be chosen into the number of Widows that hath not nourished or brought up Children, v. 9, 10. and 'tis not reasonable to conceive the Church of Smyrna should so soon transgress against this Rule of the Apostle, or that this famous Martyr should approve such a violation of the Apostle's Precept.

Ver. 4. Μανθάνετε, ὡς οἶον οἶον ἐκὸν εὐσεβεῖν, *Let them learn first to show Piety at home.*] The Apostle here speaks of the Care the Children should take to nourish their Parents, which are Widows, ὡς οἶον, before they suffer them to be burthenome to the Church, as it is evident from v. 16. which saith, If any Man or Woman have Widows (belonging to their Family) let them relieve them, and let not the Church be charged with them; and also from the following words here, and to requite their Parents, which only can belong unto the Children, and was always pec-

(a) In Deut. 15. 14.

(b) Ne tale nunc miraculum, ne dixerim Monstrum, in Ecclesia denotaretur, Virgo Vidua. De Virgin Veland. cap. 9.

koned an act of Piety towards them, (c) as after God the Authors of our Being; whence anciently they were so Reverenced, faith (d) *Simplicius*, as to be called Gods.

g Ver. 5. *Μεμονωμένη, solitary.*] So *Philo* faith, the Widow of the Priest, which has no Children, must return to her Father's House, as, *ἀνδρὸς καὶ παίδων ἔρημος, ἐδωκίαν ἔχουσα καταφυγὴν, having no other Refuge, when destitute of Husband and Children, but her father: But if she have Sons, or Daughters, 'tis necessary that the Mother should be placed with her Children, υἱοὶ καὶ θυγατέρες ἢ τῷ ᾧοῦσιν ὀνίας ὄντες, (e) for Sons and Daughters being of the House of their Parents, draw the Mother to it; whence also we learn what it is to shew Piety to their own House, v. 4. viz. to do it to their Parents.*

h Ibid. *ἤλαπτεν ὅτι τῷ Θεῷ trusteth in God.*] i. e. Having no other helper, she reposes her self on him alone, committing her self to him by constant Prayer for his help. This is *Cotelerius's* third kind of Widows, compared by the Author of the *Apostolical Constitutions*, lib. 3. c. 1. to the Widow of *Sarepta*, and to *Anna* the Daughter of *Phanuel*, mentioned, *Luke* 2. 36. who does not oblige himself by Vow, or Promise, so to do, but only remains single, *διότι ἔχουσα χρείαν, as having the Gift of Widowhood.* So *St. Jerom* describes these Widows, in these words, *Honora Viduas, quæ vere viduæ sunt, hoc est, qui omni suorum auxilio destitutæ sunt, quæ manibus suis laborare non possunt, quas paupertas debilitat, ætasq; conficit, quibus Deus spes est, & omne opus Oratio.* Ep. ad *Gerontium*.

i Ver. 6. *Ἡ ὁσπατάουσα, she that liveth in Pleasure.*] This word properly signifies to feed deliciously, and drink choice Liquors, *τῇ γαστρὶ ζῆν μόνον to live only for the Belly,* faith *St. Chrysostom.* So *Ezek.* 16. 49. *This was the Sin of thy Sister Sodom, in Pride, in fulness of Bread, καὶ ἐν ἐνδοσίᾳ ὁσπατῶν, and in abundance, she and her Daughters Rioted,* *Amos* 6. 4. *They lie upon Beds of Ivory, καὶ κατασπατῶντες, and abounding with Superfluities, they eat Lambs out of the Flock, and the Calves out of the midst of the Stall; and because such Eating and Drinking provokes to Carnal Pleasures, it is joined with them, as when the Apostle faith, ye have lived in Plea-*

sure, and been wanton, Gr. *ὁσπατάουσα, Jam.* 5. 5. Such a Woman is dead whilst she liveth, according to that of the (f) *Jews*, the Just in their Death are stiled living; the Wicked, whilst they live are stiled dead. *Maimonides.*

Ver. 8. *Ἐσιν ἀνίστα χεῖρων, he is worse than an Infidel.*] For they put this among the first and most indissoluble Principles of Nature, requiring us *πρῶτα Θεὸς πρῶτον, μετὰ τὴν τοῦ Θεοῦ, (g) first to honour the Gods, and then our Parents*, placing among the things, in which they are to be honoured, *χρημάτων χρεσίαν καὶ σώματι ὑποχρεσίαν, the making Provisions for them, and serving them with our Bodies.* So (h) *Aristotle* faith, we must rather make Provisions for them, than for our selves, and yield them, *πῶλον καὶ ἀπὸ τοῦ Θεοῦ, Honour, as they do unto the Gods.* (i) *Plutarch* faith, that all Men, tho' some may think otherwise, say, that Nature, and the Law of Nature, requires that Parents should have the highest Honour next the Gods: That Men can do nothing more acceptable to the Gods, than by readily heaping Favours upon their Parents; and that nothing is a greater Evidence of Atheism, or Impiety, than to despise them.

Ver. 9. *Χὼς καταλέγω μὴ, Let not a Widow be taken into the number.*] The Apostle now comes to speak of such Widows as were not only to be maintained by the Church, for they were, doubtless, to receive her Alms, if really they were poor, without these Qualifications, but of such as were to be admitted into the number of *Deaconesses*; whose Office it was to instruct the younger Women, to attend the Women when Sick, and in Labour, and to assist at the Baptism of the Female Sex.

Ibid. *Μὴ ἔλαθον ἑξήκοντα, not less than sixty Years old.*] 'Tis the Mistake of *Zonaras*, *Balsamon* and *Blasphars*, to think to reconcile this with the 15th Canon of the Council of *Chalcedon*, and the 14th of *Trullo*, by saying, That Widows must only be admitted *Deaconesses* at Sixty, but Virgins at Forty. This last was done in after Ages, and after that *Apostolical Constitution*, which, agreeably to *St. Paul*, faith, *1. 3. c. 1. χὼς ὁ καθιστᾷτε μὴ ἔλαθον ἑτῶν ἑξήκοντα, let not the Widows be constituted under sixty Years; and they who first began to alter the Time, did at last take away the Office.*

(c) Χρὸς ὅς ὁπμελείδης παντοίως αὐτοῖς, καὶ ὅς αὐτοῖς ἡμῶν, καὶ Θεῶν, τῷ γέροντι, καὶ ὅς διὰ τὰς ὁπμελείας αὐτοῖς, καὶ συμπαθείας ἐτεροφρονῶν.

(d) Οἱ ὅς ἐπὶ παλαιότεροι ποῦτον τοῦ γένους ἐσφραδῆ, ὅς καὶ Θεὸς αὐτοῖς ὁρμήσαι καλῶν. Simpl. in Epist. c. 37. p. 178, 179.

(e) L. 2. de Mon. p. 641. in fine.

(f) Hieroc. in basilienba Pythag. Τὰς τὸ γένους πῶμα.

(g) More Nev. l. 1. c. 14.

(h) De Mor. l. 9. c. 2.

(i) Πάντες λέγουσιν, ὅς γένεσις ἡμῶν καὶ Θεὸς πατρίω καὶ μητρὶ, ἢ τῷ φύσει, ὅς τῷ φύσει σαφὲς νόμος ἀπὸ τοῦ Θεοῦ καὶ ἐστὶν ὅς πολλὰν ἀνθρώπου κακίαν ὁρᾷ, ἢ τοῦτον αὐτοῦ καὶ ὑπεύσι παλαιὰ ὅς νῦν δεικνύσας καλῶν ἐννοίας καὶ πειθῶν ἐκπνοίας ὅς δὲ πάλιν μετὰ τὴν ἐκπνοίαν αὐτὸν γένεσι τῷ γένους ὁκίωσις καὶ πλημμυρία. De Fraternal Amore. p. 479. E. F.

n Ibid. *ἡ γυναὶς ἐνὸς ἀνδρός γυνή, being the Wife of one Husband.*] That is, one who had not Divorced her self from one, and Married another Husband; for otherwise the younger Widows, whom St. Paul bids to Marry, could never be admitted Deaconesses, tho' they had all the other Qualifications. That such Divorces were then common on the Wives side, both among Jews and Gentiles, we learn concerning the Romans, from the Complaint of (k) *Seneca*, That none in his time blushed at it, their Noble Women marrying that they might Divorce themselves, and there being scarce any Marriages without Divorces. (l) *Cicero* complains of many things of this kind, which happened in his Time. (m) *Plutarch* mentions it as a thing common and customarily done by any Women that were jealous, and the Law among the (n) *Athenians* allowed it; Instances we have of it in (o) *Justin Martyr*, and (p) *Tertullian*. And that this also was frequent in the Practice of the Jews, and allowed by their Rabbins; see note on 1 Cor. 7. 11. I confess that *Univira*, the Wife of one Husband in *Livy*, l. 10. c. 23. is one, *quæ uni viro nupta fuisset, ad quem virgo deducta sit*, who for her Virginity, had been Married only to one Man, and that *Univira Sacerdos* bears the same Sense in *Trebellius Pollio* c. de *Tito* p. 795. and that this Monogamy was counted honourable, even among the *Heathens*, and they who were content with it wore *Pudicitia coronam* the Crown of Chastity, *Val. Max.* l. 2. c. 1. Whereas they who proceeded to a second Marriage, *Sacerdotio arcebantur*, were thought unworthy of the Priesthood, as *Servius* notes upon those words of *Virgil*, *Æn.* 4. v. 19. *huic uni forsani potui succumbere culpæ*: And the *Flamines* among the Romans were to be the *Husbands of one Wife*, and the *Flaminicæ* the *Wives of one Husband*, *Rhodig. Lect. Antiq.* l. 28. c. 22. That therefore the sacred Ministers in the Church of Christ might be in nothing inferiour to those of *Heathens*, the Apostle may require that in this Sense, the Bishop should be the Husband of one Wife, and the Deaconess the Wife of one Husband.

o Ver. 10. *Ἐὰν ἐκκοινοῦσιν, if she hath brought up Children.*] That *ἐὰν* signifies that, as well as *if*, see note on *Acts* 26. 23. *ἐὰν παθὼς ὁ Χριστός, ἐὰν πρῶτος, &c.* That Christ hath suffered, and that he was the first that rose from the dead;

and that so it should be rendred here, the word *μαρτυρούμεν*, testified, seems to require, for a Testimony of the good Works of others, is, that they have done such and such laudable Actions.

Ver. 11. *Ὅταν κατασβηνάωσιν τὸ χρίσθ, when they have waxed wanton against Christ.*] That is, say *Chrysostom* and *Occumenius*, *ὅταν ἀκηδῶσιν, when they have cast off, or fastidiously refused and rejected Christ; ὅταν καταβλακῶσιν, when they have contemned, and made light of him; when they do, βαρύνει τὸν ἵππον τὴν νίαν, bear Christ's Yoke grievously, and cast off his Reins; so Helyebius and Phavorinus.* So that this Phrase signifies to cast off Christ, and Christianity; and as the Apostle afterwards explains it, *ἐκτρέψαι, to turn from him after Satan, or to fall off from him to Heathenism, or Judaism*; and then *ἀφῶσιν τὴν ἀδεύαν, to violate their first Faith*, cannot be to violate the Promise made, when chosen into the Order of Widows, not to Marry; but their Faith given unto Christ at Baptism; the other, if any such Promise were then made, being not their first, but second Faith. So *Chrysostom*, and *Occumenius* expound it from those Words of the Apostle to the *Corinthians*; *I have espoused you to one Husband, that I may present you as a chaste Virgin unto Christ.*

Ver. 15. *Ἐστρέψαντες ὀπίσω τὸ πλάνη ἔχοντες, turned aside after Satan.*] The Converting Men to the Christian Faith, being the turning Men from the Power of Satan unto God, *Acts* 26. 18. The Rescuing Men from the Snare of the Devil, who were taken Captive by him at his Will, *2 Tim.* 2. 26. And who walked according to the Prince of the Power of the Air, *Eph.* 2. 2. The casting off the Faith, may well be filed the turning aside after Satan.

Ver. 17. *Διπλῆς τιμῆς, The double Honour,* is that *ἐκδοθεὶς ἐργῇ, of a liberal Maintenance out of the publick Stock*; it signifies, saith *Chrysostom*, *τὸ ἀναγκαῖον χερσίαν, Provision of things necessary, as is evident from the Reason following, v. 18. The Labourer is worthy of his hire.*

Ibid. *Μάλιστα οἱ κοπιῶντες ἐν λόγῳ, καὶ διδασκαλίᾳ, especially those who labour in the Word and Doctrine.*] *Οἱ πρεσβύτεροι, the Elders* among the Jews were of two sorts. 1st. Such as Govern in the Synagogue; and 2dly. Such as ministered in reading and expounding their Scriptures and Traditions, and from them

(k) *Definit esse proptri loco communè maledictum. Nunquid jam ulla repudio erubescit, postquam illustres quædam ac nobiles femine non consilium numero sed maritarum annos computant, & exiunt Matrimonii causâ, nubunt repudii? Tam diu istud timebatur, quamdiu tacum erat; quia vero nulla sine divortio acta sunt, quod sepe audiebant, id facere dederunt.* De Benef. l. 3. c. 16.

(l) *Paula Valeria, Soror Triarii, divorcium sine causâ, quod die viri e provincia venturus erat, fecit, nuptura est D. Bruto. multa in hoc genere incredibilia, te absente, deciderunt.* Cic. Epist. Famil. l. 8. Ep. 7.

(m) *Τὸν πόνην δια ἐκκοινοῦσιν ἀπὸ τοῦ γένους.* De Præcept. Conjug. p. 144. A.

(n) *Ἐδύτο ὁ ἀπὸ τοῦ γένους γυναικὶς, ὅταν τὸ ἀρρετὸν διδῇ, καὶ δι' ἐτέρων, ἀλλ' αὐτῷ παρῆν, ὡς ἐν παρῇ τῷ πρῶτῳ.* Plur. de Alcib. p. 195.

(o) *Ubi Mulier Christiana viro, τὸ λέγειν ὅτι παρ' ὅμοιοις ἑσπέρειον δόξα, ἐχέει.* Apol. 1. p. 42. B.

(p) *Repudium vero in sanguine jam & votum est, quasi matrimonii fructus.* Ap. c. 16.

pronouncing what did bind or loose, or what was forbidden, and what was lawful to be done : (q) For when partly by their Captivity, and partly thro' Increase and Traffick, they were dispersed in considerable Bodies thro' divers Regions of the World, 'twas necessary they should have *Gouvernours* or *Magistrates*, to keep them in their Duty, and Judge of Criminal Causes, and also *Rabbins* to teach them the Law, and the Traditions of their *Fathers*. The first were ordained, *ad judicandum, sed non ad docendum de licitis & vetitis*, to judge and govern, but not to teach; the second, *ad docendum, sed non ad judicandum, to teach, but not to judge or govern*, and these the *Apostle* here declares, to be the most honourable, and worthy of the chiefest Reward; accordingly the *Apostle* reckoning up the Offices God had appointed in the Church, places *Teachers* before *Governments*, 1 Cor. 12.

Ver. 18. λέγει δὲ ὁ ἁγῶν. *For the Scripture saith,*] The former words, *Thou shalt not muzzle the Ox that treadeth out the Corn*, being expressly found in *Deut. 25. 4.* and the latter expressly in the Gospel of *St. Luke*, ch. 10. 7. and with a little variation, *Mat. 10. 10.* and in no other place in Scripture, (for in *Lev. 19. 13.* and *Deut. 24. 14.* there is nothing to this purpose,) it follows that *St. Paul* must here reckon the Gospel of *St. Luke* among the Holy Scriptures, from which such Doctrines as he is now teaching, may be infallibly confirmed. Note,

2ly, That the *Apostle* both here, and 1 Cor. 9. 9. proves this from what was written in the Law of *Moses*, applying in both places that which primarily must belong to the Jewish Priesthood, to the Preachers of the Gospel, and hence allowing us to argue for the maintenance of the latter, by Analogy to what was appointed for the former, as the *Apostle* himself doth in this very Case, in these words, *Do you not know that they who minister about (legally) holy things, eat of the things of the Temple; and that they which wait at the Altar, are Partakers with the Altar?* i. e. are fed, and liberally maintained by the Portions God allowed them of what was offer'd at his Altar, *Even so hath the Lord Christ appointed, that they who preach the Gospel should live of the Gospel*, 1 Cor. 9. 12, 13. Whence,

3ly, Note, That this is a standing Ordinance of Christ to continue as long as the Preaching of the Gospel doth, built upon Reasons of equal Obligations at all times, the Labourer being always worthy of his Hire, the Shepherd to eat of the Milk of the Flock, and he that soweth Spirituals to reap Carnals, 1 Cor. 9. 7, 10, 11.

4ly, From whom this Reward is to be re-

ceived; from them amongst whom these *Pastors* labour, to whom they sow spiritual things, and who are taught by them: For let him, saith the *Apostle*, who is taught in the word, communicate to him that teacheth in all good things, Gal. 6. 7. So that he is to have a supply of all things needful for the Discharge of his Function, here, double Honour, i. e. a liberal Maintenance. Note.

5ly, That as the Command of being charitable to the Poor gives just occasion to those Laws which are made in all Communities to oblige Men according to their Abilities to distribute to the Necessities of the Poor, because otherwise the general Rules of Scripture would not be obeyed, nor the Poor provided for; so the standing Ordinance of Christ, and his *Apostles*, concerning the double Honour due to them who labour in the Word and Doctrine, and the communicating to them in all good things, justifies these Laws which ascertain what shall be communicated to them, since otherwise it is much to be feared, the General Rules of Scripture concerning this matter would not be obeyed, nor the Clergy sufficiently provided for.

Ver. 19. Κατὰ ἑκαστὸν ἑταίρον.] The Elder here seems to relate not to one who was such by Age, but by Office, because the *Apostle* was before speaking, v. 17. of Elders which rule well, or laboured in the Word and Doctrine: And whereas the Law had taken care that no Man should be condemned, but by the Mouth of two or three Witnesses, the *Apostle* knowing how much the Church would suffer by the rash Accusations of her *Governors*, *Bishops*, and *Presbyters*, seems to rise higher, not suffering an Accusation to be admitted against them, without the like number of Witnesses.

Ver. 20. Τὸς ἀμαρτάνοντας, i. e. Them that sin,] Grievously and scandalously, and are convinced of their Offences before two or three Witnesses, were to be rebuked, saith *Theodore*, πάντων παρόντων, in the presence of all; such Publick Censures, being, according to the Custom of the Church, done by the Presidents or Rulers of the Church, ὑπὸ πλείονων, before, and with the consent of all, as (1) *Tertullian* saith; See Note on 2 Cor. 2. 6.

Ver. 22. χεῖρας ἡμεῶν μὴ ἐπιθέναι ἐν ἑνὶ ἀνθρώπῳ, Lay hands suddenly on no Man,] This, saith the Reverend Dr. *Hammond*, belongs to the laying on of the *Bishops Hands* in absolving Penitents: Saith the Reverend *Bishop of Worcester*, to the laying on of Hands of *Bishops*, *Priests*, and *Deacons*: 1. Because *St. Paul* had not mention'd laying on of Hands in relation to Penitents in this Epistle, but he had done it with respect to Ordination, and that in *Timothy's* own Case, chap. 4. 14. 2. Because the *Apostle* in this Epistle gives no

(q) *Morin. de Ordin. Part. 3. Exer. 7. Chap. 4. Buxi. in voce.* יִסְמַח

(1) *Summum futuri iudicii præjudicium est, si quis ita deliquerit ut à communione orationis, & conventus & omnis sancti Communitatis relegatur, prædictis probati quique Seniores.* *Tertul. Apol. c. 39.*

Rules concerning the Qualifications of *Penitents*, saying nothing, what *Penitents* were to be reconciled, and after what time, and under what Conditions they were to have Hands laid on them in Token of Reconciliation; nor is there a concurrent Evidence of such a Practice so early in the Church; but he had given Rules touching *Bishops* and *Deacons*, and their Qualification; and therefore we have more cause to apply it according to the chief intention and design of this *Epistle*. 3. Because the great use of laying on of Hands in the *New Testament*, is for the setting Persons apart for the Discharge of a sacred Office; so was it in the first Institution of *Deacons*, *Act. 6. 6.* and of *Paul* and *Barnabas* to a particular Charge, *Act. 13. 2, 3.* This was an ancient Ceremony among the *Jews* in the solemn Designation of Persons to Sacred Offices, *Numb. 27. 18, 23. Deut. 34. 9.* either to be *Rulers* or *Teachers* in their *Synagogues*; and from thence it was brought into the Church, in the solemn Designation of Persons to the Ministry. And, 4ly, If these words do not relate to *Ordination*, *St. Paul* would have given *Timothy* no particular Direction about that which was one main part of his Office; wherefore, as he left *Titus* at *Crete*, to *Ordain Elders in every City*, so doubtless *Timothy* had the same Commission; which yet is no where intimated but in these words: And according to this sense the following words are capable of a very good meaning, thus, Be not Partaker of the Sins of them, who rashly, and without due Qualifications, rush upon Sacred Offices; for by want of due Examination, and Trial of them, thou wilt become Partaker of their Guilt.

Ver. 23. So *Justin Martyr* saith, That Wine is to be used for (s) the Help of the Body, and the Cure of inward Distempers. And (t) *Plato* saith, it was given for the Health and Strength of the Body. The *Essens* abstained wholly from Wine; See Note on *Col. 2. 21.* but the (u) *Gnosticks* freely used it, when they went to the *Heathen Feasts*, and otherwise.

a Ver. 25. I find three Expositions of these words: The first is that of *St. Basil* and *St.*

(s) Βινδαίω χάριν τῷ σώματι, καὶ διὰ τὸ ἐν τῷ στεναίειν. Ep. ad Zen. p. 512. A.

(t) Σωματός δευρείας, καὶ ἰσχύος ἐνέργει. De Leg. p. 800. D.

(u) Iren. l. 1. p. 26. D. Epiph. Hær. 26. § 5.

C H A P. VI.

Verse 1. **L**ET as many servants as are under the yoke [of bondage to the Heathens,] count their own masters worthy of all [due] honour, that the name of God, and his Doctrine, be not blasphemed, [or evil spoken of, as tending to dissolve those civil obligations, but rather honoured in all estates of men, as tending to make them better in their several relations, Tit. 2. 10. and more subject even to hard and froward masters, 1 Pet. 2. 18.]

2. And they that have believing masters,

Austin, which refers them to the Judgment of God, thus: The good and evil Works of some Men are so manifest, that they may be discerned of all Men before the Day of Judgment, and so in discerning them thou canst not err; but if they be latent here, and so escapeth Examination and Censure, they will be manifested at the Great Day of their Accounts.

2ly, Others referring this to the *Censures* of the Church, the *ἐπιτίμια* mentioned *v. 20.* make the sense run thus: Some Mens Sins are so open and notorious, as to bring them under the Censures of the Church, by way of precedent Merit; others appear more criminal after the Censures passed upon them, and so less fit to be absolved; and some Mens Reformation, or good Works, are so manifest after Censure, as to evidence they deserve Absolution; and if they continue evil, or do but few good works, that also will be in time discernable: So that thou mayst know who are fit to be absolved, who not. But against this Exposition there lies this Objection, That no Man should incur the Censures of the Church, but by way of precedent Merit; and so no Mans evil Works, for which he is to be censured, should follow after that Act of Discipline. And, 2ly, The last Clause of the last Verse seems, by the *Antithesis*, to refer not to evil, but to good Works, tho' done as the Works of Charity ought to be, so as not to be observed by Men.

3ly, The ancient *Greek Expositors*, with *Grotius*, refer these words to *Ordination*, thus: When I said, lay Hands suddenly on no Man, I spake not of Men whose good or bad Works are manifest before-hand; for they, without further Discussion or Examination, may be admitted, or are to be rejected; but of those whose Vices, or Good Works are latent; for they after Examination and Enquiry cannot be long hid: And so, if thou be not hasty in laying on of Hands, thou timely mayst discover them; or if by this means thou canst not do it, thou wilt not be Partaker with the Sinner, as having done as much as was in thy power to discover them.

let them not despise them because they are [advanced to be] Brethren, [and so equal to them in Christ,] but rather, [let them] do them service, because they are faithful, [of the household of faith] and beloved [of God,] a partakers of the benefit; these things teach, and exhort.

3. If any man teach otherwise, and consent not to wholesome words, even the b words of our Lord Jesus Christ, [Mat. 20. 27. He that would be first among you, let him be your servant, or servant of all, Mark 10. 44.] and to the

the Doctrine which is according to godliness.

4. He is proud, [Gr. *puffed up*,] knowing nothing, but doting [sick] about questions, and strife of words, whereof cometh envy, strife, railings, evil surmises.

5. Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness. ^c from such withdraw thy self.

6. But [whatsoever they esteem so, we know ^d that] godliness with [that] ^d contentment [which attends it,] is great gain.

7. [I say with contentment which it becometh us to have:] For we brought nothing into this World, and it is certain we can carry nothing out [of it.]

8. And having [ἐκ τούτων δὲ, having therefore] food and raiment, let us be therewith content.

9. But [for] ^e they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

10. For the love of money is the root of all evil, which while some coveted after, they have erred from the Faith, and pierced themselves thro' with many sorrows.

11. But thou [ἐν τούτοις, therefore,] O man of God, flee these things, and follow after righteousness, ^f godliness, faith, love, patience, meekness.

12. ^g Fight the good fight of faith, [and so] lay hold of eternal life, whereunto thou art [both] called, and [according to that calling] hast professed a good Profession, [by enduring Persecutions for it,] before many witnesses.

12. I give thee charge in the sight of [that] God who quickneth all things, [and therefore is able to raise them that suffer for him from the dead,] and before Christ Jesus, who before Pontius Pilate witnessed a good confession [confirming the truth to the death,] [Joh. 18. 37.]

14. That thou keep this Commandment

[given to thee, v. 11, 12.] without spot, unbekable, ^h until the appearing of our Lord h Jesus Christ.

15. Which [appearance] in his times, [or in the proper season] he shall shew [forth] who is the blessed, and only [absolute] Potentate; the ⁱ King of kings, and Lord of lords; [who therefore is more to be feared than all earthly Potentates, and will more assuredly punish those who submit not to his Laws and Government.]

16. Who only hath [of himself] Immortality, [and so only can confer it upon others, and only lives for ever to reward, and punish,] dwelling in the light which no man can approach unto, [and live; and so, whom no man fully can enjoy in this life,] whom no Man hath seen, nor can see: To whom [be ascribed] honour and power everlasting, Amen.

17. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, [the two diseases of rich Men; for the rich man's wealth is his strong city, and a high wall in his own conceit, Prov. 10. 15. 18.

11. and riches and strength lift up the heart, Ecclus 40. 26.] but in the living God, who giveth us richly all things to enjoy; [and in whom therefore we may safely trust.]

18. ^k That they do good, that they be rich in good works, ready to distribute, willing to communicate [to others of their wealth.]

19. Laying up in store for themselves ^l a good foundation against the time to come, that [when these things fall,] they may lay hold on eternal life.

20. O Timothy, keep that [truth] which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science, falsely so called.

21. Which some professing, ^m have erred concerning the faith. Grace be with thee. Amen

Annotations on Chap. VI.

3 Verse 2. O ^a ἵ ἑνεργίας ἀνταρξίμοις.] These words being not connected to the preceding by ^a, and the Article ^a shewing that they relate not to the Prædicate, but to the Subject, will be best rendered thus, because they who partake of the benefit of the Service, are faithful and beloved; and therefore more worthy of their Service, the more they honoured God, and of the number of them whom we stand bound to serve in love.

That the Gnosticks taught any such Doctrine, That Christian Servants were not obliged to obey their *Heathen*, or their *Christian* Masters, there is not the least hint in any of the Commentators on this place, or in any of the *Fathers*, who have given us the largest account of their Doctrines. I find in the Epistle of Ignatius to Polycarp, these words:

(a) Δύλας καὶ δούλος καὶ ὑποτάκτος, ἀλλὰ καὶ ἀντὶ τοῦ ἐνεργεῖν, ὡς καὶ εἰς δεξιὰς Θεοῦ πλέον δυνάμεως, ἢ τοῦ ἑαυτοῦ ἐξουσιάζειν, καὶ Θεοῦ πείθεσθαι, καὶ ἐκείνου ἀπὸ τῆς κοινῆς ἐλευθερίας. S. 4. See, Cor. in locum.

(b) Hist. Eccl. l. 2. c. 1. Ὑπερέτας ἐνεργεῖν καὶ κοινῇ

sebins, is the Community, or Body of the Church; and also in (c) *Lucian*, where he speaks of the Christians; and τὰ κοινὰ in *Aristophanes*, *Demosthenes*, and *Lucian*, signifies the common Stock. Now it is evident from *Justin Martyr*, and *Tertullian*, that the common Stock of Christians was employed to buy their Brethren out of Bonds and Servitude. See note on 1 Cor. 7. 23. and *Lucian de Pereg.* Ed. Gr. p. 594, 595.

But that many of the *Jews* were of this Opinion, and might be apt to introduce it into Christianity, we find just Reason to believe; for they thought themselves privileged, by their Relation to God, from being the Servants of Men. Some of them, saith *Josephus*, thought it a wicked thing μετὰ τὸ θεὸν εἶναι δουλοῦν, δεσπότας, το οὐκ ὄντι besides God, any mortal Lords, or Masters. Their Rabbins thought it unbecoming any Jew to be a Bond-slave to an Heathen, or Idolater; for that was, say they, to be *Servi Servorum*, Servants of Servants, which the Servants of the Lord must not be. See Dr. Lightfoot in 1 Cor. 7. 23.

b Ver. 3. Λόγους τοῖς τῷ κρείττω ἡμῶν, the Words of our Lord Jesus.] This Phrase being often used, of the very words which Christ spake, as *Matth.* 26. 75. *Acts* 10. 16. 20. 35. I thought fit to refer it to those words which might most likely be aimed at by the Apostle; tho' seeing they also may refer to the Doctrine of Christ, preached by the Apostle, this Phrase being so used, *Acts* 19. 10. and the Doctrine of the Lord very often, 1 *Thes.* 1. 8. 2 *Thes.* 3. 1. in this sense it affords this useful Observation, That the Words written by St. Paul in these Epistles, are the Words of the Lord Jesus.

c Ver. 5. Ἀφίσσας ἀπὸ τῶ τοιάτων, from such withdraw thy self.] From these words it is plain that the Apostle speaketh here of Persons then in being. That they were *Jews*, seems evident from the foregoing Note, shewing, that they were in this Matter ἐπεφθασμένοι, Men that taught otherwise; that these νομοδιδασκαλοὶ, were Men knowing nothing, or not knowing what they said, or whereof they affirmed, see 1 *Tim.* 1. 9. That they did ἐπεφθασμένους, teach otherwise than the Doctrine which is after Godliness, v. 3. That they had their Fables which Ministred Ζήτησις, Questions, v. 4. That they had their ματαλογίας, vain Wranglings about Words, v. 6. That they had their foolish Questions which begat Strifes and Contentions about the Law, see *Tit.* 3. 9. That they of the Circumcision were vain Talkers, teaching things which they ought not, for filthy Lucre's sake, see *Tit.* 1. 10, 11. And so accounted Gain for Godliness; That their Minds and Consciences were defiled and perverted, see *Tit.* 1. 14. That they turned aside from the Faith, v.

vain Fanglings, see 1 *Tim.* 1. 6. How they were puffed up; see Note on 2 *Tim.* 3. 4.

Ver. 6. Ἀυτάρκεια, Contentment.] This the Apostle well explains, by being satisfied ἐν οἷς εἰμι, in the Condition we are in, *Phil.* 4. 4. And τοῖς παρόν, with the things we have at present, with Food and Rayment, v. 8. i. e. with those things which are needful for this present Life, *Matth.* 6. 31, 32. In Opposition to Anxiety, Distrust, or Murmuring; and it is never separable from true Piety, but is the natural Result of that Love to, and that value the good Man hath for God, and the things of God; that trust he hath in God, and the entire Resignation of his Will in all Affairs to the Conduct of his Providence.

Ver. 9. Οἱ ἐκζητοῦντες πλετεῖν, They that will be rich.] i. e. On whom the love of Money so prevails, that they are resolved they will be rich, if by any means they can compass Wealth, are in the ready way to yield to any Lust which will gratifie their greedy Humours; κενεὸς ἐστὶ χρηματισμὸν σωτήριος αἵματος καὶ ἀνίας φειδόμενος, abstaining, faith (d) Plutarch, from nothing that is Base or Impious, that tends to enrich them: Whence the Ancients, agreeably to the Apostle here, *avaritia omnia vitia habere putabant*, thought Covetousness to comprehend all Vices; as *Agellius*, l. 11. c. 2. from *Cato*, and *Cicero*, N. 45. in his Oration, *Pro Roscio Amerino*, have observed. It also causeth us to make Shipwreck of Faith, and a good Conscience, and whatsoever else is sacred, when they cannot be held without the loss of that Wealth we so love and admire. Whence *Cicero* notes, (e) *Nullum esse Officium tam sanctum atque solenne, quod non avaritia comminuere, atq; violare soleat*; That there is no Duty so holy, or solemn, which Covetousness is not wont to impair and violate.

Ver. 11. Εὐσεβείαν, πίσιν, &c.] That Godliness which gives Contentment with Food and Raiment, and what at present we enjoy: That Faith which assures us of a better, and a more enduring Substance, reserved in the Heavens for us, *Heb.* 10. 34. That Justice which requires us to injure no Man, but to let every Man enjoy his own: That Love, or Charity which makes us ready to distribute, and willing to Communicate of these things to others, v. 18. That Patience which makes us with Tranquillity and Equanimity submit to a low Fortune, and Adversity: That Meekness which suppresses our Wrath and Indignation against them who are injurious to us in Temporals, and take away that which is ours. All these are proper Preservatives against, or Indications of a Mind free from Covetousness.

Ver. 12. Ἀγωνίζεσθαι καὶ τοῖς κακοῖς, fight the good fight.] These words are plainly Agonistical,

(c) Christiani mittebant Peregrinos Ad τὰ κατὰ ἑαυτοὺς.

(e) Pro. P. Quince, N. 13.

(d) Περὶ φιλανθρωπίας, p. 514.

relating to the Olympick Games, and particularly to that of Racing, to which the Apostle doth so oft allude, where the Crown being hung up at the end of the Goal, he that came first did ἐπιδραμεῖν, lay hold of it, and take it to himself: And because these Games were performed in the Presence of many Spectators, the Apostle continues the Allusion, saying, that Timothy had, in the Presence of many Witnesses, shewed his Readiness to suffer for the Faith.

h Ver. 14. Μέχρις ἢ θανατοῦ τῷ Κυρίῳ ἡμῶν, Till the appearing of our Lord Jesus Christ.] Here saith Grotius, it appears that Paul speaks to Timothy, as one who might live to the last Judgment: But this vain Conceit hath been sufficiently confuted, Note on 1 Thes. 4. 15. Nor doth this Exhortation prove it, it being used rather than that, until Death, saith Theophylact, to mind us of that glorious Appearance. And because, saith St. (f) Austin, the Day of our Death is to us, as that Day; Tunc enim unicuique venit dies ille, cum venerit ei dies, ut talis hinc exeat, qualis judicandus est illo die. In quo enim quemque invenerit saeculorum novissimus dies, in hoc eum comprehendet mundi novissimus Dies.

i Ver. 15. Ὁ Βασιλεὺς. King of Kings, and Lord of Lords.] This Title the great Empires took to themselves: The King of Babylon, is so stiled by Daniel, Chap. 2. 37. By Jeremiah, Chap. 27. 6. Of Persia, Ezr. 7. 12. See Briffon. de Regno Pers. l. 1. p. 3, 4. And therefore the Apostle saith here, that it truly belongs to God only, and to our Lord Jesus Christ, Rev. 17. 14, 19, 16.

k Ver. 18. That they do Good.] See Note on Tit. 3. 8.

l Ver. 19. Θεμέλιον καλόν, A good Foundation.] τῶν μελόντων ἀγαθῶν ἀπόλαυσιν θεμέλιον κέκλεται ἀκίνητον, The enjoyment of good things to come, he calls an immovable Foundation, say the Greek Commentators. So the Doctrine of the Resurrection is stiled the Foundation of Gods 2 Tim. 2. 19. And the Heavenly Jerusalem a City that hath Foundations, Heb. 11. 10. And the good Foundation here being in the words following, eternal Life, confirms their Interpretation. They who think the word θεμέλιον signifies here a Treasure, or an Obligation on the part of God to give them Life Eternal, mean the same thing, tho' they give us no just Evidence that the Word hath any such Signification.

m Ver. 21. Περὶ τῆς πίστεως ἡσέσσαν, have erred from the Faith.] These in all Reason must be the same with the ἡσέσαντες τὴν πίστιν who erred from the Faith Chap. 1. 5, 6. And that they were the

νομοδιδασκαλοὶ, the Assertors and Teachers of the Law, and so the Opposites to the Gnosticks, who were, saith Irenaeus, Legis Adversarii, the Adversaries of the Law, the 7th Verse demonstrates, as (g) Theodoret well observes upon the Place: Of them it is also certain, that they pretended above all Men to be γνώστοις τῷ θεῷ skilled in the Knowledge of the Will of God, and ἐπεὶ τὴν μαρτυρίαν τῆς γνώσεως, Men that had the Scheme, or Form of Knowledge, Rom. 2. 18, 19, 20. They were the great Assertors and Promoters of the Cabbala, or Cabbalistical Doctrine, which was in their Account, Scientia arcana divinitus accepta, (h) a Secret Mystical Knowledge of Divine Things received from God, and equal in their Opinion to the Scriptures, according to their Rule, verba cabbalae equiparantur verbis legis. And they doubtless opposed this their Knowledge of the Law, and of these Cabbalistical Traditions, to the Gospel taught by St. Paul, which opposed and slighted them; and their stiff Adherence to them, caused them ἀσχεῖν to shoot off from the Faith of the Messiah, which was the Mark they aimed at; that therefore the ψευδογνώσις, the falsely named Knowledge, mentioned here, (i) may agree to them, as well as to the Gnosticks, is manifest from these things; that it cannot agree to the Gnosticks, if these Persons were Teachers of the Law, as it is very probable they were, see Note on Chap. 1. 7. And that it cannot be attributed to Simon Magus, the Father of the Gnosticks, of whom alone the Apostle can be supposed here to speak, appears from this; that he cannot properly be said to err concerning the Faith, who was so far from being then of it, that he himself set up for the Christ, and opposed the Profession of the Gospel with all his might. As for the Gnosticks, it is agreed among the Learned, that though they conspired with former Hereticks, yet were they not known by that Name, nor had they taken it upon them till the time of Anicetus Bishop of Rome, and the Reign of M. Aurelius Antoninus, and L. Verus, that is, not till the Year 129. Hence Dr. Cave makes them an Heresie of the Second Century. Eusebius says, that (k) Carpocrates, who flourished in the time of Hadrian, gave the Rise to the Sect of the Gnosticks. But Clemens Alexandrinus seems to affirm, that one (l) Epiphaneus, the Author of the Sect of the Carpocratians, gave Birth to this Name and Sect. And if it were so, it is improbable that the Knowledge falsely so called, here mention'd, should have Relation to the Gnosticks.

(f) Epist. 80. ad Hel. p. 350.

(g) Ὅτι καὶ ἡ Ἰουδαία ἐπὶ τῷ νόμῳ διδασκᾷ τὸν θεόν, νομοδιδασκαλοὶ.

(h) Bunsen. in locum, 1722. (i) Quaestiones Judaeorum quae videntur quæstiones esse scientiae Haymo in locum.

(k) Τὴν δὲ ἡσέσαντες τὴν πίστιν καὶ τὴν μαρτυρίαν τῆς γνώσεως τῆς ἀληθείας ἐπὶ τῷ νόμῳ ἐπὶ τῷ νόμῳ.

(l) Καὶ ἡσέσαντες τὴν πίστιν καὶ τὴν μαρτυρίαν τῆς γνώσεως, ἀρ. 1. καὶ ἡ καρποκρατικὴ αἵρεσις. Strom. l. 3. p. 428. C.

THE P R E F A C E

TO THE

Second Epistle of St. *P A U L* to *T I M O T H Y*.

THE Ancients (a) from these Words of this Epistle, I am ready to be offer'd, and the time of my Departure is at hand, Chap. 4. 6. do generally conclude, this was the last of St. Paul's Epistles, he being *ὡς πρὸς τέλος*, near the end of his Life, when he writ it. And truly the Words of the Apostle are not well capable of any other Sense, for he says expressly, *ἡδὴ ἀνέμωμαι*, I am now offer'd, and the Time of my Dissolution, *ἐξέστηκε*, is instant, v. 6. I have finished my Course, v. 7. and v. 8. *λαμπρὸν*, from henceforth there is laid up for me a Crown of Glory; whereas he not only expected to be delivered from his first Bonds, but saith expressly, I know that I shall abide and continue with you all, for your Furtherance and Joy of Faith, that your rejoycing may be more abundant in Christ Jesus, for my coming to you again, Phil. 1. 25, 26. see Ch. 2. 24. Philemon 22. Yea, he was actually delivered, and ready to go to Judæa, when he writ the Epistle to the Hebrews, Chap. 13. 23. 2dly, This Epistle, saith Bishop Pearson, was writ from Rome, Chap. 1. 17. by St. Paul in Bonds, Chap. 1. 8. 2. 9. Now these Bonds could not be his first Bonds, for then he was in Libera Custodia, in his own hired House, receiving all that came to him, none forbidding it, Acts 28. 30, 31. yea his Bonds were known throughout Cæsar's Palace, and to all others, Phil. 1. 13. Here he is in *Arcta Custodia*; so that Onesiphorus was forced to enquire more diligently after him, that he might find him out, Chap. 1. 17. Again, in his first Bonds, saith he, Many of the Brethren of the Lord

being encouraged by my Bonds, were bold to speak the Word more abundantly without Fear, Philip. 1. 14. Here all Men forsake him, Chap. 4. 16. See a third Argument for this Opinion, Chap. 4. 13. a fourth, v. 16. a fifth and sixth, v. 20. So that I conclude with the Postscript, that this Epistle *ἐγγράφη ἀπὸ Ῥώμης, ὅτε ἐν δευτέρῳ παρήν Παῦλος πρὸς Καίσαρα Νέρωνι*, was writ from Rome, when St. Paul stood the second time before Nero.

That this Epistle was writ to stir up Timothy to Caution, Diligence, and Discharge of his Office on Occasion of the creeping Heresie of the Gnosticks, Chap. 2. 17. stolen in among them, which had much debauched the Asiatics, Chap. 1. 15. and made use of Magick to oppose the Truth of the Gospel, chap. 3. 8. is said by a Reverend and Learned Person: But there is nothing in any of the Ancient Commentators of this nature, which speak here only of the Heresies arising from the Jewish Doctors, (b) as that which gave Occasion to the writing this Epistle. And (2dly,) the Places cited by this Reverend Person do not prove that the Apostle speaketh of the Gnosticks, for Chap. 1. 15. he only says, all those that were in Asia had forsaken him; which they might do by cleaving to the Cerinthians and Ebionites, rather than to the Gnosticks. See the Note there, That they who taught the Resurrection was past already, were not Gnosticks, is proved, Note on Chap. 2. 17. and that the Words, Chap. 3. 8, 9. agree not to the Gnostick Hereticks, but to the Jewish false Teachers, who were also great Magicians, is there shewed: See Note on 2 Thess. 2. 10.

(a) Chrysostom, Theodoret, Oecumenius, Theophylact, &c.

(b) Ἀπὸ τοῦ ἵνα ἡ Ἰουδαϊκὴ διδασκαλία ἀρχαῖα, ἀπὸ ἐν τῇ δευτέρᾳ ἐρίφηναι Ἑσφαλῇ. Chrysost. Prefat.

A
P A R A P H R A S E
WITH
A N N O T A T I O N S
O N T H E
Second Epistle of St. PAUL to TIMOTHY.

C H A P T E R I.

Verse 1. **P**AUL, an Apostle of Jesus Christ,
^a by the will of God, ^a according
^b to the Promise [for Declaration of the Promise] of [eternal] ^b Life, which is [made to us] in Christ Jesus;

2. [Writeth] To Timothy my dearly beloved Son [wishing to him] Grace, Mercy, and Peace from God the Father, and Christ Jesus our Lord, [by whom all Mercies are derived to us from the Father through the Spirit.]

3. I thank God, whom I serve from my
^c Fore-fathers, ^c with a pure Conscience, that
^d without ceasing, I have remembrance of thee in my Prayers Night and Day;

4. Greatly desiring to see thee, being mindful of thy Tears [shed when thou departedst from me,] that [as then I was filled with Sorrow, so by seeing thee again] I may be filled with joy.

5. [I thank God I say] When I call to remembrance the unfeigned Faith which is in thee, which dwelt first in thy Grandmother Lois, and [in] thy Mother Eunice, [converted to the Faith before thee, Acts 16. 1.] and I am persuaded that [it dwells] in thee also.

6. Wherefore I put thee in Remembrance, that thou ^e stir up the Gift of God
^f which is in thee, ^f by the putting on of my hands.

7. For God hath not given us the Spirit of fear [as under the Mosaical Dispensation, Rom. 8. 15.] ^g but [the Spirit] of Power, and of Love, and of a sound Mind.

8. Be not thou therefore ashamed of the Testimony of our Lord, [i. e. of giving Testimony to the Death, and Resurrection of Christ,

1 Cor. 1. 6. which were the great things they chiefly were to testify, Acts 1. 8, 22. 4. 23. 5. 32.] nor of me, [though I am now] his Prisoner [for that Testimony;] but be thou Partaker of the Afflictions of the Gospel [Gr. συγκαταπόνηε, suffer thou evil with the Preachers of it] according to the Power of God, [given thee for this End, v. 7.]

9. [Even that God] who hath saved us [i. e. designed us for Salvation, 1 Thess. 5. 9. See Note on Ephes. 2. 7, 8.] and [in pursuance of that Design hath] called us with an holy calling, not according to our Works, but according to his own Purpose, and Grace, [See Note on Tit. 3. 5, 6.] which was given [i. e. determined to be given] us in Christ Jesus before ^h the World began.

10. But is now made manifest by the appearing of our Saviour Jesus Christ, [the Lord, and Giver of Life,] who [by his Death] hath abolish'd Death, and hath brought [this] ⁱ Life, and Immortality to light thro' the Gospel.

11. Whereunto [eis ^o, for which thing] I am appointed a Preacher, and an Apostle, and a Teacher of the Gentiles.

12. For the which Cause also I suffer these things; nevertheless [though I suffer thus] I am not ashamed [of my hope] for I know [in] whom I have believed; and I am persuaded that he is able to keep ^k that which I have committed to him, [i. e. my Soul, and Life, 1 Pet. 4. 19.] against [or to] that Day [of Recompence.]

13. Hold fast the form of sound words, which thou hast heard of me in Faith, and Love which is in Christ Jesus [i. e. with a firm Faith,

Faith, and true Christian Love, see Note in Chap. 2. v. 2.]

14. That good thing which was committed to thee [i. e. *the Doctrine of the Gospel*, 1 Tim. 6. 20.] keep by the Holy Ghost which dwelleth in us [and confirms it to us, 1 John 2. 20, 27.]

15. This thou knowest [by Messengers from Rome, or those who travel from thence to Rome] that all they ¹ which are in Asia be turned away from [Gr. have forsaken] me; of whom are Phygellus and Hermogenes.

16. The Lord give [i. e. *shew*] mercy to

the ^m house of Onesiphorus, [the Ephesian in Ch. 4. 19.] for he oft refreshed me. [with his presence, and relief,] and was not ashamed of my Chain [as the rest of the Asiatics were.]

17. But when he was [Gr. being] in Rome, he sought me out very diligently, and found me.

18. The Lord [therefore] grant unto him [who shew'd such mercy to me] that he may find mercy of the Lord in that day [of Recompence we Christians expect.] And in how many things he ministered to me at Ephesus, thou knowest very well.

Annotations on Chap. I.

a Verse 1. **K**Αὶ ἐπαγγελίαι.] Ὡς μὲ ἡ ἐπαγγελία αἰώνιον ζῶν τοῖς ἀνθρώποις ἀρρῶμαι, That I might declare that Eternal Life which is promised to Men; so Theodor. So Tit. 1. 1. Paul, an Apostle of Jesus Christ, καὶ τοῖς, for the Promotion, or Declaration of the Faith of God's Elect; so καὶ παντὶ ἀνθρώπῳ, for every cause, Matth. 19. 3. Philip. 4. 11. I speak not καθ' ὑστέρησιν, for want of any thing.

b Ibid. ζῶνς ἐν Χριστῷ, Life which is in Christ Jesus.] Adam brought the Sentence of Death upon us all, and the Promise of Deliverance from that Death, is only made to us in, and through Christ Jesus, by virtue of that Death he suffered in our stead.

c Ver. 3. Ἐν καθαρῇ συνείδησιν, with a pure Conscience.] So Acts 23. 1. I have lived in all good Conscience to this Day before God, i. e. a Conscience free from Insincerity, or wilful Disobedience to the Dictates of his Mind, or the Rule by which he thought himself obliged to walk; for, as touching the Righteousness which was required by the Law, he was blameless; and as for his Blasphemies against Christ, and his Persecutions of his Church, that he did ignorantly, in unbelief, 1 Tim. 1. 13. thinking he ought to do many things against the Name of Jesus, Acts 26. 9. But yet he was not free from Sin; for he confesses, that upon this account he was the Chief of Sinners, 1 Tim. 1. 15.

d Ibid. ἄσιντον, without ceasing, Day and Night.] To pray Morning and Evening, is to pray continually, or without ceasing: Thus Zadok and his Brethren offered Burnt-Offerings before the Lord continually, διαπαντός, Morning and Evening, 1 Chron. 16. 42, 43. See Note on 1 Thess. 5. 17, 18.

e Ver. 6. Ἀναζωπυρεῖν.] (a) Philo saith, That where there is any spark of true Probity, being ventilated, it will shine, and break forth into a

flame. And this is also true, as well of Spiritual Gifts as Graces; Even the Gifts of Miracles, of Healing, and casting out of Devils, were strengthened and increased by Prayer, Matth. 17. 21. and by Faith, v. 20. and the internal Gifts of Wisdom, and Knowledge, by Reading, and Meditating on the Word; the Illumination of the Holy Spirit coming then upon Gifted Persons when they were so employ'd, 1 Cor. 14. 23, 24, 25, 26. 1 Tim. 4. 13, 14, 15. How they may be extinguished, see Eph. 4. 30 1 Thess. 5. 19. Thus Pythagoras, saith (b) Jamblicus, purged the Souls of the Scholars from Ignorance and Sensual Passions, and then, ἀνέζωπυρεῖ τὸ θεῖον ἐν αὐτῇ, cap. 16.

Ibid. δια τῆ ἐπιθέσεως, by the laying on of my hands.] The Presbytery also laid their hands upon him, 1 Tim. 4. 14. but the χάρισμα, or Gift, here mentioned, being the Gift of the Holy Ghost, was usually conferred by laying on of the hands of an Apostle, Acts 8. 17. 19. 6. Vain therefore is the Inference of Ephesus from these Places, that Ordination is a Sacrament, seeing the Grace here mentioned, is no Ordinary Grace, but an Extraordinary Gift, conferred only in those times by the hands of an Apostle, and now wholly ceased.

Ver. 7. Πνεῦμα δυνάμεως, the Spirit of Power,] (used Luke 24. 49. Acts 1. 8.) partly to assist us in the Preaching of the Gospel, ἐν δυνάμει, in the Power of Miracles, and in the Power of the Spirit of God, Rom. 15. 19. and to render it effectual to the Hearers, it being the Power of God through Faith, to their Salvation, Rom. 1. 16. and preached by the Apostles with great Power, Acts 4. 33. 1 Thess. 1. 5. Col. 2. 9. and partly to enable us to endure Afflictions, for the sake of Christ, τὸ πνεῦμα τῆς δυνάμεως, the Spirit of Power resting upon us for that end,

(a) Μόνον ἐν τῇ ὑπερβάλλουσῃ ἀμύρῳ τοῖς ψυχαῖς ἐπεὶ ἀναζωπύρειν ποτὶ βίπζομενον ἐκλάμψαι. J. de Joseph. p. 442. F. & p. 318. D.

(b) De Vita Pythag. p. 76.

1 Pet. 4. 14. and here, v. 8. And the Spirit of Love, to Christ, which constrains us to our Duty, 2 Cor. 5. 14. and casteth out the fear of any thing we may suffer for the Performance of it, 1 Job. 4. 18. And of a sound Mind, Gr. *σαφηνουμένη*, of Wisdom to discharge that Duty, so as either to avoid Dangers, Eph. 5. 15, 16. Col. 4. 5. by giving no Offence to the Heathens, or else to speak the Word with convincing Power, Luke 21. 15. and to walk so exactly, that they may be ashamed to speak evil of us, or do evil to us, who behold our good Conversation in Christ, 1 Pet. 3. 16. All these were Spiritual Gifts, not now conferr'd in Ordination, as *Esthlin* vainly conceives.

h Ver. 9. *Πρὸ χειρὸν αἰώνιον*. Before any Age hath passed.] The Promise that the Seed of the Woman should break the Serpent's head, being made at the beginning of the World, the Promise of that Life to which we were to be restored by this Seed, and had lost by the Subtility, and Malice of the Serpent, is said to be given *πρὸ χειρὸν αἰώνιον*, Tit. 1. 3. See the Note there.

Note also that these Words may be Connected thus, According to his Purpose before all Ages, and the Grace given us in Christ Jesus. And this import of the Words may be confirmed from the like Passages of the Apostle, saying, God hath Elected us in him before the Foundations of the World, Eph. 1. 4. and promised us Eternal Life before the World began, Tit. 1. 2.

i Ver. 10. *Φωτισαυτος ζῶν*, Hath brought Life and Immortality to Light.] It is to be acknowledged that the Heathens had, by Tradition, and the Light of Nature, conceived some hope of some future good things to be received after this Life was ended; that being absolutely necessary, saith the Apostle, that they might come to God, or do him any acceptable Service: For, *he that cometh to God, must believe that he is; and that he is a Rewarder of them that diligently seek him*, Heb. 11. 6. But yet this Hope was very weak, and feeble in them, and scarce credited by their Philosophers. It is stiled by Cicero, *Tusc. Q. 1.*

Futurorum quoddam Augurium Sæculorum, a Surmise of Future Ages. It is, saith (c) Seneca, *That which our Wise Men do Promise, but they do not prove.* (d) Socrates even at his death speaks thus; *I hope to go hence to good Men; but of that I am not very confident; nor doth it become any Wise Man to be positive that so it will be.* I, saith he, must now die, and you shall live; but which of us is in the better State, the Living, or the Dead, God only knows. Both he, and (e) Cebes, do ingenuously confess, that these things relating to the Soul, were disbelieved by the greatest part of Mankind.

(f) Aristotle held, that Death was therefore *ωδύνησιον* the most terrible, as putting an End to all things; Neither Good nor Evil hapning to any Man after his Death: Yea, he says, *It is absurd to say that any Man can be happy after Death, since happiness consists in Operation.* Hence Atticus (g) reckons him among those who held that Souls could not remain after their Bodies. And (h) Origen saith, that he did *τὸ περὶ τὴν ἀθανάσιαν τῆς ψυχῆς λόγον καὶ ὑπερβαίνειν*, condemn the Doctrine of the Souls Immortality. The Poets, Sophocles, Euripides, *Astydamas*, agree in this, that *ἀλγὺν δὲ δὴν ἀπὸ τῆς νεκροῦ*, the dead are sensible of no Grief or Evil, *Vide Stob. Serm. 119. p. 602.*

(k) Lipsius confesseth, that amongst the Stoicks this was a controverted Point, and was not received by them with any full consent; and whosoever reads, will find them still at their (l) *ifs and ands*, not knowing whether there were any thing after Death, *εἰ δὲ μὴδὲν ὅτι τελευτήσαντι*, or nothing; as Socrates in *Phædo* speaks. Whether their Souls should be extinguished, or only change their Place; whether they were in a State of Sense, or *ἐν ἀναίσθησι*, without Sense: Whether Soul and Body were extinguished together, or not; As Cicero, Seneca, and others, or else were still at their (m) *Disjunctives*, *ἢτοι ὁ ὅσις, ἢ μενίσσις*, fluctuating still betwixt Extinction, or Translation, a profound Sleep, a long Peregrination, or an utter Dissolution. See *Hyperidum apud Stob. Ser. 124. p. 618.*

(n) Cæsar declares, That Death removes all our Evils, and our Torments, as leaving

(c) *Credere opinioibus magnorum virorum rem gratissimam promittentium, magis quam probantium.* Edist. 102.

(d) *Καὶ ὅτι μὴ ἂν πάντο διόγουσαίλω.* Phæd. p. 48. B. C. *Τὸ μὲν ἐν ταῦτα διόγουσιν ὅπως ἔχειν ὡς ἐπὶ δεινὰ ἔχουσιν, ὅτι ἐπὶ τὴν ἑαυτῶν ἀνδρείαν.* Ibid. p. 84. F. *Ὅτι περὶ τὴν ψυχὴν ἔχοντες ὅτι ἀμείνων περὶ μαζὰ δὴν παρὶ πολλῶν ἢ τὸ θεῶν.* Apol. in fine.

(e) *Τὸ δὲ περὶ τῆς ψυχῆς πολλὰ ἀπίσταν παρέχει — τοῖς ἀνθρώποις τοῖς ὅτι πολλὰ ἀπίσταν παρέχει.* In Phæd. p. 51. A.

(f) *Πίστεως γὰρ, καὶ ὅτι ἐπὶ τὴν ψυχὴν δοκεῖ ὅτι ἐπὶ τὸν θεόν, ὅτι κακόν.* Moral. l. 3. c. 9. *ἢ ὅτι καὶ ὅτι ἐπὶ τὴν εὐδαιμονίαν τὴν ἐπὶ τὴν ἀνδρείαν; ἢ ὅτι τὸ πᾶν τελευτῶν ἀποπνέει, ἀλλὰ τὸ καὶ τοῖς λέγοντι ἡμῖν ἐνέχεται πᾶν ὅτι εὐδαιμονίαν.*

(g) *Apud Euseb. Præp. Evang. l. 15. c. 5.*

(h) *Condr. Cellsum l. 2. p. 67.*

(k) *Phyl. Scic. l. 3. diff. 11.*

(l) *Anton. l. 3. §. 3. Si est aliquis defunctis Sensus. Sen. Consol. ad Polyb. c. 27. Ep. 63, 71, 76. Valer. Max. l. 4. c. 6. Si Supremus ille dies non extinctionem, sed commutationem affert loci.* Cic. *Tusc. qu. 1. n. 135, 136.*

(m) *Apollonius, l. 4. 14. 6. 24. 7. 32. 10. 7. Aut bonum, aut nullum, Polyb. apud Sen. Consol. c. 27. Aut finis, aut transiit, Seneca cur bonis mala, c. 6. Cic. *Tusc. qu. 1. n. 22. Plut. de Consol. ad Apollon. p. 107. D.**

(n) *Utra neque cura, neq; gaudium locum esse; apud Salust. in Catilina.*

no farther place for Joy, or Fear. And (o) Pliny, That neither Soul nor Body hath any more Sense after Death, than before it was born.

(p) Cicero begins his Discourse upon this Subject with a Profession, That he intended to deliver nothing as fixed, and certain, but only as probable, and having some likelihood of Truth. And having reckoned up the different Sentiments of the Philosophers about it, he concludes thus, (q) Which of these Opinions is true, some God must tell us; which is most like to Truth, is a great Question. And when he had confirmed, as much as he was able, the Doctrine of the Soul's Immortality, he ingenuously confesses, *Ceterum veniunt Contradictoria*, that his Opinion was contradicted, not only by whole Troops of the Sect of Epicurus, but also by (r) the most learned of the other Sects.

(s) Plutarch saith, That if Men will be restrained from their Evil Courses by Fear, they must be kept under the Superstition of the Dread of Hades; but to them who have cast off those Fears, must be propounded, ἡ περὶ τὸ μυστήριον τὸ αἰδιότου ἔλπις, the Fabulous Hope of Immortality. And this, saith he, is one great Benefit of Philosophy, that it hath taught us to look upon that Death which others fear, ὡς μὴδὲν περὶ ἡμᾶς, as nothing to us. Now the Philosophers themselves saw the evil Effects that this Denial, or Doubting of these things, would have upon the Lives of Men, viz.

1. That it would yield a great Encouragement to Men to go on in their Evil Ways; For if Death, saith Socrates, in *Phæd.* p. 80. A. be the Extinction of the whole, or a Freedom from all evils, ἐμαῖον ἂν αὖ τοῖς κακοῖς ἀποδύοιτο, this will be good News to the Wicked, that they have nothing to suffer.

2. That it tended to discourage Men from leading Vertuous and Pious Lives, as cramming all their hopes of Happiness: For, as (t) Dionysius Halicarnassensis well observes, If the Soul, when separated from the Body, perisheth, it is not easy to discern how good Men can be happy, who receive no Fruit of their Vertue here, but often perish by it.

3. That it very much staggers our Patience and Perseverance in Vertue, and our Concern for Fidelity and Equity, when we must suffer for them in this World: For it

is truly said by (u) Cicero, that it is not possible for any one to have that Esteem for Faith and Equity, as to endure the most dreadful Punishments to preserve them, unless he be assured that the Things he hath assented to cannot be false. See Note on Heb. 11. 6. And yet after all this uncertainty, 'tis worthy of our Deists to reflect on Plato's Inference from his Discourse upon this Subject, viz. that tho' no wise Man could be positive in these things, yet it became him to do his utmost to obtain Vertue and Wisdom, καὶ οὐδὲν τὸ ἄλλαν καὶ ἢ ἐλπίς μεγάλην, because great was the Hope, and the Prize excellent, and that it was worthy of them ἀνδραγαδῶσαι to make the trial, tho' with hazard, as if we did believe these things, καὶ οὐδὲν τὸ δὲ ἀνδραγαδῶσαι, for 'tis a noble Trial, and it becometh us to have these things impress'd upon our Souls.

As for that Immortality the Body shall obtain at the Resurrection, the Heathens knew, and believed nothing of it; they laughed at it, and looked upon it as a thing impossible, and unworthy of God to do, and without any Example to convince them that it might be done. Hence then we see the Necessity that this Life and Immortality should be brought to light by the Gospel; and what continual Thanks we owe to the Blessed Jesus, who hath by his Death not only removed the Fear and Sting, but even the Being of Death; and hath procur'd a blessed Immortality, not only for the Soul, but the Body also.

12. τὴν παρεκταθήκην μου, My Soul; which Persons dying used to commit into the Hands of God. So Josephus, *de Bello Jud.* l. 3. p. 852. "The immortal Soul, which hath its Original from God, dwells in the Body: Now if any one imbezels, or evilly intreats that which is committed to him by Man, he is accounted a wicked, and perfidious Man, εἰ δὲ πῶς τὴν σὸς τέρη σώματος ἐκβάλλει τὴν παρεκταθήκην τῆ Θεοῦ ἀληθέαι δοκεῖ τὸν ἀδικούμενον, if therefore any one casts the Depositum of God out of his Body by Self-Murder, can he hope to conceal himself from him that is injured? And (x) Philo, in like manner saith, That God hath given to Man, a Soul, Speech, and Sense, which he must endeavour so to keep, that he who committed them to him may find no cause to blame him for his Care

(o) Omnibus à supremâ die eadem quæ ante primam, nec magis à morte sensus ullus aut corpori, aut animæ, quam antequam nati essent. Plin. Nat. Hist. l. 7. c. 55.

(p) Ea quævis, ut potero, explicabo, nec tamen quasi Pythius Apollo, certa me sint, & sua quæ dixerò, sed ut hominum culis unus è multis, probabilis conjectura sequens; ultra enim quo progrediar quam ut quæsitum videam, non habeo, Tusc. qu. l. 1. N. 15, 16.

(q) Harum sententiarum quæ vera est, Deus aliquis viderit, quæ verisimilissima est, magna questio est. N. 20.

(r) Nescio quomodo doctissimus quisque contemnit. ibid. N. 63. (s) Non posse suavisier animi. p. 1104. B.

(t) Εἰ μὴ ἐν αὐτῇ τοῖς σώμασι διαλυμένοις, καὶ τὸ τὸ ζῶντος, ὃ πρὸς μὲν ὅτι ἐστὶν ἐκείνο συνδιαλυμένον, ἐκ δὲ τῆς ὅπως μεταβάλλει ἀπολαύει τὸς μόνον ἀπολαύοντος τὸ ἀρετῆς ἀγαθόν, δι' αὐτὴν ὅτι τὴν ἀπολαύοντες. 1. 8. p. 529.

(u) Nullo igitur modo fieri potest ut quisquam tanti estimet equitatem & fidem, ut ejus conservandi causa nullum supplicium recusset, nisi his rebus assensus sit, quæ falsa esse non possunt. Acad. Quest. l. 1. n. 25.

(x) Πάρεκτα τὸ δέδοται ὑποὶ αὐτῷ ψυχῇ, λόγῳ, αἰσθησίν, quæ ita conservanda sunt, ut ὁ παρεκταθήμενος μηδὲ ἕως τὸ πέρας οὐ κακῇ ἀπαλλάξῃ. Quis Rer. div. Heres. p. 387. B.

body. And again, (y) *this is the Praise of the Wise Man, that he keeps the Sacred Depositum of the Soul, Speech, Sense, the Divine Wisdom, and Humane Understanding purely, and without Deceit, not to himself, but only to him who committed them to him.* And again, *Lib. de Abr. p. 302.* No wise Man, saith he, is offended that any one calls for τὸ θεοκαταθήκην, his Depositum: Why therefore should he be offended that God, or Nature call for that which they have intrusted with us? And *Hermas saith, lib. 2. Mandat. 2.* They that lye, defraud the Lord, not rend'ring to him τὸ θεοκαταθήκην ἡν ἔλαβον, the Depositum they received from him; for they received a Spirit free from Fallhood; and therefore by lying, ἐμίανον τὸ τὸ θεο κατεκαταθήκην, they have defiled God's Depositum. The (z) Jews make mention of two Depositums of God; The Lamp which is in us, or the Soul; and the Lamp without us which is the Law; or according to (a) Philo, θείων θεοκαταθήκην ὀφείλαν, the Depositum of the Divine Mysteries; and they introduce God speaking thus, *My Light, or Lamp, is in thy Hand; and thy Lamp, which is thy Soul, is in mine: If thou shalt diligently keep my Lamp, I will keep thine; if thou extinguishest mine, I will put out thine.* This Depositum, they dying did commit into the Hands of God; as you may see, (b) *Sepher Tephilotb Lusitanorum.* The Apostle seems to have respect to both these Depositums, in his Epistles to Timothy, to the Light of the Gospel, when he saith, τὸ θεοκαταθήκην εὐαγγέλιον, *Keep that which is committed to thee,* 1 Tim. 6. 20. and here V. 14. to the Lamp within us, V. 13.

1 Ver. 15. Ἐν τῇ Ἀσίᾳ, which are in Asia.] This Occumenius and Theophylact expound thus, οἱ ἐν τῇ Ἀσίᾳ, τοῖς ἐν οἱ ἐν τῇ Ἀσίᾳ, those of Asia, that either went with him to Rome, or came to him there, or were found there at his Coming, in the Time of his Distress forsook all Converse with him, for fear of Nero. But this Exposition seems not consistent with the Words. For, 1. he saith, εἰς οὗτος, *This thou knowest.* Now Timothy, being not at

Rome, could not well know what was done there; and therefore the Apostle gives him an Account how all Men had deserted him in his first Defence, Ch. 4. 16. But being then in Asia, or Achaia, he might know what happen'd there. (2.) The Words ἀποστρέψαι με, have been averse from me, seem to import a Departure from St. Paul, and his Doctrine; and may be render'd, they have turn'd me off. He having therefore told them long before, that after his Departure grievous Wolves should enter in, not sparing the Flock: And that from themselves should arise Men speaking perverse things, to draw away Disciples after them, Acts 20. 29, 30. and charging Timothy to stay some time at Ephesus to oppose himself to the False Teachers of the Jewish Nation, and to exhort the Ephesians not to give heed to these Teachers of the Law, 1 Tim. 1. 7. it seems most proper to refer these Words to the rejecting St. Paul, as an Adversary to the Law, by the Persecutions of the Cerinthians, and Ebionites, who laid this Charge against him.

Ver. 16. Ὁνισφόρος οἶκος, the Household of Onesiphorus.] Onesiphorus seemed to be dead when Paul writ this, saith Grotius, on the Place: And if so, saith Esthins, here is a strong Confirmation of the Practice of praying for the Saints deceased. I answer, 1. That it follows not that Onesiphorus was dead, because St. Paul here mentions, and in the Close of this Epistle salutes his Family, without mention of him; the Reason of that being this, because Onesiphorus was not yet returned from Rome to Ephesus where his Family was. 2. The Apostle here only prays that he might find Mercy at the great Day of Recompence, as doth our Liturgy, and all the Ancient Liturgies, for Deliverance in the Hour of Death, and at the Day of Judgment; which is perfectly exclusive of Prayers supposed to be made for Souls in Purgatory, which if they do them any good, must be supposed to do it before that Day.

CHAP. II.

Verse 1. **T**HOU therefore my Son [follow not the example of those that turn from me, but] be [thou] strong in [and through] the Grace that is [given thee] in Christ Jesus. [See Chap. 1. v. 6, 7, 8.]

a 2. And a the things which thou hast heard of [from] me, [established] by many Witnesses, the same commit thou to faithful

Men, who shall be able to teach others also.

3. Thou therefore [assisted by this Grace] endure hardship as a good Soldier of Jesus Christ.

4. [Not loving this present World, or entangling thy self with the Affairs of it, for] no Man that warreth, b entangleth himself b

(y) Τὸ τὸ ἐπαίριος ἐστὶ τὸ σπαρμίν τὸ ἰσχυρὸν ὡς ἔλαβε θεοκαταθήκην ἡμῶν, αἰδήσεως, λόγου, θείας σοφίας, ἀνθρωπίνης ἐπιστήμης, καθαρῶς, καὶ ἀδολῶς, μὴ ἑαυτῷ, μόνῳ ὃ τῷ πιστευόντι φυλάξας. Ibid. p. 389. F. G.

(z) In *Elle Haddabarim Rabba.* (a) *De Sacrif. Cain.* p. 108. D. (b) *Vide Cartw. in locum.*

with [*any other of*] the Affairs of this life, [*but quits all these Concerns*] that he may [*be more at leisure to*] please him who hath chosen him to be a Soldier.

5. And [*it is in this Militia, as in the wrestling at the Olympick Games, where*] if a man also strive [*with another*] for Mastery, yet is he not Crown'd unless he strive lawfully, [*according to the Rules of Wrestling, i.e. unless he wrestle naked, and have put off all the Cloaths which might hinder him in wrestling, or give another advantage to take hold of him.*]

6. [*Nor let it discourage thee, that thou didst not receive thy Wages presently, as other Soldiers do ; for,*] The Husbandman that labour-eth, first [*Gr. first labouring*] must be [*afterwards*] Partaker of the Fruits [*of his Labour.*]

c 7. Consider what I say, and the ^c Lord give thee understanding in all things, [*be- longing to thy Duty.*]

d 8. [*And to fortify thee under thy Sufferings*] ^d Remember, that Jesus Christ, ^e of the Seed of David, [*after all his Sufferings*] was raised from the dead, according to [*the Testimony of*] my Gospel.

f 9. ^f Wherein [*for which Gospel*] I suffer trouble [*from the Jews, Acts 25. 19, 26. 6, 7. and others*] as an evil doer, even unto Bonds ; but [*tho' I am bound*] the Word of God [*which I preach*] is not bound, [*but hath it's free Course.*]

g 10. [*And*] Therefore [*for this Cause*] I endure all [*these*] things [*cheerfully*] ^g for the Elect's sake [*Col. 1. 24.*] that they [*being confirmed, by my Example in suffering,* 2 Cor. 1. 6. 4. 15.] may also obtain the Salvation which is [*tended*] in [*and through*] Christ Jesus with eternal Glory.

11. It is a faithful saying, [*that by Christ Jesus we shall obtain this Salvation :*] For if we be dead [*Gr. have died*] with him [*in Baptism by dying unto Sin*] we shall also live with him [*in Conformity to his Resurrection,* Rom. 6. 8.]

12. If we suffer [*as he did,*] we shall also Reign with him, [*but*] if [*through Persecutions*] we deny him, he also will deny us, [*Mat. 10. 33.*]

13. If we believe not [*these Promises of Salvation to his faithful Sufferers*] yet he abideth faithful ; he cannot deny [*what he*] himself [*bath Promised.*]

h 14. Of these things put them in Remem- brance, [*in the Churches of Christ*] charging them before the Lord, that they ^h strive not about words [*which tend*] to no profit, [*but rather*] to the subverting of the Hearers.

15. Study to shew thy self approv'd unto God, a Workman, that needeth not to be

ashamed, ⁱ rightly dividing the Word of Truth.

16. But shun profane and vain Dablings, for they will encrease to more ungodliness, [*rending Men more, and more profane.*]

17. And their word will eat, as doth a Canker, [*or Gangreen, infecting the whole Body*] of whom [*i. e. of the number of which profane Talkers*] are Hymenæus and Philetus.

18. Who concerning the Truth, have erred, saying, That the Resurrection is past already, and [*by that Doctrine*] overthrow the faith of some.

19. Nevertheless, ⁱ the Foundation of ⁱ God [*the hope and promise of the Resurrection*] standeth sure, ^m having this [*as the*] Seal ^m [*of it*] ⁿ the Lord knoweth them that are ⁿ his, and [*therefore,*] let every one ^o that ^o nameth the Name of Christ, depart ^p from ^p Iniquity.

20. [*And be not disturbed that such Hereticks as these arise out of the Members of the Church :*] But [*for*] in a great House, [*such as the Church is,*] there are not only Vessels of Gold, and Silver, but also of Wood, and of Earth, and some, [*viz. those Vessels of Gold, and Silver, Representing the Orthodox Christian,* 1 Cor. 3. 12. are *eis num'*] to Honour, and some [*viz. those of Wood, and Earth, Representing the Heterodox*] to [*uses of*] Dishonour.

21. If a man therefore purge himself from those [*false Doctrines, and the Teachers of them*] he shall be a Vessel unto Honour, ^q ^q Sanctified, and meet for the Master's Use, [*Serviceable to Christ, the Master of the Family,*] and prepared unto every good Work.

22. [*Avoid these therefore, and*] ^r Flee ^r also youthful Lusts, but follow Righteousness, Faith, Charity, Peace, with them that call on the Lord out of a pure heart.

23. But [*the*] foolish and unlearned Questions [*of the Jews, See Note on 1 Tim. 4. 7. Tit. 3. 9.*] avoid, knowing that they do gender strifes.

24. And [*for*] the Servant of the Lord must not strive, but be gentle to all men, apt to teach, patient :

25. In meekness instructing those that oppose themselves [*to the Gospel,*] if God ^f per- ^f adventure will give them Repentance to the acknowledgement of the Truth, [*they contend now against.*]

26. And that they may recover themselves [*or awake*] out of the snare of the Devil, who are [*now*] taken Captive by him at his Will, [*Gr. eis t'axelro diaqua, to the Performance of the Will of God ; Penitents being turned from the Power of Satan unto God,* Acts 26. 18. Col. 1. 13.]

Annotations on Chap. II.

2 Verse 2. "Αἵματα παρ' ἐμῆς, *The things which thou hast heard from me.*] That *Depositum*, C. 1. 14. which I committed to thee, in the Publick Assembly, at thine Ordination, dothou also in like manner deposite with other faithful Men, that the Truth may be continued in an uninterrupted Succession of such Persons: So Mr. Walker. The things agreed on, and consented to by all the other Apostles, do thou commit to able Men, and appoint them as Bishops of the several Churches under thee: So Dr. Hammond. I think there is no foundation for all this in the Text, no intimation that these things were taught him at his Ordination, or that they were things agreed on, and consented to by all the Apostles; as if they had met, and consulted about a System of Articles of Faith, and good Life, to be held by all that taught the Christian Faith; or that God chose this way to continue down the Faith in an uninterrupted Succession, from Age to Age of such Persons; or that this was a Commission to St. Timothy to appoint Bishops under him in the several Churches of Asia; for he doth not appoint him, as he did Titus, to Ordain Elders in every City, Chap. 1. 5. the Bishops of Ephesus, and the adjacent Cities, being before not only appointed, but Convened by himself, Acts 20. 17, 28. The things which Timothy had heard confirm'd by many Witnesses, seem to refer to Christ's Death, his Resurrection, and Ascension, which were matters of Testimony, and contained the Prime Doctrines which St. Paul delivered to the Churches, 1 Cor. 15. 3, 4. and which were confirmed by the Testimony of St. Paul, the Twelve Apostles, and Five Hundred Brethren, Ibid. v. 5, 6, 7, 8. Luke 24. 50, 51, 52. Or to the Mystery of Godliness mentioned, 1 Tim. 3. 16. and testified in every part of it by Men, and Angels. I grant also, that the Apostle seems to refer to some Form of Doctrine deliver'd to them who receiv'd the Christian Faith, when he speaks of the Mystery of Faith, and the Mystery of Godliness, 1 Tim. 3. 9, 15, 16. Of the first Principles of the Oracles of God, Heb. 5. 12. and of the Principles of the Doctrine of Christ, Chap. 6. 1, 2, 3, 4. enumerating them in the Epistle to the Hebrews; there being a Faith once, and at once delivered to the Saints, Jude 2. in which they were to

stand fast, and for which they were to contend, Philip. 1. 27. And that there was also a *Depositum*, or *Depositum* of Christian Doctrine delivered to them who were to Preach; and Instruct others in the Faith; and which he Commands Timothy to keep, 1 Tim. 6. 20, 21. as being intrusted with it, in opposition to those who had erred from the Faith, which he calls the *Form of sound words which he had been taught*, and which he was to keep in Faith, and Love of the Truth, 2 Tim. 1. 13. and that good thing committed to him, v. 14. which he was to keep by the Holy Ghost, the Spirit which leadeth into all Truth, the *Unction* which taught them all things belonging to their Office, 1 John 2. 20, 27. the things in which he was to continue, knowing of whom he had learnt them, 2 Tim. 3. 14. I lastly grant, That all the Fathers, from Irenaeus downwards, speak of such a *Symbol of Faith* delivered to the Church by the Apostles, and their Disciples, which the Church received from them, and distributed to her Sons, being the one and the same Faith which the Church retained throughout the World, than which they believed neither less, nor more, and which for substance was the same with the *Apostles Creed*. This I have (a) elsewhere largely proved, and thence Demonstrated the Falshood of the whole Doctrine of the Church of Rome, and of her New Creed delivered as necessary to be believed unto Salvation: And if Obadiah Walker means no more, I shall not contend with him.

Ver. 4. Ἐμπλέκεται τοῖς τῷ εἰς πραγματείαις, *entangleth himself with the Affairs of this World*] The Apostle here, by two plain Similitudes, requires Timothy, as a good Soldier, and Bishop of the Church of Christ, and an Evangelist, not to engage himself in any Temporal affairs, or Secular Negotiations; of which the first is taken from the Comparison of a Soldier, who was by the (b) Roman Laws, *Armis, non privatis negotiis occupari, to be employ'd wholly at his Arms, and not in any private business*. The second is taken from the Similitude of (c) Wrestlers, who did not strive according to the Laws, unless they Wrestled naked, and put off all their Garments, and therefore could not win the Crown of Lawrel. Hence is that enquiry of St. Basil, τίς στρατῶς ποτε ἔμυθε ἀπο-

(a) Treat. of Tradit. Part 2. Chap. 7, 8.

(b) Militares viros civiles curas arripere prohibemus, Col. 1. 12. Tit. 36. 9. 11, 15, 16. Ambros. Offic. 1. 1

(c) See Faber's Agonist. l. 1. c. 3. p. 118, 119.

δὲντα περὶ ἑ αὐτοῦ παλιν, who Crowns him who comes not Naked to his Adversary? And those Words of (d) St. Chrysostom, If thou art a Wrestler, thou must come Naked to the Combat, Thou must put off the affairs of this Life, and be made a Wrestler, divest thy self of Worldly Cares, for it is the time of Conflict. Hence the Apostolical Canons declare, Can. 4. Those Bishops, Priests or Deacons ought to be Deposed, who do κοσμητικὰ φρονιδας ἀναλαμβάνειν, immerse themselves in Worldly Affairs. (e) Cyprian Represents it as a thing worthy of the Divine Judgments, that Bishops, contemning the Office, became Protectors for Secular Affairs. And this Practice was Condemned by the General Council of (f) Chalcedon, Can. 2. 12. and by a Council of Carthage, as repugnant to these Words of the Apostle. And by the Council of Sardica, Can. 8. And even before St. Cyprian was Bishop this was Established in (g) Africa by Council, from this very Text, No Man that Warreth entangleth himself with the Affairs of this Life.

c Ver. 7. Δὲν.] Other Manuscripts, read Δῶσι γάρ, For the Lord will give thee understanding, &c. And Δὲν is oft put for Δῶσι. So Gen. 27. 28. Δὲν σοι ὁ Θεός, the Lord shall give thee of the Dew of Heaven.

d Ver. 8. Μνημόνευε, Remember] to maintain this against the unbelieving Jews, That Jesus Christ, the Promised Messiah, of the Seed of David, not of Joseph, was raised from the Dead, according to the Gospel that I Preach, 1 Cor. 15.

e Ibid. Of the Seed of David.] It is certain, that the Jews, before our Saviour's time, thought the Messiah, the Son of David, was not to die; and therefore, when Christ had told them he was to be lifted up, they Answer, We have heard out of the Law, that the Messiah abideth for ever, and how sayest thou, that he must be lifted up? John 12. 34. And when first he tells his Disciples of it, Peter began to rebuke him with an Absit, This shall not be unto thee, Matth. 16. 22. When he tells them again of it, They understood not the Word, saith St. Mark, Chap. 9. 32. It was hid from them that they perceived it not, saith St. Luke, Chap. 9. 45. And again, they understood none of these things, and this saying was hid from them; neither knew they the things which were spoken, 18. 34. Surely Christ's words were plain, They shall put him to Death; but

they knew not how to reconcile them with their Received Doctrine, that he was to abide for ever, John 12. 34. And therefore, because Isaiah speaks so plainly of a Messiah, who was to suffer Death, they invented a (h) Distinction betwixt Messiah of the Tribe of Ephraim, the Son of Joseph, who was to die, and Messiah of the Tribe of Judah, the Son of David, who was to Reign, and Conquer, and never die; This Distinction is to be found in their Talmud, in the Targum upon the Canticles, Chap. 4. 5. Chap. 7. 3. in Bereschit Rabba, in Gen. 49. 14. in R. Salomon, and Kimchi, on Zach. 12. 10. Now if this Invention obtained in the times of St. Paul, he might here have respect unto it; if not, because in the Dialogue of Justin with Trypho we read nothing of it, their Notion that the Messiah of the Seed of David could not die, must be confuted by his Resurrection from the Dead.

Ver. 9. Ἐν ᾧ] Pro di ē, cujus Causa, more f Hebræo, Grotius. So Matth. 6. 7. They think to be heard ἐν τῷ πολλοῦ λόγῳ, for their much speaking. So ἑσμός ἐν κλειῷ, A Prisoner for the Lord, Heb. 11. 2. Ἐν πύτῃ, For this the Elders received a good Report. See Nold. Concord. p. 158. See in the 70. Gen. 31. 41. 2 Sam. 24. 24. 1 Kings 10. 28. Lam. 1. 11. 5. 4. Hos. 12. 12, 13. Amos 8. 6. See here v. 10.

Ver. 10. διὰ τῶν ἐλεαυτῶν, for the Elect g sake,] i. e. for the sake of Christians, who are all γένος ἐκλεκτῶν, a Chosen Generation. See the Note on 1 Pet. 2. 9. and who may be confirmed in the Faith by the Example of my patient Sufferings, and continuing in it, may obtain that Salvation to which they are called. Vain therefore are these following Notes of Esthins, 1. That there is a certain Election of God, which hath infallibly Chosen us to Salvation, unless he means this of a conditional Election, God having infallibly determined to Save them, who make their Calling and Election sure, by perseverance in Good Works, 2 Pet. 1. 10. (2ly.) That as Paul suffered those things only for the Elect, so Christ died only for them: For he tasted Death for every Man, Heb. 1. 9. He died for all, 1 Tim. 2. 6. Not for our Sins only, but for the Sins of the whole World, 1 John 2. 2. For them that perish, Rom. 14. 15. (3dly.) That neither Christ did, nor ought we to do any thing that the Reprobates may obtain Salvation; which is

(d) Περὶ τοῦ ἀγῶνος ὁ ἀθλητὴς ἀποδίδει καὶ γυμνῶν — καὶ ὡς ἀθληταὶ περὶ τοῦ ἀγῶνος ἀποδιδόμεθα — εἰ ἀθλητὴς εἴ γυμνῶν οὐ εἰς ἀγῶνα εἰσελθεῖν δεῖ, ἀποδιδόναι τι βιωτικὸν πλεονέκτημα, καὶ γέγονας ἀθλητὴς — γύμνασον σεαυτὸν τῶν βιωτικῶν φρονιδῶν, πάλιν γάρ ὅτιν ὁ κλειός. Ἀνδρειαντ. 3. Tom. 6. p. 475, 476.

(e) De lapsis Ed. Oxon. p. 123.

(f) Ὁφείλου γὰρ ἀποκληῖσθαι εἰς τὸ μηχανορραφῶν ἐς τοὺς στρατιώτας καὶ τοὺς ἐμπλεκῆναι αὐτὸν πλεονέκτησι κοσμητικῶν. Can. 16.

(g) Cum jam pridem in Concilio Episcoporum Statutum sit ne quis de Clericis, & Dei Ministris tutorem, vel curatorem testamenti suo constituat, quando singuli Divino Sacerdotio honorati, & in clerico ministerio constituti non nisi altari, & Sacrificiis deservire, & precibus atque Orationibus vacare debeant: Scriptum est enim, Nemo militans obligatus est molestiis Secularibus, &c. Ed. Oxon. Ep. 1.

(h) In Mascehel Succa Diss. 5.

horribly false, *Christ's* preaching to the unbelieving *Jews* being intended for their Salvation, *Job.* 3. 17. 12. 47. 5. 34, 40. For the blinded *Jews* the *Apostle* prays, and labours that they might be saved, *Rom.* 9. 1, 11, 14.

h Ver. 14. *Μὴ λοζομαχῆν*, that they strive not about Words.] Here we learn (1.) what are the things which ought not to be Matters of Contention among *Christians*. 1. Such things in which we differ from each other rather in Words, than Sense, mean the same thing, but differ only in the expressing of our Sentiments. Which Rule observed, would put an end to many of our Controversies. 2. Such Things as tend to little or no Profit, either as to Edification in the Faith, or edifying of the Body in Love, *Eph.* 4. 16. See Note on 1 *Tim.* 1. 4. 1 *Tim.* 6. 3. *Tit.* 3. 9. Or by knowing which we may be the more learned, but not the better *Christians*. Again, hence we learn why we should not contend about such things, viz. 1. Because they tend to beget Strife, and Contentions, *V.* 23. 1 *Tim.* 1. 4. which divide *Christians* into Parties, and dissolve or obstruct *Christian* Charity. (2.) Because they tend to the Disturbance of the Hearers, they not knowing to which Party to adhere, and also to their Subversion, causing them to doubt of the Truth of that Faith about which the contending Parties cannot agree.

i Ver. 15. *Ὁρδοτρομεῖν τὸ λόγον*, Rightly dividing, or handling the Word of Truth.] This Word *ὁρδοτρομεῖν* is a Sacrificial Word, relating to the right dividing of the Sacrifice which was to be laid upon the Altar, by cutting off, and laying aside those Parts which were not to be offered, and severing them from those that were; and to this Sense *St. Chrysostom*, *Oecumenius*, and *Theophylact*, refer the Word here, saying, That he requires *Timothy* to separate from the Preaching of the Word, all noxious and idle Questions, *πάντα τὰ περιττά*, all superfluous things, and give his Hearers only the sincere Milk of the Word; And this Sense agrees well with the preceding, and the following Words. Others think it refers to the cutting out a straight Path to walk in; and so it is an Admonition, saith *Theodoret*, to keep close to the Truth of the Gospel in all his Exhortations *τὸ κατὸν τὸ δέον λόγον ἐπιμαθεῖ*, following the Canon of the Holy Scriptures.

Ver. 17. *ὑψώσω*, &c. *Hymenæus* and *Phi-*

letus]. That these two were *Gnostick* Teachers none of the *Ancients* do insinuate; nor did the *Gnosticks* teach, that the Resurrection was pass'd already, but that the Flesh was not fit to rise; and that it was incapable of Salvation and of Incorruption. So (i) *Irenæus* often doth inform us, by saying, they deny the Salvation of the Flesh, denying it to be capable of Incorruption; and with him agree (k) *Pseud-Ignatius*, the *Apostolical Constitutions*, and others. (l) *Valentius* who flourished only A.D. 145. and so could not be touched at in these Words, was of the same Opinion, say all the *Ancients*. So that *Tertullian* must either be mistaken, when speaking of them who held the Resurrection was past already, he adds, *Id de se Valentiniani adseverant*, or means this not of *Valentinus* himself, whom he there numbers with those *qui Resurrectionem carnis infringunt*, who deny the Resurrection of the Flesh, but of some of his Followers. But then (m) *Irenæus* informs us, that this was part of the Heresy of *Menander*, who taught, *Resurrectionem per id quod est in eum Baptisma accipere ejus Discipulos*, that his Disciples obtained the Resurrection by his Baptism, and so could die no more, but were to preserve immortal. (n) *Justin Martyr* also, saith he, persuaded his Disciples, *ὡς μὴ ἀποθνήσκειν*, that they should not die. He taught, saith (o) *Timothy*, Priest of *Constantinople*, that they who received his Baptism should be immortal, *ὡς μὴ ποτε ἀποθνήσκειν*, and should never die. Now he was Contemporary to *Simon Magus*, and so might be also with *St. Paul*. See Note on 1 *Cor.* 15. 12, 44. and *Euseb. H. Eccl.* 1. 3. c. 26. *Tertull. de anima*, c. 50.

Ver. 19. *Θεμέλιος τὸ θεῖον*, the Foundation of God.] The Fundamental Doctrine of the Resurrection to life Eternal, is so styled in these Words, *Let us not lay again τὸ θεμέλιον*, the Foundation of the Resurrection of the Dead, *Heb.* 6. 1, 2. This is the faithful Saying, mentioned *V.* 11. which he exhorts *Timothy* to bring to their Remembrance, *V.* 14. and by denying which, saith he, the *Christian* Faith is overturned, *V.* 18. But notwithstanding all the vain babblings of *Hymenæus*, and *Philetus*, this Foundation, saith the *Apostle*, standeth sure.

Ibid. *τὴν σφραγίδα πάντων*, having this Seal. Sealing seems always mentioned in the New Testament, for Confirmation and Assurance, as when the *Apostle* saith, *The*

(i) *Carnis salutem negant, dicentes non eam esse capacem incorruptibilitatis*, L. 5. c. 2.
(k) *Docent ἀνάστασιν πνεύματος*. *Apost. Const.* 1. 6. c. 10. Vide c. 26. De *Simone & Cleobio*. *Docent non esse futuram corporis resurrectionem*. *Epist. Corinth.* ad *D. Paulum* *Uther*. Not. in *Epist.* ad *Trall.* p. 29. *Ὁτι οὐδὲ αὐτὸν οὐκ ἐγείρετο*. *Pseud. Ignat.* *Ep. ad Tarf.* § 2. ad *Smyrn.* § 7.
(l) *Vani igitur qui a Valentino sunt dogmatizantes uti excludent salutem carnis*. *Iren.* 1. 5. c. 1. *Epiph. Hær.* 31. p. 171. D. *Οὐδὲν γὰρ ἐκ τῶν ὁμολογούντων σωτηρίαν*. *Theodor. Hær. Fab.* 1. 1. c. 7. p. 200. *August. adv. Hær.* c. 11. *Carnis Resurrectionem negat*. *Οἱ οὐκ ἀδὲ ἀπαρροβήσαν ἀνάστασιν*. *Damasc.* de *Hær.* § 3. *Presb.* 1. *Ἄλλο σῶμα ἐγείρετο ἀνδραγατῶν, ὃ γὰρ ἴστω*. *Timoth. Presb. Ep.* apud *Cotel.* *Tom.* 3. p. 381.
(m) *Et ultra mori non posse, sed perseverare non sentientes, & immortales*. *Iren.* 1. 1. c. 21.
(n) *Apud Euseb. H. Eccl.* 1. 3. c. 26. (o) *Apud Cotel. Tom.* 3. p. 386.

Seal of my Apostleship are you in the Lord, 1 Cor. 9. 2. i. e. The Effects I have wrought upon you, and the Gifts of the Spirit imparted to you, prove the Truth of my Apostleship; And when he tells his Converts, that by the Spirit they were sealed up to the Day of Redemption, 2 Cor. 1. 22. 5. 5. Eph. 1. 13. 4. 30. and were established in the Truth of the Gospel: The Gifts of the Spirit they had already received, according to Christ's Promise, being a Confirmation of that glorious Redemption he had farther promised.

n Ibid. *Ἐγὼ κείνος τὸς ὄντας αὐτοῦ.* the Lord knoweth who are his,] i. e. He owns, and approves those he hath commissioned to reveal his Mind to others; for this Expression is taken from Numb. 16. 5. where Corah, Dathan and Abiram, rise up against Moses and Aaron, declaring they took too much upon them, in pretending the one to be their Prophet, and the Mouth of God to them; the other to be the High-Priest, whom God had Consecrated to his Peculiar Service above all others of the Tribe of Levi. Now to this Imputation Moses replies, according to the Septuagint, *ἔγνω ὁ Θεὸς τὸς ὄντας αὐτοῦ*, God knoweth who are his, and by him separated to his Service, and will maintain their Cause, and Calling against all Opposers, as in that Instance he did in a wonderful manner, causing the Earth to open, and swallow them up. So also will God own us his Apostles against Hymeneus and Philetus, and all that set up against us, and our Doctrine; as therefore Moses said then to the Israelites, Depart you from the Tents of those Men, *ἔμπανσαν*, and they departed; so say I now to all Christians, Let them depart from this Impiety, i. e. from these Pernicious Doctrines which increase to Ungodliness, and cause Men to make shipwreck of Faith, and a good Conscience.

o Ibid. That nameth the Name of Christ,] i. e. that professeth to own him, or to be his Disciples; so Isa. 26. 13. *τὸ ὄνομα σου ὀνομαζόμεν*, we have no other God but thee,

We name thy Name. See Isa. 43. 7. 63. 19. Ps. 80. 19. Gen. 4. 26. 2 Chron. 12. 13.

[*ibid.* Ἀπὸ τῶ ἀνομίας.] *Iustum pro vero, & injustum pro falso* frequenter tam nos quam Atrici ponimus, saith Priscian: Both Greeks and Latins frequently use the Word Injustice to denote Falshood. See note on 1 Cor. 13. 6. So that these Words may thus be rendered, Let every one that names the Name of Christ depart from Falshood; i. e. Let him preserve himself from the pernicious Errors of these Apostates from the Truth.

Ver. 21. *ἁγιασμένον*, Sanctified.] The Vessels of the Sanctuary were consecrated to the Service of God, and were also, saith the Apostle, purified by the sprinkling of the Blood upon them, Heb. 9. 21. And so are Christians sprinkled by the Blood of Jesus from their Sins, and consecrated by Baptism to his Service, and so made meet for the Service of God.

Ver. 22. Note, That hence it follows, that we must maintain Peace with, and therefore must not separate from our Communion, any Person who serves Christ with a pure heart.

Ver. 25. *Μήποτε*, if peradventure.] This word in the Septuagint answers to the Hebrew Participle *אולי* si forte, or fortasse, So Gen. 3. 22. 24. 5, 39. *Μήποτε ἡ πέρυσσεται ἡ γυνή*, Perhaps the Woman will not come with me; Ch. 27. 12. *Μήποτε ἡλαρήσῃ*, Perhaps my Father will handle me, *μήποτε ἀγνοήμην ἔχειν*; perhaps it is an Error, Gen. 43. 12. 1 Kings 18. 27. *Μήποτε χρηματίζῃς, ἢ μήποτε καθεύδεις*, if perhaps he be busy, or perhaps sleepeth. See also Job 1. 5. Luke 3. 15. So (p) Philo. *ἀλλὰ μήποτε ὁ λόγος πιστὸν ἔστιν*, perhaps that which he saith is to this effect; And again, *μήποτε ἐν τῷ παντὸς ἕκαστὸν πειρασθῆναι, δὲ ὑπονοῶν εἰσάγει* — *μήποτε ὃ καὶ ἔτερον ἐνδοχόν.* (q) perhaps he signifies the Circumference of the whole Heaven, or perhaps by another Interpretation, either Hemisphere. And p. 88. F. *μήποτε ἐκδοτός*, perhaps fitly, p. 110. D. *μήποτε διὰ τὸ αὐτὴν αἰτῆσαι*, perhaps for this Cause, and De Abrahamo, p. 285. E.

(p) Alleg. 1. 2. p. 52. B.

(q) Cherub. p. 85. G. 86. E.

CHAP. III.

Verse 1. **T**His know also, that in the last Days [of the Jewish Oeconomy, and the erecting of Christ's Kingdom, See Note on 1 Tim. 4. 1.] perilous Times shall come.

a 2. ^a For Men shall be lovers of their own selves [i. e. their own Temporal Pleasures and Profits] covetous, boasters, proud, blasphemers [evil speakers] disobedient to Parents, unthankful, unholy [or prophane.]

3. Without natural Affection, Trucebreakers, false Accusers, incontinent, fierce, [or cruel] Despisers of those that are good.

4. Traytors, heady, high-minded, lovers of Pleasures, more than lovers of God.

5. Having a form of Godliness, but denying the power thereof; from such turn away.

6. For of this sort are they which ^b creep ^b

into Houses, and lead captive my Women laden with sin, led away with divers Lusts.

7. Ever learning [of new Teachers] and never able to come to the knowledge of the Truth.

c 8. Now as ^c James and James withstood Moses [when working his Miracles in Egypt, before Pharaoh] so do these also resist the Truth, [being] Men of corrupt minds, ^d reprobate concerning the Faith. [Tit. 1. 14, 15, 16.]

e 9. But ^e they shall proceed no farther [Gr. not much farther] for their Folly shall be manifest to all Men, as theirs also was [i. e. the folly of James and James].

f 10. But [be not troubled at such times, or Persons, having in me good Experience of the Power and Readiness of God to deliver them who suffer for his sake, for] ^f thou hast fully known my Doctrine, [my] manner of Life, [my] Purpose [to adhere to Christ, seeking his Glory, not my own, and to promote his Gospel to the utmost, my] Faith, Long-suffering, [2 Cor. 6. 6.] Charity, [1 Cor. 8. 13. and 9. 22. 2 Cor. 11. 29. my] Patience.

11. [The] Persecutions, Afflictions, which came unto me at Antioch [Acts 13. 50.] at Iconium [Ch. 14. 2.] at Lystra [where I was stoned, v. 19.] what Persecutions I endured [from the Jews,] but out of them all the Lord delivered me.

12. Yea, and all that will live godly in

Christ Jesus shall suffer Persecution, especially in such perilous times; and at all times, either openly, or secretly, from the Hatred, and Malice of wicked Men; or from their Tammis and Calumnies, which are styled Persecutions, Gal. 4. 29. Nor is it to be expected that it should be otherwise.]

13. But [as for] evil Men and ^g Seducers [Impostors] will [till the wrath of God takes hold upon them] wax worse and worse; deceiving and being deceived.

14. But continue thou in the things which thou hast learned [from me,] and hast been assured of, knowing of whom thou hast learned them.

15. And that from a Child thou hast known the Holy Scriptures, which are able to make thee wise to Salvation, through Faith which is in Christ Jesus.

16. ^h All Scripture is given by Inspiration of God, and is [Gr. being inspired by God, is also] profitable for Doctrine [to teach us what we are to believe,] for reproof [or Conviction of Error] for Correction [and Reformation of Vice, and] for Instruction in [the way of] Righteousness.

17. That the Man of God [or Teacher of it] may be perfect [both as to his own Practice, and his teaching others, and so] thoroughly furnished [not to this, or that only, but] to all good works [belonging to his Office.]

Annotations on Chap. III.

a Verses 5. ^a ΕΣΤΑΙ ΖΗΣ ΑΝΘΡΩΠΟΙ That the Apostle here speaks of such Persons as were in being when this Epistle was indited, is evident from his Command to Timothy, to turn away from them, and from the following Description of them.

That they were not the Gnosticks, or the followers of Simon Magus seems apparent; 1. Because Simon Magus could not make the Times perilous by any Opposition he could make to Christianity, he being a despicable, and beggarly Magician, of whose Power, or endeavour, to persecute the Christians, I remember not one word in Church-History applicable to the Times of this Epistle; but that the Jews were zealous Persecutors of them, not only in Judea, but through all parts of the World, where they were dispersed, both Scripture, and Justin Martyr, fully testifies; and the supposed Combination betwixt the Jews, and Gnosticks, is not only groundless, but incredible: For what Accord could there be betwixt him who set up for a God, yea, for a Father over all, and them who were zealous for the true God, and hated Idolatry with a perfect hatred; or between them who had the highest Veneration for the Law, and the Prophets, and him who taught, they were not at all to be regarded?

(2dly.) Because the Jews had a form of knowledge, Rom. 2. 20. and a zeal for God, Rom. 9. 1. and a settled form of worshipping the true God; they were great Zealots for the observation of the Sabbath, and all the Sacrifices, and Institutions required by the Law of Moses; and served God frequently Day and Night, Acts 26. 7. and so they had a Form of Godliness, though not worshipping God in the Spirit, Phil. 3. 3. but only with these Carnal Ordinances, they denied the Power thereof: But what form of Godliness do we find in Simon Magus, and his Followers, in the Times of the Apostles? What Profession of Christianity could he make, who set himself to oppose the Apostles, and the Doctrine which they taught? See a third Argument against this Exposition, v. 9.

But that these Characters agree to the Jews, and particularly to the Judaizing Christians, and false Teachers is evident from Scripture, and Church-History, and from the Writings of Josephus; for Rom. 1. 29, 30, 31. We have mention of Gentiles that were Covetous, Proud, Boasters, Disobedient to Parents, without natural Affection; Truce-breakers, Cruel, Unclean; Unthankful, v. 21. And Ch. 21. the Jew is condemned as doing the same things, and v. 22. 24.

as guilty of *Adultery*, and *Blasphemy*. They were *Blasphemers*, and false *Accusers* of the *Apostles*, as if they walked after the *Flesh*, 2 Cor. 10. 2. contradicting, and blaspheming *Christianity*, Acts 13. 45. they represented it to all the *World*, when it was first preached, as an (a) *Atheistical Sect*, and were the *Authors* of all the vile *Stories* which the *Heathens* objected against it. And in despising of the *Apostles* and *Christians*, they were *Despisers* of those that were good. They were great *Lovers* and *Admirers* of themselves; *Proud*, *Boasters*, and *High-minded*, boasting of *God* as their *Father*, and of their knowledge of the *Law*, Rom. 2. 17, 23. magnifying themselves above others; see Note on 2 Cor. 11. 12, 20. glorying in their *Circumcision*, v. 18. and in their being of the *Seed* of *Abraham*, v. 22. *Philip*. 3. 5. and exalting themselves upon these *Accounts* above the *Gentiles*, whom they styled *Dogs*, and *Sons of the Earth*, and *uncircumcised*, whilst they were the *Noble*, the *Sons of God*, and his beloved *People*. They were *Discolours*, contentious, and they'd not the *Truth*, Rom. 2. 8. *Philip*. 1. 15, 16. They were covetous, perverting others for sily *lucre's sake*, Tit. 1. 11. counting gain godliness, 1 Tim. 6. 5. minding earthly things, *Philip*. 3. 19. They were fierce, heady, cruel in their *Persecutions* of the *Christians*, 1 Thess. 2. 15, 16. They were *Traytors* and *Truce-breakers* in their *Revoltings* from the *Roman Government*. They were disobedient to their *Parents* in their *Corban*, Matth. 15. 5. and without natural *Affection*, not in that only, but in their *Persecution* of *Christians* of their own *Family*, and *Blood*, Luke 21. 16. They were unholy, and incontinent, defiled, and abominable, Tit. 1. 14, 15. in their *Adulteries*, and continual *Divorces*: *Lovers* of *Pleasure*, making their *Belly* their *God*, *Philip*. 3. 19. feasting luxuriously on their *Sabbaths*, and to *Drunkenness* in their *Feast of Purim*.

b Ver. 6. That these *Pervectors* of Men from the *Truth*, and *Creepers* into *Houses*, were of the *Circumcision*, and addicted to *Jewish Fables*: See Tit. 1. 10, 11, 14.

c Ver. 8. *Jannes* and *Jambres*.] Though we have no mention of the Names of these *Magicians* in the *Old Testament*, yet were their Names *Celebrated* both among the *Heathens*, as (b) *Pliny*, and (c) *Numenius* inform us, who represent them as *Egyptians* skilled in the *Art of Magick*; and in the (d) *Jewish Writings*, who do not only say

that they were *Principes Magisterum*, The Chief of the *Magicians*, but also that they were the two *Sons of Balaam*, (e) *Origens* informs us, that there was a *Book* writ of them bearing this Title, *Jannes & Mambres liber*. Abid. *Adversus eos qui Reprobata interpretantur the Faith*.] So they are styled *Impostors*, who, through their *Resistance* of, and *Contentions* against the *Truth*, are unworthy to have the *Faith* made known to them, or indisposed to receive it. Thus the *Heathens*, who, when they knew *God*, did not glorify him as *God*, neither were thankful, Rom. 1. 22, 25. are therefore delivered up, et ver aduocatur, to a *reprobate mind*: And they here who resist the *Truth*, being Men of corrupt *Minds*, are therefore *reprobate* concerning the *Faith*. See Note on 2 Cor. 13. 5.

Ver. 9. *Quia non proficiunt, they shall proceed no further*.] This agrees well with the *Jewish false Doctors*, who were soon disabled from carrying on their false *Doctrines* by the *Destruction* of *Jerusalem*, but not so well with the *Christian Hereticks* who spread themselves wide in the *Second Century*. The *Fancy* of a *Reverend Person*, that *St. Paul* here *Prophecies*, that as *Jannes* and *Jambres* perished in the *Red Sea*, so should *Simon Magus* at *Rome*, falling down head-long, when he was flying in the *Air*, perish at the *Prayers* of *St. Peter* and *St. Paul*, is in every part of it uncertain. For,

1. Though the *Jews* tell us *Jannes* and *Jambres* were with *Pharaoh* at the *Red Sea*, they say not that they perished there, but say they rode with *Balaam* to meet *Balak*, and lived to the making of the *Golden Calf*, and then perished. *Targ. Jon. in num. 22. 22.*

2dly, I have shewn in the *Preface* to the *Epistle* to the *Thessalonians*. Sect. 6.

That the *Story* of *Simon Magus's* flying in the *Air*, in a *Fiery Chariot*, and thrown down by the *Prayers* of those two *Apostles*, in the sight of the *People* at *Rome*, is of no *Credit* among *Learned Men*.

Ver. 10. *Παρνογνωσκας, Thou hast fully known*.] *Παρνογνωσκας*, Relatum ad animum est *συνήναι*, faith *Constantine*. So the *Greek Commentators* thought it here signified, rendering it οἶδας μεμνημένος ἀκριβώς, thou hast known, thou hast learnt exactly, as the *Word* imports, Luke 1. 4. The *Primary Sense* of it, thou hast followed, or resembled me in my *Persecutions*, may also be applied to *Timothy*, who was in *Bonds* at *Rome* also, Heb. 13. 23. See the *Note* on 1 Tim. 6. 12.

Ver. 13. *Καὶ ῥήντες, Impostors*.] That the

(a) Ἄνδρες ἐκλεκτοὶ ἀπὸ Ἱερουσαλὴμ ἐκλεξαμένοι τότε ἔξετιμάτε εἰς πᾶς τὴν γῆν, λέγοντες ἀρεσκῶς ἑαυτοὺς χριστιανούς ποιεῖν, καὶ τοιχοῦντες τὰς οἰκίας αὐτῶν καὶ οἱ ἀγνοοῦντες ἡμᾶς πάντες λαλοῦσι. *Iustin Martyr, Dial. cum Tryph. p. 334. E. 235. A.*

(b) *Hist. Nat. l. 30. c. 1.*

(c) *Apud Euseb. Præpar. Ev. l. 9. c. 8.*

(d) *Buxi. Lex. Talmud. Col. 945.*

946. *Targ. Jon. in Ex. l. 15. 7. 11.* (e) *Sic ut Jannes & Mambres resistebant Moysi non inueniuntur in iudiciis Scripturis, sed in libro secreti qui supra scribitur Jannes & Mambres liber. Tract. 35. in Marth.*

Impostors

Impostors among the *Jews* continued till the very time of the Destruction of *Jerusalem*; more and more deceiving the People, and that the whole Nation of the unbelieving *Jews* grew then to the highest pitch of Wickedness, *Josephus* fully testifies. See Notes on *Rom.* 2. 2. and *2 Thess.* 2. 10.

h Ver. 16. *Πάντα γράφει, all Scripture.*] Here Note,

1. That the *Scriptures* of the *Old Testament*, not of the *New*, must be the *Scriptures* here intended, they only being the *Scriptures* which *Timothy* had known from a Youth; that is, before the *Scriptures* of the *New Testament* were written; and so he could not speak of the *Scriptures*, as interpreted by them who were then the Guides of the Church, viz. the *Jewish Sanhedrim*, or the *Scribes*, and *Pharisees*; seeing they so interpreted them as to make void the Commandments of God, and to deny our Saviour to be the promised *Messiah*.

2dly, Observe, That the *Apostle* doth not say that these *Scriptures* were of themselves sufficient to make *Timothy* wise to Salvation, but only that with Faith in *Christ Jesus* they were sufficient for that End. Now Faith in *Christ Jesus*, doth only signify a firm belief that *Jesus was the Christ*, the true *Messiah*, the Son of God, the Saviour of the World; as is evident from these words, *This is Victory over the World, even our Faith*, 1 *Joh.* 5. 4. i. e. our Belief that *Jesus is the Son of God*, v. 5. See the Preface to the Epistle to the *Galatians*, § 2. Hence then I argue for the Perfection of the *Scriptures* thus: If the *Scriptures* of the *Old Testament* were sufficient to make a Man wise unto Salvation, provided only that he believed that *Jesus was the Christ*, the *Scriptures* of the *Old* and the *New Testament* must much more be so, because the *Scriptures* of the *New Testament* must needs more plainly, and fully contain the Faith and Duty of all *Christians*, than the *Scriptures* of the *Old* only, can be supposed to do.

Obj. But, saith *Esthins*, "If the *Scriptures* of the *Old Testament* were sufficient to make Men wise unto Salvation, then there

" is no need of the *Gospels*, or of the *Epistles* of the *New Testament*."

Ans. I answer, Yes, There was need of them, both to beget in Men, and to confirm this Faith in *Christ*, they being written that we might believe; and believing might have Life through his Name, *John* 20. 31. and also to give the *Christians* of succeeding Ages, a more full, plain, and perspicuous knowledge of those things which were not so fully and plainly, to the Capacity of the meanest, to be learnt in the *Old Testament*. Thus, though the Five Books of *Moses*, sufficiently contained the whole *Jewish Law*, it follows not that the *Historical*, and *Prophetick Books*, or the *Hagiographa* were superfluous.

3. Observe that the *Apostle* saith, these *Scriptures* were therefore able to make *Timothy*, a *Christian Bishop*, wise to Salvation, because they were profitable for Doctrine, to teach the *Christian* all that he was to believe, *πᾶσι διδάσκειν*, for the Correction of every Error in the Faith, for the Conviction of every Vice they were obliged to eschew, and for their Instruction in every way of Righteousness; even so profitable for these Ends, as to make the Man of God perfect, i. e. wanting in nothing he ought to practise, or believe himself, or teach others, for the Edification of a *Christian* into a perfect Man in *Christ Jesus*, and to make him thoroughly furnished to every good Work. So *Chrysostom*, *Theodoret*, *Oecumenius*, and *Theophylact*, upon the Place.

False therefore here is the Note of *Esthins*, that the *Scriptures* are here said to be profitable, but not sufficient to these Ends; vain is his Subterfuge, That the *Apostle*, by every good work, understands only singulara Generum, every kind of good works, but not every good work of that kind, i. e. every work of Faith, and instruction in Righteousness: For if these good works be requisite to make the Man of God perfect, and thoroughly furnished for his Office, they must be here included; if they be not, they must be needless in order to the Discharge of it.

CHAP. IV.

Verse 1. I Charge thee therefore before God [the Father] and the Lord Jesus Christ, who shall judge the Quick and the Dead at his appearing, and his Kingdom.

2. Preach the Word, be instant [in that Work] in season, [and] out of season [Publicly, and Privately, by Day, and Night, in Times of Peace, and of Danger;] reprove

[ἐλεγξον, reful false Teachers] rebuke [evil Liv-ers,] exhort with all long-suffering, [tho' they long seem not to regard thy Exhortations,] and Doctrine [i. e. all manner of Instructions.]

3. [Thus it becomes thee to be instant now,] for the time will [shortly] come when they will not endure sound Doctrine, but after their own Lusts shall they heap to themselves Teachers, having itching Ears.

4. And

4. And they shall turn away their Ears from the Truth, and shall be turned unto Fables.

5. But watch thou in all things *[which respect thy Office,]* endure Affliction *[patiently,]* do the work of an Evangelist, *[See the Note on Eph. 4. 11.]* make full proof of *[Gr. fulfil]* thy Ministry.

6. For I am now ready to be offered *[Gr. I am already poured out]* and the time of my Departure *[or Dissolution]* is at hand. *[See the Preface.]*

7. *[But be it so, this is my comfort, that]* I have fought a good Fight, *[suffering hardship, as a good Soldier of Jesus Christ,]* I have finished *[or run]* my Course, I have kept the Faith.

8. *[So that]* henceforth *[I may be confident]* there is laid up for me a Crown of Righteousness, which the Lord *[Jesus]* the Righteous Judge, shall give me ^d at that Day; and not to me only, but to all them also that love *[Gr. have loved]* his Appearing, *[and shewed that love by patient suffering for his sake.]*

9. Do thy Diligence to come to me shortly.

c 10. For Demas hath forsaken me, ^e having loved this present World, *[i. e. the safety of his Life,]* and is departed unto Thessalonica, Crescens to Galatia, Titus to Dalmatia, *[these two not deserting St. Paul as Demas did, but going thither for the Promotion of the Gospel.]*

f 11. Only ^f Luke is with me; take Mark, and bring him with thee, for ^g he is profitable for the Ministry; *[Mark therefore was not then in Egypt.]*

12. *[I say only Luke is with me,]* And

[Gr. for] Tychicus have I sent to ^h Ephesus.

13. ⁱ The Cloak that ^k I left at Troas with ^l Carpus ¹ when thou comest bring with thee, ¹ and the Books, but especially the Parchments.

14. Alexander the Copper-Smith did me much evil, the Lord *[shall]* ^m reward him ^m according to his Works.

15. Of whom be thou aware also, for he hath greatly withstood our Words.

16. ⁿ At my first Answer no man stood ⁿ with me, but all men *[of my Acquaintance at Rome]* forlook me; I pray God that it may not be laid to their Charge.

17. Notwithstanding, the Lord *[Jesus]* ^o stood with me, and strengthened me, that by me *[thus standing up in Defence of the Gospel]* the preaching *[of it]* might be fully known *[Gr. fulfilled]* and that all the Gentiles might hear *[my Defence of it;]* and I was *[then]* delivered out of ^p the Mouth of ^p the Lion.

18. And the Lord ^q shall *[will]* deliver ^q me from every evil work, and will preserve me to his heavenly Kingdom, to whom *[therefore]* be glory for ever and ever. Amen.

19. Salute Priscilla and Aquila, and the Household of Onesiphorus. *[See Note on Chap. 18.]*

20. ^r Erastus abode at Corinth, but Trophimus have I left at Miletum sick.

21. Do thy Diligence to come before Winter: Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the Brethren.

22. The Lord Jesus Christ be with thy Spirit. Grace be with you. Amen.

Annotations on Chap. IV.

a Verse 1. **K** *ἡ δὲ ὀφθαλμοφανὴς αὐτοῦ, καὶ τὴν βασιλείαν αὐτοῦ,* at his Appearance, and his Kingdom. ^a This Appearance, saith Mr. Mede, is the Appearance of Christ; the ^b Word *ὀφθαλμοφανὴς* always importing Christ's ^c Advent, who after the Resurrection and ^d the Judgment of the Quick and Dead, ^e must give up his Mediator Kingdom to ^f the Father, it therefore must signify some ^g other Kingdom, proper to Christ's second ^h coming; and what can that be, but the ⁱ Kingdom of the Millennium? But

1. This Appearance of Christ is his Glorious Appearance, when we shall receive the Blessed Hope, i. e. the Eternal Happiness we hope for, Tit. 2. 13. When *we shall appear with him in Glory*, Colos. 3. 4. When *we shall be made like unto him, and see him as he is*, 1 John 3. 2. Which cannot be expected till after this supposed Millennium. It is the same with the Revelation of our Lord Jesus

Christ from Heaven, 2 Thes. 1. 7. His Glorious Revelation, 1 Pet. 4. 13. And with his *παρουσία*, or Second Coming, which is a Coming with all his Saints, 2 Thes. 3. 13. A Coming of our Lord from Heaven, 1 Thes. 4. 15, 16. Now Mr. Mede himself confesses, that he dares not so much as imagine that the Presence of Christ in the Millennium Kingdom would be visible upon Earth: For the Kingdom of Christ saith he, p. 603. ever hath, and shall be *Regnum Calorum*, a Kingdom whose Throne and Kingly Residence is in Heaven. And; Thirdly, at this Appearance, and this Kingdom, saith the Apostle, he shall Judge the Quick and the Dead; not the Dead only, but the quick and Dead; not some of them only, but all of them without exception. Now the Judgment of the Dead is to be after the Conclusion of the supposed Millennium, Rev. 20. 12.

2. Tho^t

2. Tho' Christ will, after the Judgment of the Quick and Dead is compleated, give up his Mediatory Kingdom, yet since that very Judgment consists in Retribution of his final Punishments upon his Enemies, and Crowning of his Loyal Subjects with Eternal Glory, which are the two chief Acts of Kingly Government, and the very end for which all Power was committed to him, *John* 17. 2. it very properly is stiled his Kingdom. And tho' he shall then deliver up this Kingdom, as it is a Kingdom which respects the Rewarding of his Servants, and the Punishment of his Enemies, when the first shall be Crowned with Eternal Glory, and the last Doom'd to endless Punishments; yet shall he still continue to be King of Saints, highly exalted above them in Honour, and Dignity, and Honoured still by them with Religious Respect, and Veneration.

b Ver. 2. *Κήρυξον, Preach, &c.*] In *Timotheo* omnes Pastores officii sui commonitos esse voluit *Spiritus Sanctus*. *Esthius*.

c Ver. 4. *Ἐπὶ τὰς μυθολογίας, To Fables.*] To the Fabulous Divinity of the Gnosticks, made up of *Gentilism*, and *Judaism*, say some; but it doth not appear that the Fabulous Divinity of the Gnosticks, mentioned by *Irenæus*, was then hatch'd; 'Tis far more probable that he here speaks of the *Jewish Doctors*, and their Fabulous Traditions; for in his first *Epistle* he saith he left *Timothy* at *Ephesus*, that he might charge some among them not to teach other Doctrines, nor to give heed to Fables, and endless Genealogies, *1 Tim.* 1. 3, 4. which, as it relates to the Genealogies of the *Jews*, touching their Tribes, their Relation to the House of *David*, and their Traditionary Men, See the note there; So v. 7. the *Apostle* plainly tells us they were teachers of the Law, which *Simon*, and his Followers, said, was not to be regarded. And in his *Epistle* to *Titus*, he sends a like Exhortation to him, to preserve the *Cretians* from giving heed to *Jewish Fables*, *Tit.* 1. 14. and Doctrines of Men that turn from the Truth; which the Gnosticks, who never sincerely embraced the Truth, could not do; and to avoid foolish Questions, and Genealogies, and Contentions, & *μυθολογίας*, and quarrels about the Law, as being unprofitable and vain, chap. 3. 9.

d Ver. 8. *Ἐν ἡμέρᾳ τῇ αὐτῇ, at that Day.*] The Council of *Florence* hath defined, That pure and cleansed Souls, when they quit the Body, are presently received into Heaven, and there have a clear Vision of the Holy Trinity. And the *Trent Council*, *Sess.* 25. hath laid this as the Foundation of the Invocation of Saints, departed, that they do now cum Christo regnare, & aeterna felicitate in Cælo frui, reign with Christ, and enjoy eternal felicity in Heaven. But in this they seem to deviate from Scripture, and the Primitive Antiquity, I say, from Scripture: For,

1. Charity is Represented by *St. Paul* as the most excellent of Christian Vertues, and therefore that which will obtain the highest Recompence; and yet the Motive by which our Lord excites us to perform it runneth thus, *Thou shalt be Recompenced at the Resurrection of the Just*, *Luke* 14. 14.

2. To those who suffer Death, and Persecution for the Name of Christ, our Lord hath promised a great Reward in Heaven, *Matth.* 5. 12. but this Reward will only be conferred upon them, at the Revelation of our Lord *Jesus Christ* from Heaven with his mighty Angels, *2 Thess.* 1. 7. The Trial of their Faith shall be found to Praise, Glory, and Honour, ἐν τῇ ἀποκαλύψει, at the Revelation of *Jesus Christ*, *1 Pet.* 1. 17. Then they, who Communicate with him in Sufferings, shall Rejoyce with him, ἐν τῇ ἀποκαλύψει, at the Revelation of his Glory, *1 Pet.* 4. 13. Till then, the Souls of them who were slain for the Word of God, are Represented as under the Altar, *Rev.* 6. 9.

3. To those who feed the Flock of Christ a great Reward is Promised, even a never fading Crown of Glory; but it is to be Received then only, When the Great Shepherd doth appear, *1 Pet.* 5. 4. A Reward is to be rendered to the Servants of God, the Saints and Prophets; but it is to be rendered when the Time comes that the Dead shall be Judged, *Rev.* 11. 18. The Apostles are to have their Mansions in Heaven with Christ, but not till he comes again from Heaven; for then, saith he, I will receive you to my self, that where I am, you may be also, *John* 14. 2, 3.

4. The Retribution to every man according to his Works is also to be made at the same time; for the Son of Man will come in the Glory of his Father, with his Holy Angels; and then will he render to every Man according to his Works, *Matth.* 16. 27. At the End of the World shall the Righteous shine as the Sun, in the Kingdom of their Father, *Matth.* 13. 40, 43. This shall be done in the day when God shall judge the secrets of Men's Hearts, *Rom.* 2. 15. and when we shall appear before the Judgment Seat of Christ, *2 Cor.* 5. 12. *Rev.* 22. 10.

5. Hence in the Scripture, the Time of Recompence, and the Time of Judgment, are Represented as the same; as in these Words, The time is come that the Dead shall be judged, and that thou shouldst give Rewards to thy Servants the Prophets and to the Saints, *Rev.* 11. 18. The Time of Glory, and of the Apparition of our Lord; as in these Words, When Christ, who is our Life, shall appear, then shall you appear with him in Glory, *Colos.* 3. 4. The time of Christ's Appearance, and of our Salvation; for, He shall appear a Second Time without Sin, unto Salvation, *Heb.* 9. 28. The Time of his Appearing, and of our Beatifick Vision; for, When he doth appear,

we shall be like him; for we shall see him as he is, 1 John 3. 2.

6. Hence *Christians* are so often said to expect the Adoption of the Sons of God, viz. the Redemption of the Body from Corruption, Rom. 8. 23. To expect the Revelation of our Lord Jesus Christ, 1 Cor. 1. 7. To expect the Son of God from Heaven, 1 Thess. 1. 10. To expect the Blessed Hope, and Glorious Appearance of the Great God, and our Saviour Jesus Christ, Tit. 2. 14. To hope for the Grace that shall be given them at the Revelation of our Lord Jesus Christ, 1 Pet. 1. 13.

Now let it be observed that the Body, compared to the Soul, is the vilest, and least considerable Part of Man; and therefore the Hope, the Glory, the Reward, Inheritance, Adoption, Bliss and Happiness, reserved to the time of the Resurrection, cannot Respect the Body only. Moreover, the Apostle saith of the Incestuous Person, That his Body was delivered up to Satan, for the Destruction of the Flesh, that his Soul might be saved in the Day of the Lord Jesus, 1 Cor. 5. 5. Which shews that the Compleat Salvation of the Soul is then to be expected.

As for the Judgment of *Primitive Antiquity* in this Matter, it may be learnt from these Considerations:

1. That they Ascribe this Opinion of the Soul's immediate Ascent to Heaven, and it's Enjoyment of God's immediate Presence after Death, to the *Hereticks* of those times, representing it as proper to the Followers of *Valentinus*, *Basilides* and *Marcion*, and after them, as a part of the Heresie of the *Manichees*. Thus *Iustin Martyr* speaking of those who were called *Christians*, but blasphemed the God of *Abraham*, *Isaac* and *Jacob*, he saith, in his Dialogue with *Trypho*, p. 307. 353. they deny'd the Resurrection, and held *αὐτὰ τὰ σωθῆναι, τὰς ψυχὰς αὐτῶν ἀναστρέφειν* eis τὸ οὐρανόν, that as soon as they died their Souls were received into Heaven. *Irenæus* saith in like manner, (a) That the *Hereticks* despised the formation of God, i. e. the Body formed by him, and not receiving [the Doctrine of] the Salvation of the Flesh, simul atque mortui fuerint dicunt se supergredi Cœlos & Demiurgum, & ire ad Matrem, vel ad eum qui ipsis affingitur Patrem, say, That as soon as they are Dead, they Ascend above

the Heavens; and go to him whom they call their Father: And having said, That our Lord's Soul went not to Heaven, but continued in the Place of the Dead till the Resurrection, he saith, This is sufficient to Confound those Men, qui dicunt interiorem hominem ipsum derelinquentem hoc Corpus in super-cœlestem ascendere locum, who say, that their inward Man, leaving the Body here, Ascends to the Super-celestial Mansions. And then he gives the Orthodox Opinion thus, (b) It is manifest that the Souls of the Disciples of our Lord shall go into the invisible Place, appointed for them by God, expecting the Resurrection, and then Receiving their Bodies, and Rising with them as our Lord did, shall come into the Presence of God. *Tertullian* having produced the same Instance of the Death of Christ, and the Continuance of his Soul apud inferos till the Resurrection of the Body, he positively concludes, that (c) Nulli parer Cœlum, terra adhuc salva, cum transactione enim Mundi referabuntur regna Cœlorum, Heaven is opened to none, whilst the Earth remains, the Kingdom of Heaven being only to be opened at the Dissolution of the World. And in his Fourth Book against *Marcion* he saith, (d) The Bosom of *Abraham*, which is higher than the Inferi, but not so high as Heaven, is that which gives refreshment to the Souls of the Just, till the Consummation of all things, produce the Resurrection of all with a full Reward.

The *Manichees*, who also denied the Resurrection of the Body, contended, that good Souls had their whole Reward immediately after Death, because Christ promised to the Thief, that he should be that day with him in Paradise. To which Objection, *St. Chrysostom* answers by Concession, that the Thief was indeed admitted to Paradise; but then he adds, that Paradise was not the same with Heaven, *μη δὲ ταῦτ' ἐστὶ τὰ ἀγαθὰ ἀπὸ τοῦ Θεοῦ ἡμῶν ἐπαγγελία*, for it contains not the good things which God hath promised to us; and then concludes, That if God promised the Kingdom of Heaven, and only brought the Thief into Paradise, *ἐν τῷ ἀνδρὶ αὐτοῦ τὰ ἀγαθὰ*, he hath not yet given to him the good Things promised.

2. That they expressly Teach that the Souls of good Men remain till the Day of Judgment, in a certain Place, extra Cælum beatorum, out of Heaven expecting the

(a) Adv. Hær. l. 5. c. 31. p. 491.

(b) Manifestum est quia Discipulorum ejus anime abibant in invisibilem locum definitum eis à Deo, & ibi usque ad Resurrectionem commorabantur, sustinentes Resurrectionem, post recipientes Corpora, & perfecte resurgentes, hoc est corporaliter, quemadmodum & Dominus resurrexit, sic veniens ad conspectum Dei. Ibid.

(c) De Anima c. 55.

(d) Sinum dico Abraham, etsi non Cœlestem, superiorem tamen Inferis, interim refrigerium præbiturum animabus justorum donec consummatio rerum, resurrectionem omnium plenitudine mercedis expugnat, Chap. 34.

Day of Judgment, and of Retribution. Thus (e) *Justin Martyr* saith that no Souls die, but τὰς μὲν τῶν εὐσεβῶν ἐν κρείττονι πρὶν χρόνῳ μένειν, τὰς δ' ἀδίκων ἐν πονηρίᾳ ἐν χελεύει, ἢ τῇ κείσας ἐνδεχούσας ἔχοντες, that the Souls of good Men remain in a better Place, the Souls of bad Men in a worse, expecting the Day of Judgment. (f) *Irenæus* gives us the Tradition of the Church, touching this Matter thus, *The Presbyters, who were the Disciples of the Apostles, say, those that were translated, were carried into Paradise; for that Place is prepared for just Men, and such as have the Spirit, and there they remain, till the Consummation, expecting, or beginning Immortality; and that there shall be New Heavens, and New Earth, and then, οἱ μὲν καταξιώμενοι τῇ ἐν ἑσθρῷ διατελεῖς ἐκείσας χαρίσασιν, They that are worthy of the Celestial Mansions shall go thither.* (g) *Tertullian* having cited those Words of the Apostle, *And the God of Peace, Sanctifie you throughout, in Body, Soul, and Spirit, and keep you unblameable to the coming of the Lord,* 1 *Theff.* 5. 23. saith thus, *Habes omnem substantiam hominis salutis destinatam, nec alio tempore quam in adventu Domini, qui clavus est Resurrectionis, Here you see the whole substance of Man designed for Salvation, nor at any other time but the appearance of our Lord, who is the Key of the Resurrection. There is a Place, saith* (h) *Novatian, quo piorum animæ, impiorumque ducuntur futuri Judicii præjudicia sentientes, whither the Souls of good and wicked Men are carried, having some Forecasts of their future Judgment. And* (i) *Caius, a Presbyter of the Church of Rome, saith, that Just Souls, being celebrated by the Angels placed over them, ἄγγελοι εἰς χειρὸν φερεῖν ἐν ᾧ εἰ ἀπ' ἀρχῆς δίκαιοι πολιτεύοντες, are led by them into a place of Light, called the Bosom of Abraham, where the Just from the beginning have been, where they are delighted with the Vision of the Just Fathers, expecting τῷ μὲν τῷ τοῦ χειρὸν ἀνδραποῦν, ἐν αἰώνῳ ἀναξίωσιν ἐν ἑσθρῷ, after this Place, their Rest and Everlasting Habitation in Heaven. Let no Man think, saith* (k) *Lactantius, Animas post mortem protinus judicari, That Souls are forthwith Judged after Death, they are all held in one common Custody, till the Time may come that the Great Judge shall make a Tryal of their Merits. See Dall. de Pœn. & Satisf. l. 5. c. 3, 4, 5, 6.*

Ver. 10. Ἀποστὰς τῷ νῦν αἰῶνα, having loved this present World,] He doth not say that Demas had forsaken the Christian Religion,

or that he betook himself to his own Secular Affairs, forsaking his Attendance on the Service of God in the Church, or preferred the things of this Life before those of a future, but as the *Ancients* do Expound the Words, he left the Apostle in this time of Danger, consulting the safety of his own Life; for ὁ νῦν αἰὼν, in the Scripture Phrase, still signifies this present Life; so ὁ πλούσιος ἐν τῷ νῦν αἰῶνι, are those that are Rich in this Life, 1 *Tim.* 6. 17. To live Soberly, Righteously, and Godlily, ἐν τῷ νῦν αἰῶνι, is to do it in this present Life: See *Mark* 10. 30. 1 *Tim.* 4. 8. He seems therefore only to say of him here what he says of others, v. 16. *In my first Apology no Man stood by me, but all left me.*

Ver. 11. Luke.] Hence it appears that Luke must be alive at the Twelfth or Thirteenth of Nero, when this Epistle was ended.

Ibid. Ἐυχρησθῆναι εἰς διακονίαν, he is profitable for the Ministry.] i. e. For the Work of an Evangelist, v. 5. As St. Peter, being shortly to put off his Tabernacle, was the more diligent in giving Instructions to the Churches of the Jews, 2 *Pet.* 1. 13, 14. So was St. Paul, now in Bonds, in sending his Messengers to the Churches of the Gentiles, v. 10, 12.

Ver. 12. To Ephesus.] Hence it is evident, that Timothy, at the writing of this Epistle, was not at Ephesus; For if so, Why should the Apostle Advertise him, that he had sent Tychicus thither?

Ver. 13. Τὸν ἐλθόντα, the Cloak.] Or rather, the Roll; for, φαλόντι, saith *Phavorinus*, is ἐλκυστήριον μεμβράνον, a Parchment rolled up, φελόντι ἑλκυστήριον τομαῖον μέμβρανον, a folded Vellum, or Parchment. And *Hesychius* saith the same.

Ibid. Ὃν ἀπέλειπον ἐν τρωάδι, which I left at Troas.] Not when he went from Troas to Assos, in his Journey to Jerusalem; for then saith Bishop Pearson, he could have no cause to leave any thing of moment with him, having so many that accompanied him in that Journey, *Acts* 20. 4, 6. and a Ship still attending on them, v. 13. but in his Travels after he was set at Liberty, and had left Rome.

Ibid. Ἐρχέσθαι, Coming.] Probably from thence; for he does not bid him send thither for them, or go thither to fetch them; whence it follows, that St. Timothy was then at Troas when this Epistle was directed to him.

(c) Dial. cum Tryph. p. 223. B.

(f) Quapropter dicunt Presbyteri qui sunt Apostolorum Discipuli, eos qui translati sunt illic translatos esse, justis enim hominibus, & spiritum habentibus preparatus est Paradisus — Et ibi manere eos qui translati sunt usque ad Consummationem, coadjutores incorruptelam, l. 5. c. 5.

(g) De Resur. Carn. c. 47.

(h) De Trin. c. 1.

(i) Apud Hæschel. Note in Phot. p. 10.

(k) De Vit. Beat. l. 7. c. 21. p. 717.

m Ver. 14. Ἀποδοῖ, J The King's Mantu-
script reads ἀποδοῖ, will, or shall Reward
him. And all the Ancients note, that this
is not an Imprecation, but παρρησιασθε
ἀνδρες Ἀποστόλοι, A Prediction becoming an Apo-
stle. So Pseudo-Justin, Qu. & Resp. 125.
So Chrysostom, Theodoret, Oecumenius, Theophy-
lact, on the Place. Who this Alexander was,
or where he lived, is uncertain, as also whe-
ther he were a Christian, but Zealous for
the Jewish Rites, as he must be, if he were
the Alexander delivered up to Satan, 1 Tim.
1. 20. or an Heathen, zealous, as Demetrius
was, for his Trade, and on that account
opposing the Apostle.

n Ver. 16. Ἐν τῇ πρώτῃ μου ἀπολογίᾳ, In my first
Apology.] If the Date of this Epistle, con-
tended for in the Preface, stand good, this
could not be his first Defence of the Gospel,
of which he speaks, Philip. 1. 17. For after
that he was set at Liberty, whereas after
this he is still a Prisoner, Chap. 1. 8. and 2.
9. moreover Timothy was then with him at
Rome, as appears from the Salutations then
sent to the Churches of Philippi, Chap. 1. 1.
and Coloss. 1. 1. from St. Paul and Timothy,
yea he was a Prisoner there even after that
St. Paul was set at Liberty, and so needed
not to be taught how things went with the
Apostle then. He therefore calls this his first
Apology, or Defence, because, after he had
made it, he was still kept in Bonds, Chap. 1. 8.
& 2. 9. and so reserved for another Hearing.
He escaped then, says (1) Chrysostom, and
Oecumenius; But when he instructed Nero's But-
ler, or Cup-Bearer, in the Faith, he was cut off.

o Ver. 17. Πάρεσθ, stood by me.] In a Vision to
Comfort and Support me, as Acts 18. 9. So
ἐπιστάς is used, Acts 23. 11. and Πάρεσθ, Acts
27. 23. or, to give me a Mouth and Wisdom,
according to his Promise, Luke 12. 12. and
21. 14, 15.

Ibid. Ἐκ στόματος λέωνος, from the Mouth
of the Lion,] i. e. of Nero, or of Helius
Cæsareanus. So when (m) Tiberius died
Marfyas said to Agrippa, πέθνηκαν ὁ λέων,
the Lion is dead. And so speaks Esther,
touching Artaxerxes, Put a Word into my
Mouth, ἐνώπιον τοῦ βασιλέως, before the Lion, Esth.
14. 13.

Ver. 18. καὶ ῥύσεται με, and will deliver
me.] If he will deliver him, saith Chryso-
stom, why saith he, I am now offered? Mark
therefore his Words, he saith not, he will
again deliver me out of the mouth of the Lion;
but only that he will preserve me from every evil
work, and to his Heavenly Kingdom.

Ver. 20. That St. Paul was in Bonds;
when he writ this Epistle, and that at Rome,
he himself saith, Chap. 1. 8, 17. Now this
Verse affords two Arguments, to prove
he could not be then in his first Bonds.
1st. From these Words, Erastus abode at Co-
rinth; when was it, when St. Paul went
from Corinth to go to Jerusalem? Then Ti-
mothy accompanied him, at least as far as
Asia, and so needed not to be told that
from Rome so long after: It therefore must
refer to the time when, saith the Reverend
Bishop Pearson, St. Paul went from Nicopo-
lis to Corinth, A. D. 65. and the 12th of
Nero: 2dly. From these Words, Trophimus
have I left at Miletum, sick: Now this can-
not relate to the time when St. Paul went
to Miletus, near Ephesus, Acts 20. 17. for as
Timothy was then with him, Acts 20. 4, 15.
so was not Trophimus then left at Miletum,
but carried up thence with St. Paul to Je-
rusalem, Acts 21. 29. Nor did St. Paul ever
return thither, Acts 20. 25. He must be
therefore left at Miletus in Crete, where
St. Paul was, saith Bishop Pearson, after his
first Bonds, A. D. 64. Ner. 10.

(1) Ἰδοὺν ὃ πρῶτον ἀπολογία λέγει; παρέσθ ἡδὺ πρὸ Νερῶν καὶ διέφυγον. Ἐπειδὴ δὲ ὁ οἰνοχόον αὐτῷ κατήχησεν,
τοτε αὐτὸν ἀπέπεμψε. Chrysost.

(m) Joseph. Antiq. l. 18. c. 8.

THE P R E F A C E

TO THE Epistle of St. PAUL to TITUS.

SECT. I. **T**HAT St. Paul, was at Crete, we learn from these Words of this Epistle to Titus, I left thee in Crete:

When he went thither is uncertain. Dr. Lightfoot conjectures that he touched there when he went from Macedonia to Greece, Acts 20. 2. For, saith he, if we consider that after their parting at Ephesus, when Titus was sent to Corinth with his First Epistle to them, they never met till Titus cometh up to him, when he was come from Ephesus to Macedonia, 2 Cor. 7. 5, 6. We may thence learn, that in that first Journey to Macedonia, he left him not at Crete, because Titus and he were not yet met again after their parting at Ephesus; and yet, at his second Return thither, he had not only left him there, but writes to him to come thence to Nicopolis, bordering on Macedonia, Chap. 3. 12. So that this Epistle, saith he, must be writ in his Return, or at his coming thither, A. D. 55. and not from Nicopolis, as the Postscript dates it; for he saith not, I have determined to winter ἐν ταύτῃ, here, but ἐνθάδε, there; which shews he was not yet come thither.

SECT. 2. But that it could not be written at that time, the Learned Bishop Pearson proves, not only from the Silence of St. Luke in that very Chapter, where he so particularly enumerates all St. Paul's Journeys, after he came from Ephesus, till his arrival at Jerusalem, without the least mention of his being at Crete; but saith expressly, that, διελθὼν, passing through those Parts, [viz. of Macedonia,] and exhorting them with many Words, he came to Achaia, representing him still in transitu, and as passing immediately from Macedonia to Greece, not going from Macedonia farther beyond it than was to it, and then returning back to Greece, as he must have done had he gone from Mace-

donia to Crete, and so to Achaia. 2dly. This Opinion he more demonstratively confutes from these Words, Chap. 3. 12, When I send to thee Artemas, or Tychicus, make haste to come unto me, to Nicopolis, for I have determined there to winter; for besides that Artemas, before his going to Jerusalem, seems not to have join'd St. Paul, and Tychicus then was part of his Retinue, there is not any mention of St. Paul's going to Nicopolis, in the whole History of his Journey to Jerusalem; nor is it possible he should, then determine to winter at Nicopolis, who being at Philippi, in the Days of unleavened Bread, made all the haste he could to be at Jerusalem before Pentecost, Acts 20. 6, 16. See more to this purpose, Dissert. 1. De Success. prim. Romæ Episc. c. 9. § 7. He therefore places St. Paul's Journey to Crete after his Freedom from his Bonds at Rome, A. D. 63. and the 10th of Nero, and saith that this Epistle was written the Year following: That it was writ after his Freedom from the Bonds, in which he was, from his going to Jerusalem, till his Freedom at Rome, he gathers from this Note of (a) Chrysostom, and Theophylact, that the Apostle seemeth to have been then at ease, as making no mention in it of his Bonds, or his Temptations, as he doth in his Epistle to the Ephesians, Chap. 3. 1. and 4. 1. to the Philippians, Chap. 1. 7, 13, 14. to the Colossians, Chap. 4. 18. to Philemon, v. 1. 9. and in his Second Epistle to Timothy, Chap. 1. 8. and 2. 9. That after his Freedom he determined to go to Philippi in Macedonia, he himself intimates, Philip. 1. 26. & 2. 24. And this, saith Bishop Pearson, he did in the 12th of Nero, in which Year he wrote this Epistle. And that he writ it a little after he had been at Crete, may be gathered from those Words, 2 Tim. 4. 20. Trophimus have I left at Miletum, sick; which cannot be understood of Miletus

(a) Δοκῶσι δὲ μοι χεῖνοι εἶναι μέντοι πᾶσι καὶ ἐν ἀδείᾳ Παῦλος ὡς γέγραπται ταῦτα, ἐδὲν γὰρ οὐκ ἐπεχρώσθη φησι.
Proem.

near Ephesus, mention'd Acts 20. 17. for from thence he carried him to Jerusalem, Acts 21. 29. never returning thither, Acts 20. 25. He must be therefore left sick at Miletus in Crete, mention'd by (b) Homer and by (*) Strabo.

Sect. 3. It is the Opinion of all the Ancient Commentators upon this Epistle, that Titus was left in Crete, not only to Ordain Bishops in every City, and Deacons to Minister to them; but also to Rebuke Sharply, and with Authority, unruly Walkers; And this Epistle was writ to him, say the (c) Ancients, to make him watchful over, and to oppose himself against the Jews and Judaizers in that Island, as many Passages in this Epistle do sufficiently demonstrate.

Sect. 4. But the great Controversie concerning this, and the Epistle to Timothy, is, whether Timothy and Titus were indeed made Bishops, the one of Ephesus and the Proconsular Asia, the other of Crete, having Authority to make, (d) ἡ πᾶσαν ἐπισκοπὴν κρῖναι. and Jurisdiction over so many Bishops as were in those Precincts. Now of this Matter, I confess I can find nothing in any Writer of the first three Centuries, nor any Intimation that they bore that Name: But this Defect is abundantly supplied by the concurrent Suffrage of the Fourth and Fifth Centuries. For,

1st. As for St. Timothy, he is styled Bishop of Ephesus by (e) Eusebius, and that with a Respect to former Histories; and the same he saith of Titus. And the Council of (f) Chalcedon reckens from Timothy to their Time twenty seven Bishops. The (g) Anonymous Author of his Life, in Photius, makes him Bishop of the Metropolis of Ephesus, with seven Assistants; and either he, or Photius, say, that he was Constituted Bishop by St Paul; and the (h) Apostolical Constitutions say the same, as also (i) St. Jerom, and all the Ancient Commentators on his Epistles.

2dly. That Titus had τὴν νήσον ὀλόκληρον, the whole Island of Crete committed to his care, is testified not only by Eusebius, but also by St. Jerom in his Catalogue, by St. Ambrose,

Chrysostom, Theodor, Oecumenius, in the Preface to this Epistle, to omit many others cited by Dr. Cave in the Life of Titus, p. 58. 59. Now to pass my Judgment in this case.

1st. I assent that if by setting Timothy and Titus were Bishops, the one of Ephesus, the other of Crete, we understand that they took upon them those Churches or Dioceses, as their fixed and peculiar Charge, in which they were to preside for Term of Life, I believe that Timothy and Titus were not thus Bishops. For,

1st. Both Timothy and Titus were Evangelists, and therefore were to do the Work of an Evangelist: Now the Work of an Evangelist, saith (k) Eusebius, was this, to lay the Foundations of the Faith in barbarous Nations, to constitute them Pastors, and having committed to them the Cultivating of those new Plantations, they pass'd on to other Countries and Nations.

2dly. As for Titus, he was only left at Crete to Ordain Elders in every City, and to set in order the things that were wanting; having therefore done that Work, he had done all that was assign'd him in that Station: And therefore St. Paul sends for him the very next Year to Nicopolis, Tit. 3. 12. And so, according to Bishop Pearson's Chronology, he was left at Crete only, A. D. 64. and sent for thence, A. D. 65. and returned thither, as the Ancients conjecture, after the Death of St. Paul: For, (l) they say, he died in the 94th Year of his Age, and was buried in Crete.

As for Timothy, St. Paul saith, he exhorted him to abide at Ephesus when he went into Macedonia: Now, as he writes to the Church of Philippi in Macedonia, A. D. 62. and the 9th of Nero, that he hoped to be shortly with them, Philip. 1. 25, 26. and 2. 24. So, saith Bishop Pearson, he went thither, A. D. 64. and the 11th of Nero, and writ his first Epistle to him, A. D. 65. Two Years after this, he sends for him to Rome, 2 Tim. 4. 9, 21. and there he continued, as the Ancients conjecture, till the Martyrdom of St. Paul; after which

(b) Λύκων Μιλησίτης πόλεις εὐ ναιετώσας. II. B.

(*) Strabo l. 14. p. 654.

(c) Ἀποτίθεται ἡ πρὸς Ἰουδαίους ἐπιστολή. Chrysost. Theod. Oecumenius. Πολλῶν ὄντων ἐκείνῳ χειρὸν ἔχοντες ἀπορροδοῦν τὸ νόμον ἀπὸ πάντων τῶν λαῶν μαζῶν ὁ Παῦλος γράφει ἡ ἐπιμὴν δὲ ἐντέλλεται αὐτῷ τοῖς ἀντιλήγουσιν τῇ ὑμᾶν ἐπιστολῇ μαλιστα δὲ τῆς ἐν περικυβίσ. Oecum. Theoph. Hi sunt de Circumcisione Judaei qui tunc temporis nascentem Christi Ecclesiam subvertere nitabantur, & introduce praecepta legalia. Hieron. in Cap. 1. v. 10.

(d) Chrysost. Praefat.

(e) Τιμῶντι ὅτι ἡ μὲν ἐν Ἐφέσῳ περιόχια ἱστέρεται πρῶτον τὴν ἐπισκοπὴν εἰληχέναι, ὥστε ἡ Τίτῳ τῶν ἐν Κρήτῃ ἐκκλησιῶν. Ecl. Hist. l. 3. c. 4.

(f) Act. 11. Tom. 4. Col. 600.

(g) Καὶ αὐτὸς δι' ἑαυτῆς, ἐπὶ συμπρόσθεν ἐπισκοπῶν, ἡ Ἐφεσίων ἀντιλαμβάνεται μητροπόλεως... ὑπὸ τῇ πρῶτῃ Παύλου, ἡ χειροτονεῖται ἡ Ἐφεσίων μητροπόλεως ἐπισκοπὴ, ἡ ἐνδυνάμίζεται. Phot. Bibl. Num. 254. p. 1403.

(h) Lib. 7. c. 46. (i) Verbo Timotheus.

(k) Οὐδοὶ δὲ δυνάμεις τῇ πίστει ἀπὸ τῶν παρ' ὧν αὐτὸ μόνον καταβαλλόμενοι, πειμῶνας τε καὶ δυνάστες ἐπὶ τοῖς τε αὐτοῖς ἐν χειρὶ ὄντες ἡ ἡ ἀπὸ εἰσαχθέντων γαργῶν, ἐπὶ αὐτοῖς πάλιν χῶρας τε ἡ ἐν ἡμῶν.

(l) Sophronius apud Hieron. in Tito. Ildor. de vita & obitu S. 3. p. 542.

time he must, as they suppose, return to Ephesus: For they tell us, that in the Reign of Domitian he was Martyr'd in that City, and lay buried there. But since we read not any thing in Scripture of their Return to either of these Places afterwards, and the Authorities on which this Return dependeth are not very Ancient, we cannot much depend upon them.

Prop. 2. But if by Bishops we only understand Persons who had Authority to Ordain, and to Govern the Clergy of their Province, and to exercise Acts of Discipline, and Censure, over more than one single Congregation, I believe both Timothy and Titus had this Episcopal Jurisdiction, and so might properly be stiled Bishops. For,

1st. That the Jurisdiction of Titus extended to all the Christians in the whole Island of Crete, is apparent from these Words, for this Cause left I thee in Crete, that thou mightest set in order the things that are wanting, and Ordain Elders in every City, Tit. 1. 5. Hence is he said to have received the Episcopal Care, ὃς ἐστὶ κηρὶς ἐκκλησιῶν, of the Churches in Crete, and to have had the whole Island committed to him.

And if the Church of Ephesus, committed to the Care of Timothy, did not exceed the Compass of one particular Congregation, St. Paul had very little Success in the great Pains he took for three whole Years to teach them publicly, and from House to House, exhorting every one of them Night and Day, Acts 20. 20, 31. Whereas St. Paul himself informs us, that at Ephesus a great Door, and effectual, was open'd to him, 1 Cor. 16. 8, 9. St. Luke, that all that dwelt in Asia heard the Word of the Lord Jesus, both Jews and Gentiles; that the Word of God prevailed, and grew mightily, and that fear fell upon them all, and the Name of the Lord Jesus was magnified, Acts 19. 10, 17, 20. But that which puts this Matter beyond doubt, is the Observation of the Learned Bishop Stillingfleet, That the Elders St. Paul sends for to Miletus, were all of Ephesus, and to them he commits not only the Church of Ephesus, but all the Flock over which the Holy Ghost had made them Overseers, i. e. all that had been Converted in Asia, through his means, during his abode there three Years. Irenæus indeed saith, he summon'd them from the Neighbouring Cities as well as Ephesus: But, saith he, St. Paul was in so great haste, that he would not so much as go to Ephesus, nor send any whither but to that City; and yet those to whom he committed the whole Flock, then in Asia, came from Ephesus to Miletus: Which makes it probable that there St. Paul had raised a Nursery for the Churches thereabout, as Clemens observes the Apostles were wont to do in fruitful Soils, with a Prospect of such

Churches as were to be formed, ὅς μελλόντων κηρῶν, of those that should after believe; and the same St. Clement observing that they did this, διευδοῦσας τῷ πεισίμῳ, making Trial of them by their spiritual Gifts, he very probably conjectures, that the twelve Persons, who, when he laid his Hands upon them, received the Holy Ghost, and spake with Tongues, and Prophesied, Acts 19. 6, 7. being thus qualified in an extraordinary manner, to be Teachers of others, might be in the number of those Elders whom St. Paul charges to take heed to themselves, and to all the Flock over which the Holy Ghost had made them Overseers, v. 28.

As to the Jurisdiction belonging to them in their several Districts, it is also manifest concerning Timothy, that he was set over the House of God, 1 Tim. 3. 14, 15. That in that House he was to ordain, and lay Hands on the Elders to be chosen to that Office, Chap. 5. 22. to chuse such to the Episcopal Office, or to the Office of Elders, who were duly qualified for that Work, Chap. 3. 2, 7. to admit and consecrate others to the Office of Deacons, v. 8. to take Widows into the number of Deaconesses, under such Qualifications, and to refuse others, Chap. 5. 9, 11. to receive Accusations against the Elders, Chap. 5. 19. and to rebuke them, v. 20. Which plainly shews there was a Right of Judging and Censuring Offenders in Timothy, by virtue of his Office. He had Power also to order the Maintenance of the Elders, v. 17. to take care that the Publick Offices of Divine Worship were performed regularly, Chap. 2. 1. 8. to charge others not to teach any other Doctrine than what they had received, Chap. 1. 3. to command and teach with Authority, Chap. 4. 11. and not to suffer others to despise his Authority, v. 12. And all these things seem plainly to belong to the Trust committed to him, Chap. 6. 20.

And as for Titus, 'tis certain he was left in Crete, by St. Paul, to set in order the things which were wanting, Chap. 1. 5. and in order to this end, to inspect the Qualifications of them who were to be admitted to the Episcopal Office, v. 7. and so to ordain Elders in every City. And he was also to admonish and reject Hereticks Chap. 3. 10.

Now I confess, that these two Instances, absolutely taken, afford us no convincing Arguments for a settled Diocesan Episcopacy, because there is nothing which proves they did, or were to exercise these Acts of Government, rather as Bishops than Evangelists; for it is certain that the Order of Evangelists was superiour to that of Governments, and so included an Authority to do those Acts of Government which belonged to Bishops. Accordingly, in those Places where these Evangelists preached, they did (m) ποιῆσαι καθ' ἑαυτοὺς constitute

Pastors, and then went on to preach in other places. Yet these Things evidently follow hence ;

1. That such Superiority over other Pastors cannot be contrary to the Gospel-Rule ; or that the Nature of Church-Government doth not imply an Equality among the Governors of it : And that the Apostles, if they pleased, might have fixed Persons in any other Churches, to exercise these Acts of Ecclesiastical Authority and Jurisdiction, as well as St. Paul placed these two Persons, the one at Ephesus, the other at Crete, for these Ends.

2. That it is not repugnant to the Constitutions of Churches in the Apostolical Times, for Men to have Jurisdiction over more than one particular Congregation ; for such a Power Titus had over all Crete, and Timothy over many Elders ; which had it been contrary to the Nature of Church-Government, would not have been permitted, and much less ordained, by St. Paul, in any of the Churches planted by him.

3. Hence also it appears, that the Apostolical Power of Governing Churches, and Ordaining Elders in them, was not so limited to the Persons of the Apostles, but that it might be communicated to others whom the Apostles would intrust with it ; and therefore might be continued in the Church after their Decease : And if it be granted that such an Apostolical Power of Governing Churches might be committed to others, and was Actually so by the Apostles, it remains only to enquire whether, upon their Remove, or Departure, they did entrust any Persons in such a manner as it is certain from Scripture, St. Paul did Timothy, as to the Churches of Asia : Of which we shall discourse hereafter.

4. From those Words, The Things which thou hast heard from me, confirm'd by many Witnesses, commit thou to faithful Men, who shall be able to teach others also, it may be fairly argu'd, that the Apostle here appoints St. Timothy to (n) constitute a Succession of Men vested with Ecclesiastical Authority to teach them, and command others to observe them. And from those Words to Titus, I left thee in Crete to ordain Elders, *καὶ πόλιν, ὡς ἐγώ σοι διέταξα*, in every City, as I order'd thee, Tit. 1. 5. For a Bishop must be blameless, as the Steward of God, v. 7. 'Tis also fairly gather'd, that a Succession of Bishops was to be constituted in every City, as Persons that were to take care of the Church of God there, 1 Tim. 3. 5. And my Conjecture is, that

St. Paul, after his Liberty from his first Bonds, having Travell'd into Spain and Judea, and from thence to Macedonia, began to settle this Church-Government in all the Churches where they before were wanting ; that so, after his Death, they might be all provided with them. That upon this Account Titus was sent by him to Crete, Chap. 1. 5. and afterwards to Dalmatia, 2 Tim. 4. 11. And that the First Epistle to Timothy was not writ to him to require him to stay at Ephesus, where Bishops had been settled long before, but to instruct him how to behave himself in the Church of God in general, Chap. 3. 15. doing the Office of an Evangelist, by ordaining Church-Governors where he found them wanting, and ordering other Matters, as he saw them needful, in any of those Places to which he resorted. But then, if we take in the Suffrage of Antiquity, and consult them who were nearest to the Fountain of Church-Government, we shall find still greater Reason to believe that it was *διατάξις ἀποστολική*, an Apostolical Ordinance to appoint Bishops, with the chief Jurisdiction over Cities : For we find plainly, by the fore-mentioned Instances, that the Apostles had this Power in themselves, and did convey it to some others ; but whether they did this Universally, and with a Design to continue this Order, being an Enquiry about Matter of Fact, must be prov'd by the best Means we can use in a Matter of Fact of so great Antiquity. Now there can be no stronger Proof of such a Matter of Fact, than the general Sense, and concurring Practice of the Christian Church in the Ages next succeeding the Apostles. And this general Sense of the Christian Church may be demonstrated.

1. From undoubted Testimonies affording a clear Evidence of this Succession in the most conspicuous Churches. And as for the undoubted Testimonies of this Succession in the most conspicuous Churches, I shall first appeal, saith the learned Bishop of Worcester, to Irenæus and Tertullian, as least liable to Exception. The former not only mentions a Succession of Persons to the Apostles, but he saith, (o) the Apostles committed the Care of the Churches to them, and left them to succeed in their Places. Which implies, that as the Apostles had themselves the Care of ministering to the Church, and the Power of Governing, and Presiding over it, so they committed it to the Bishops whom they chose to succeed them. Tertullian not only mentions them in general who succeeded the (p)

(n) Πιστὶς ἀνθρώποις, ἢ γὰρ Ἑπισκόποις καὶ Πρεσβυτέροις, ὡς ἐμαρτυρεῖ ὁ Τιμώθεος ἡ Χρυσόστομος, Photius apud Oecumen. Διλον ὅτι καὶ Πρεσβυτέρων, καὶ Ἑπισκόπων αὐτῷ διατάξις, Theoph.

(o) Habemus annumerare eos qui ab Apostolis instituti sunt Episcopi in Ecclesiis, & Successores eorum usque ad nos, quibus etiam ipsas Ecclesias committebant, quos & Successores relinquebant, suum ipsorum locum Magistris tradentes, l. 3. c. 3. Lino Episcopatum administrandæ Ecclesiæ tradebant, ibid.

(p) Evolvant ordinem Episcoporum suorum, (Hæretici) ita per Successiones ab initio decurrentem, ut primus ille Episcopus aliquem ex Apostolis, vel Apostolicis viris, qui tamen cum Apostolis perseveraverit, habuerit Authorem, & Antecessorem ; hoc enim modo Ecclesiæ Apostolica censui suos deferunt, sicut Smyrnonum Ecclesia Polycarpum ab Joanne conlocatum refert, sicut Romanorum Clementem à Petro ordinatum eundem ; Perinde, utique & cætera exhibent quos ab Apostolis in Episcopatum constitutos Apostolici seminis traçuces habeant, De præscript. Hæret. c. 32.

Apostles, but particularly instances in Polycarp, placed by St. John at Smyrna; and Clemens, by St. Peter at Rome; and then adds, That the other Churches had Bishops placed in them like to these. So that what Authority St. Clemens had at Rome, and Polycarp at Smyrna, that Tertullian affirms the Bishops had in other Churches. Now Irenæus saith, that Linus and Clemens had the Episcopal Power of governing the Church. And as for Polycarp, he, even by the (q) Jews, and Gentiles, was styled ὁ ἰσχυρὸς διδάσκαλος, the Master, or Teacher of Asia: By (r) St. Jerome, πῶτος ἡ Ἀσία ἀρχιεπίσκοπος, the Governor of all Asia: And by (s) Ignatius, κυβερνήτης, the Governor of the Church of Smyrna.

Add to this, those Words of Mr. Dodwell, to those who deny'd the Presidency of Bishops over the Church in these Ages: What can they say to the Angels in the Revelations? What to the Testimony of Irenæus, concerning St. Polycarp? What to the Testimony of (t) Clemens Alexandrinus, who mentions Bishops among other Officers of the Church, settled by St. John? What to the Testimony of (u) Hegeſippus, who makes the Kinsmen of our Saviour, ἡγούμενοι τοῦ ἐκκλησιῶν, to have been Governours of the Churches, from Domitian's Time to that of Trajan? What to those who mention (x) St. James as made Bishop of Jerusalem by the Apostles themselves? What of the Seven Polycrates mentions as Bishops in his own See, before himself? Nay, What to all those Catalogues of Bishops succeeding in the Four Patriarchal Sees; particularly the Fifteen in Jerusalem, from St. James, to the Destruction of the Jews under Hadrian? Nay, What to the Succession of all the Apostolical Sees, to which the Fathers of the Second Century do so solemnly appeal, to prove their own Doctrine Apostolical in opposition to the contrary pretences of the Hereticks? Can they think them all to have been either wilful Forgeries, or general mistakes in a Matter of Fact so near their own Time, without so much as any likely Ground in History? How will they then assure us that they were not mistaken in delivering to us the Books of the Apostles, which were not more notorious to them than their Government.

2. This general Sense of the Church may be demonstrated from the Unreasonableness of the Supposition, that the Form of Government left to the Churches by the Apostles, should be so quickly changed as they suppose who do conceive

that the Apostles left no Governors superiour to Presbyters, or Pastors of one Congregation, in the Church: For it is clearly proved by the learned Bishop of Chester, that the Writers of the Second Century distinctly mentioned the several Orders of Bishops, and their inferiour Presbyters, in the same Church, and thereby give us Reason to conclude that Disparity was settled in that Age, and therefore it is very improbable it should be otherwise in the preceding Age of the Apostles; for that in the Frame and Substance of the Establish'd Government of the Church, a thing always in Use and Practice, there should be so sudden a Change, so universal a Corruption in so short a Time: And that all Christians, all the degraded Clergy, without the least Degree of Opposition that we meet with, or we read of, should conspire in, or consent to this Innovation, and Corruption, is a thing morally impossible: For, as Tertullian argues in like Case, (y) What all Christian Churches did so early agree in practising uniformly, came not by Errour, but by Tradition. The Improbability of this sudden and general Innovation will be further evident, if we consider,

1. The Subjects of this Constitution, viz. the Persons appointed by the Apostles, or Apostolical Men, to govern and preside in every Church, they being constant Objects of every Person's Common Sense, seen in every Assembly, employ'd in every Ecclesiastical Affair, publick or private, in which Christians, sick or well, living or dying, were concern'd. Now in a Matter of this kind, which was the daily Object of the Senses of all Christians, we cannot easily conceive how they could possibly mistake, and not perceive that such a change was made, if really it was done.

Again, We shall be more convinc'd that this was not performed by Conspiracy, or by a joyn't consent of Christians, to make this Alteration in that Form of Government which the Apostles had established, if we consider,

1. The general Agreement of all Churches in this Matter, since not one single Church can be produced in which this Government did not obtain. For how can we imagine that in a Time when no General Council could meet to appoint it, and when there were no Christian Princes to set it forward on a political Account; and when by reason of the Heat of Persecution, and the Distance of Christian Churches, there was so little Commerce and Intercourse between them, from the Churches of Armenia and Persia in the East, to those of Spain in the West; from the African Churches in the South, to our British Churches in the North, this Constitution should

(q) De Martyr. Polycarp. § 12. (r) Catal. (s) Epist. ad Polyc. § 2.

(t) ὅτι μὲν Ἐπίσκοπος καλεῖσθαι, apud Euseb. l. 3. c. 23. p. 92.

(u) Apud Euseb. Hist. Ecclef. l. 3. c. 20.

(x) Euseb. Eccl. Hist. l. 5. c. 24. p. 192.

(y) Variasse debuerat error doctrina Ecclesiarum, quod autem apud omnes unum est, non est erratum, sed traditum, De Præscript. c. 28.

universally be received, and submitted to, if it had not been establish'd by the Apostles, or the first Founders of those Churches?

2. If we consider how much it did concern all Churches, that such an Innovation should not obtain amongst them, and tamely be submitted to; for all the People were obliged to know their Governours to which they were by Scripture oblig'd to submit, and so they could not yield to this Innovation without the greatest Danger to their Souls; the Presbyters, if they had by the Apostles been advanced to the highest Power, would not so meekly have submitted to an Authority usurp'd over them; but either out of a just Zeal to assert their Freedom, or out of Indignation at the Insolence of the usurping Bishops, or out of that Unwillingness to submit and obey, which is natural to all Men, would have asserted their Equality.

3. This will be further evident if we consider, that even the Persons then exalted could have no Motive or Temptation to accept of this Advancement; for Men do not easily desire a Change, but upon prospect of some Ease, or Temporal Advantage; much less when they perceive the Change is like to add to their Trouble, and increase their Danger. Now this was really the Case of the first Christian Bishops, they being still exposed to the sharpest Fury of their Persecutors, and commonly begun with first when any Storm was rais'd against the Church; Their Labours also were very great, for the Care of the Flock lay on them, and they were unweary'd in the Discharge of the Pastoral Care. Can we then reasonably think that they could be so fond of so much Toil and Peril, as to violate the Institution of the Blessed Jesus, or his Apostles, to obtain it?

PARAPHRASE

WITH

ANNOTATIONS

ON THE

Epistle of St. PAUL to TITUS.

CHAPTER I.

- a Verse 1. **P**aul ^a a Servant of God, and
 b an Apostle of Jesus Christ,
 c ^b according to [*κτ.* *for the*
Promotion of] the Faith of
 d God's Elect, and the acknowledging of ^c the
 Truth which is after Godliness.
2. ^d **In** [*κτ.* *with that*] **Hope** of eternal
 life, which God that cannot lye [*hath*] pro-
 mised before the World began; i. e. *from*
the beginning of Ages.
3. But hath in due time manifested
 [*ἐπαρώρετο ὁ καυχήσις ἰδιότης, and hath in its proper*
Season manifested this] his Word [*of Promise*]
 through preaching [*of it to the Gentiles*]
 which [*Office*] is committed to me, accord-
 ing to the Commandment of God our Sa-
 viour.
4. [*I Paul write this*] to [*thee, O*] Titus,
 mine own Son after the Common Faith
 [*wishing to thee*] Grace, Mercy, and Peace
 from God the Father, and [*from*] the Lord
 Jesus Christ our Saviour.
5. [*Advertising thee, that*] For this cause
 left I thee in Crete, that thou should'st set
 in order the things, that [*as yet*] are want-
 ing, and ordain ^e Elders in every City, as I
 e had appointed thee.
- f 6. If any be blameless, ^e the Husband of
 one Wife [*neither guilty of Polygamy, nor mar-
 ried again after divorce from his former Wife;*
 see Note on 1 Tim. 3. 2.] having faithful
 Children, not accused of riot, or unruly.
- g 7. ^g For a Bishop must be blameless, as
 [*being*] the Steward of God, not self-will'd,
 not soon angry, not given to wine, no stri-
 ker, not given to filthy lucre.
8. ^h But a lover of Hospitality, a lover ^h
 of good Men, [*or things*] sober [*or prudent*]
 just, holy, temperate.
9. Holding fast the faithful word, as he
 hath been taught [*κτ. ὁ διδάχων, according to*
the Doctrine of Christ, and his Apostles] that he
 may be able by sound Doctrine ⁱ both to ⁱ
 exhort, [*both to admonish or instruct in sound*
Doctrine,] and to convince the Gain-sayer.
10. For there are many unruly ^k and vain ^k
 talkers [*in Crete*] and deceivers [*of Mens*
 Minds] ⁱ especially those of the Circum- ⁱ
 cision.
11. Whose mouths must be stoppt, who
 subvert whole Houses, teaching things
 which they ought not [*to teach*] for filthy
 lucre's sake.
12. One of themselves [*even Epimenides*]
^m a Prophet of their own, said, The Cre- ^m
 tians are always Lyars, evil beasts, ⁿ slow ⁿ
 Bellies, [*i. e. Gluttons.*]
13. This witness is true [*of them who in-*
habit Crete, whether Natives, or Jews] where-
 fore ^o rebuke them sharply, [*ἐλέγχε αὐτοὺς σπο-*
τίως, convince them powerfully] that they may
 be found in the Faith.
14. Not giving heed ^p to Jewish Fables, ^p
 and Commandments of men who turn from
 the Faith.
15. [*For whatsoever they may say or think,*
concerning unclean Meats, Persons, or Things,]
 To the pure [*the Gentile, whose heart is puri-*
fied by Faith,] all things are pure, [*in their*
use;] but unto them that [*though they count*
themselves the only pure Persons] are defiled
 and unbelieving, is nothing [*truly*] pure, but
 even

even their Mind and Conscience is defiled, [and by that their Actions.]

- q 16. ¶ They profess that they know God [above others, Rom. 2. 17.] but in works

they [practically] deny him, being abominable [now to him, of whom they were once beloved,] and Disobedient, and to every good work reprobate.

Annotations on Chap. I.

- a Verse 1. Δούλος Θεού, *A Servant of God.*] He writes not this to confirm his Authority to Titus, who doubted not at all of it; but to confirm it to others with whom he did converse, or to whom this Epistle might come; it being of use not only to direct Titus then, but all Bishops and Rulers of the Church for ever.

- b Ibid. Κατὰ πίσιν, *for the promotion of the Faith of God's Elect;*] i. e. the Faith of Christians in the general, they being all ἐκλεκτόν, *an elect Generation*, 1 Pet. 2. 9. and St. Paul, being an Apostle, in reference to them all, to them to whom he was a Saviour of Death, as well as to them to whom he was a Saviour of Life, 2 Cor. 2. 16.

- c Ibid. τὴν κατ' εὐσεβειαν ἀληθείαν, *the Truth which is after Godliness;*] The Mystery of Godliness; 1 Tim. 3. 16. The Doctrine which is after Godliness, 1 Tim. 6. 3. This is therefore only necessary to be believed, so far as that belief is necessary to an Holy Life.

- d Ver. 2, 3. Note, By comparing these two Verses with those words in Timothy, *He hath saved us, and called us with an holy Calling; not according to our works, but according to his own Purpose, and Grace, which was given us in Christ Jesus, πρὸ χρόνων αἰώνων, before the World began; but is now made manifest by the appearing of our Saviour Christ, who hath abolished Death, and hath brought Life, and Immortality to light through the Gospel: Whereunto I am appointed a Preacher, and an Apostle, and a Teacher of the Gentiles,* 2 Tim. 1. 9, 10, 11. I say, from these words compared together, it may be infer'd,

1. That the Promise of Eternal Life, mention'd in both Places, is the Promise of calling those Gentiles, to whom St. Paul was an Apostle, to that Faith which had the Promise of Eternal Life annexed to it: For this Promise God is said to have performed by St. Paul's preaching this word of Life to the Gentiles.

2dly. That this hope of Eternal Life was not made manifest till the appearing of our Saviour, and the Preaching of his Gospel to the World; he having brought Life and Immortality to light by the Gospel, 2 Tim. 1. 10. and manifested the hope of it by the Preaching of the Word of Faith.

3dly. Seeing no such Promise could be made to Men, no such Grace given to them before there were any Men in the World, these words, πρὸ χρόνων αἰώνων, cannot properly be rendred, *before the World began*; but

as Chrysostom, Theodoret, and Oecumenius render them ἀνωθεν ἢ ἀρχῆς, *of old Time, or from the beginning.* So the Revelation of the calling of the Gentiles is filed, the Revelation of the Mystery, χρόνος αἰώνιος σιγή, *kept secret from Men since the World began*, Rom. 16. 25. but now manifested by the Scriptures of the Prophets. This Promise therefore was contained in the Writings of the Prophets, and either must relate to the Promise made to Adam immediately after the Fall, that the Seed of the Woman should break the Serpents head, which was a Promise made from the beginning, and πρὸ χρόνων αἰώνων, before any of the Three Ages of the World were pass'd; or to the Promise made to Abraham, that in his Seed should all the Families of the Earth be blessed, which was a Promise made a long time ago, and before the first Age of the World expired. So Zacharias speaks of the Promise of the Messiah, made δια τῶν ἀπ' αἰώνων, *by the Holy Prophets, from the beginning*, Luke 1. 70. And Jerusalem is mention'd as an Apostatizing City ἀπ' ἡμερῶν ἀρχῆς, *from the days of old*, Ezr. 4. 15, 19. and ἀπ' αἰώνων of old, Esdr. 2. 23, 26.

Ver. 5. Πρεσβυτέρους.] Hence it appears, that at the first Conversion of the Cretians to the Faith, they had no Bishops, or Presbyters set over them, but had all their Church-Offices performed by Men assisted by that Holy Spirit which God shed on them abundantly, through Faith in Christ, Ch. 3. 6. though out of these, Bishops, and Deacons usually were chosen; but then it is observable that things were then wanting; or, that this was a Deficiency in that Church.

Ver. 6. Μὴς γυναικὸς ἀνδρός. *The Husband of one Wife.*] Here Chrysostom, Oecumenius, Theophylact have well observed, against the Hereticks and Papists, that Marriage is so honourable, that any Clergy-man may ascend to the Episcopal Throne with it, μετ' αὐτῆς καὶ ἐπὶ τῷ ἐξόν. *Debon d'ascendre avec elle.* Chrysost. Theophyl. Yea, that he may do the Office of a Bishop, and retain the Nuptial Bed, ὡς διακονῶν καὶ ἐν γαμῶ. *ἐκκλῆσιαν ἀνακαίρων.* Oecum.

Ver. 7. Ἀνεγκλητὸν εἶ, *I left thee in Crete to ordain Elders, if any be blameless, for a Bishop must be blameless.*] Hence, say the Greek and Latin Commentators, it is inhibited that the same Person is called a Presbyter in the 5th and a Bishop in the 7th Verse, καὶ ἐπιτιθεὶς διδωγὼς ὡς τοῦ πρεσβυτέρου, *ἐπιτιθεὶς*

ἀνόμενον, εἰρηκώς ὅτι ἵνα. κατὰ τὴν ἑκείνου καὶ πάλιν Πρεσβυ-
 πτερος ἐπὶ γὰρ, δεῖ ὅτι ἐπισκοποῦν ἀνέγκλητον ἔῃ, ἐν ἑκά-
 στῇ δὲ πόλει ἐκ ἐπισκόπων, ἀλλὰ Πρεσβυτέρους ἔθῃ ἔῃ
 πολλούς, Theodoret. When he had said, I left thee in
 Crete, that thou mightest ordain Presbyters in
 every City, (a) Postea intulit, Oportet enim
 Episcopum sine Crimine esse, tanquam
 Dei dispensatorem, idem est ergo Presby-
 ter qui Episcopus, He after makes this Infe-
 rence: For a Bishop must be blameless; the Bi-
 shop therefore and Presbyter is here the same.
 The Reverend and Learned Bishop Pearson,
 proves from St. Clemens of Alexandria, Ter-
 tullian and Origen, that in their Judgment
 the Apostle speaks of Presbyters properly
 so called; as doth also Theodoret from this
 Argument, That the Apostle requires Pres-
 byters in the plural to be ordain'd in every
 City, whereas there was to be only one
 single Bishop in a City. But I find no An-
 swer to the Argument, that the same Per-
 son is a Presbyter in the 5th, who is a Bi-
 shop in the 7th Verse; and therefore I still
 incline to the Opinion of Chrysostom, Theodo-
 ret, S. Jerom, Oecumenius, and Theophylact,
 that the Names were then common.

h Ver. 8. φιλόξετος, a lover of Hospitality.]
 Not in the modern sense of keeping Ho-
 spitality, that is, a great Table for Persons
 of Quality to come to, but say St. Chry-
 sostom and Theophylact, τὰ αὐτοῦ πῖς ξένους ποιεῖ-
 μέθῃ καὶ πῖς δευδαίους, one so far from filthy
 lucre, that he spends what he has upon the
 Stranger, and the Poor. Σώφρονα δὲ καὶ νηδάρτω
 εἶπεν ἑαυτὸν, ἀλλὰ καὶ πῖς κρατύντα, He saith,
 Sober, i. e. not one that is much in fasting, but
 an exact Governor of his Passions, his Tongue,
 Hands, and Eyes: i.

i Ver. 9. Παροχρηστικὸν, i. e. Nephew. Theoph.
 See Rom. 12. 8. τὸ ὁμιλῶν χαρμηλίζον καὶ ἑπισ-
 κοποῦν, τὸ διδάσκων ἔστιν, the Chief Character of a
 Bishop is, τὸ διδάσκων, his ability to teach, say
 Chrysostom and Theophylact.

k Ver. 10. Ματωλόγοι, vain Talkers.] That
 the Jews were ματωλόγοι, vain Talkers, and
 ἐπερὶ διδασκαλίας, Teachers of things which they
 ought not, we learn, 1 Tim. 1. 3, 4, 6. and
 that they were desirous of filthy lucre, rob-
 bing and devouring those they taught:
 See, 2 Cor. 11. 29. of the Covetousness of
 the Pharisees, the great Sticklers for the ne-
 cessity of Circumcision, and of the Obser-
 vation of the Law of Moses by all Christians,
 Acts 15. 5. Our Saviour gives a large Ac-
 count, Matth. 23. 23, 24, 25. Luke 16. 14. Their
 Mouths must be stopp'd, not with force,
 but with Conviction, v. 9. by such strength
 of conviction, say the Fathers, as will not

suffer them to speak any thing by way of
 Answer, or gainsaying the Truth.

Ver. 11. Μάλιστα δὲ οἱ ἐκ περιτομῆς, especially 1
 they of the Circumcision.] He does not say,
 especially those Gentiles or Samaritans, who
 are Advocates for the Observation of the
 Jewish Law, but οἱ ἐκ περιτομῆς, they of the
 Circumcision, which, throughout the New
 Testament, signifies the Jews; Men of that
 Nation and Religion, so Acts 10. 45. And
 οἱ ἐκ περιτομῆς, the Jews which came with Pe-
 ter, were amazed when they saw the Gift of
 the Holy Ghost poured out upon the Gentiles,
 Acts 11. 2. οἱ ἐκ περιτομῆς, the Jews contended
 with Peter, saying, Thou wentest in to Men un-
 circumcised, and didst eat with them. See
 Rom. 4. 12. 15. 8. Gal. 2. 7, 8, 9. Ephes.
 2. 11. Col. 4. 11. Moreover, the Gnosticks,
 and Simonians were so far from being Advo-
 cates for the Observation of the Jewish Law,
 that it was one part of their Doctrine, (b)
 νόμῳ καὶ προφήταις μὴ χρᾶσθαι, that no Man should
 observe the Law or the Prophets. See Note on
 1 Tim. 4. 7. They therefore cannot be the
 Men here intended.

Ver. 12. Προφήτης, a Prophet of their m
 own.] Theodoret expressly says, this Poet
 was Callimachus; Oecumenius and Theophylact
 cite the words of Callimachus, and so doth
 Chrysostom, though he confesses the Poet
 was Epimenides. Callimachus it could not be;
 for he was no Cretian, but a Cyrenian, nor
 hath he this whole Verse, but only the be-
 ginning of it, Κρήτες αὖτε Ἰούσαι, which, saith
 St. Jerom, he borrowed from Epimenides,
 who by (c) Plato is stiled ἀνὴρ θεῶν, by (d)
 Diodorus Siculus, ὁ θεόλογος, the Divine; by
 (e) Diogenes Laertius, Θεορῶν καὶ γνο-
 σκότατος, one skilful in Divination; by (f) Ci-
 cero, futura præsentians, & vaticinans per
 furorem, one that foretold things future by Ex-
 tasy; by (g) Plutarch σοφὸς περὶ τὰ θεῖα, a wise
 Man concerning Divine Things; by (h) Apu-
 leius, Fatidicus, a Soothsayer; by (i) Maximus
 Tyrius, δευρὸς τὰ θεῖα, one skill'd in Divine
 Things; by Dion Prusiensis, and the Apostle
 here, one of their Prophets.

Ibid. Γαστέμαρος.] Ἄπλως, Suidas. Γαστε-
 μαρὸν, ἀρετῆς ἀπλῆς, πολυφάρμακον, Hesych. Γα-
 στεμαρία, ἀρετὰ περὶ τὸ θεῖον, Clem. Al. Pæd.
 li. 2. c. 1. p. 146. C. vide Jus. Polluc. l. 2.
 c. 4. p. 119. 37. c. 111. 26.

Ver. 13. Ελεγχε αὐτοὺς σποτάτους, Rebuke
 them sharply.] If these words relate to
 the Cretians, deceived by the Jews, as the
 Verse following seems to hint, they are
 fitly translated, Rebuke them sharply: To be
 found in Faith, is, say Oecumenius, and Theo-

(b) Hieronymus in Isaiam.

(c) De Leg. l. 1. p. 780. E.

(d) De Divin. l. 1.

(e) De Divin. l. 1.

(f) De Divin. l. 1.

(g) De Divin. l. 1.

(h) De Divin. l. 1.

(i) De Divin. l. 1.

(b) Conf. Apost. l. 6. c. 8. 10.

(c) De Leg. l. 1. p. 780. E.

(d) De Divin. l. 1.

(e) De Divin. l. 1.

(f) De Divin. l. 1.

(g) De Divin. l. 1.

(h) De Divin. l. 1.

(i) De Divin. l. 1.

(c) De Leg. l. 1. p. 780. E.

(d) De Divin. l. 1.

(e) De Divin. l. 1.

(f) De Divin. l. 1.

(g) De Divin. l. 1.

(h) De Divin. l. 1.

(i) De Divin. l. 1.

(i) De Divin. l. 1.

phylact, to retain it so as it was delivered by the *Apostles*, without adding any thing to it from *Judaism*, or *Gentilism*, and especially without adding to it the necessity of observing the *Jewish Law*, or *Rites*, by the *Gentiles*.

P Ver. 14. *Ἰουδαϊσμοῦ καὶ νόμοις.*] By *Jewish Fables*, some here understand the *Gnosticks Cabbalistical Interpretations of the Old Testament*; but (1st.) if we look into *Irenæus*, we shall find their senseless Interpretations chiefly related to the *New Testament*. Their 30 *Æones* they gathered from the 30 Years our *Saviour* spent in Silence, before he preached; and from the Parable of those who wrought in the Vineyard, and from *St. Paul*; from whom he shews *l. i. c. 1. p. 16, 18.* they gathered most of their wild fancies, and so they must in time be after the writing of his *Epistles*. (2dly.) It does not appear that the *Cabbalistical Jews* had any such Interpretations as favour'd the mad Doctrine of the *Gnosticks*. The *Fathers* therefore generally interpret these words of the vain Traditions of the *Jews*, especially concerning Meats, and other things, to be abstained from as unclean, which our Lord also files the *Doctrines of Men*, *Matth. 15. 9.* and of the Teachers of them, *St. Paul*, in his *Epistle to Timothy*, saith, that they were turned from the Faith, *1 Tim. 1. 5, 6.* And this, saith *Oecumenius*, is evident from the ensuing words.

Ver. 16. It is the opinion of all the Ancient Commentators upon the place, That the *Apostle* speaks this *Adversus Judæos*, against the *Jews*, nor is there any thing said in these two Verses which may not be applied to them. For,

1st. We have observed already how the *Scripture* gives those very Names to the unbelieving *Jews*, which they were wont to give unto the *Gentiles*, styling them *Devs*, *Philip. 3. 2.* as they styled the *Gentiles*, and *Vessels of Wrath*, *Rom. 9. 22. 1 Thess. 2. 16.* who thought themselves the only *Vessels of Mercy*; and here *defiled*, who counted themselves the only pure *Servants of God*, *Nehem. 2. 20.*

2dly. Of their Profession to know *God*, when in Works they deny'd him, the *Apostle* gives a large account, *Rom. 2. from v. 17. to v. 25,* and again *Chap. 3. from v. 10. to v. 19.* That they were abominable in the sight of *God*, our Lord not only saith of the *Pharisees*, *Luke 16. 15.* but *St. Paul* of the *Jews* in general declaring, that they pleased not *God*; yea, they were so displeasing to him, that wrath was come upon them to the uttermost, *1 Thess. 2. 15, 16.* Of their Disobedience to the Law, we read in the forecited Places of the *Romans*, and of their evil works, *Philip. 3. 2. 2 Cor. 11. 13, 15.* And, lastly, that a defiled Mind and Conscience defiled all their Actions, even those that were done according to the Will, and the Command of *God*, see *Isa. 1. 11, 16. 66. 3. Jer. 6. 20. Amos 5. 21, 22.*

CHAP. II.

Verse 1. **B**UT [howsoever they live and teach] speak thou the things which becom: sound Doctrine.

a 2. [To wit,] That the aged men be sober, grave, temperate, sound in Faith, [sincere] in Charity, and constant in Patience.

b 3. The aged Women likewise that they be in behaviour in Habit, and Gesture,] as becometh holiness, not false Accusers, not given to much Wine, Teachers of good things, [of Piety, Charity, Chastity to those with whom they do converse.]

4. That they may teach the Young Women to be sober, to love their Husbands, to love their Children.

5. To be discreet, chaste, keepers at home, good, obedient to their own Husbands, that the word of *God* be not blasphemed [by reason of their Crimes.]

6. Young Men likewise exhort to be sober minded, [Gr. *οικονομῶν*, to govern not only their concupiscible, but their Irascible Passions.]

c 7. In all things shewing thy self a Pattern of good works, in Doctrine shewing uncorruptness, Gravity, Sincerity.

8. A Sound speech that cannot be condemned, that he that is of the contrary part [whether Jew or Gentile,] may be ashamed [of their opposition to you] having no evil thing to say of you.

9. Exhort Servants to be obedient to their own Masters, and to please them well in all [lawful] things not answering again.

10. Not purloining [or filching from their Masters] but shewing all good fidelity, that they may adorn the Doctrine of *God*, our Saviour in all things [belonging to their Station.]

11. For the Grace of *God* that bringeth Salvation, hath appeared to all Men [as well Servants, as Masters, yea to Men of all Nations.]

f 12. Teaching us, that denying [all] ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present World.

13. Looking for that blessed hope, and the glorious Appearance of the great *God*, and our Saviour *Jesus Christ*.

Who

14. Who gave himself for us, that he might redeem us from all Iniquity, and [so might] purifie to himself a peculiar People, zealous of good works.
15. These things speak, and exhort, and

rebuks [the Opposers of this Doctrine] with all Authority: Let no Man despise thee, [but use the censures of the Church, and deliver up to Satan those Jews who gainsay this Doctrine.]

Annotations on Chap. II.

a Verse 2. Πρεσβύτες, the aged.] See the Note on Philemon 9. So the word signifies in all the other places of the New Testament, where it is found; so ἡ γῆ ἐνὶ πρεσβύτις, I am aged, saith Zacharias, Luke 1. 18. and Παῖλος πρεσβύτης, is Raul the aged, Philem. 9. And in this sense the true St. Jerom, and all the Greek Commentators on the Place, expound it. The Reverend Dr. Hammond thinks it here signifies Church-Officers, and in particular the Deacons, mention'd by Timothy, after the Bishops, 1 Tim. 3. but of five qualifications there required of the Deacons, v. 8. the Apostle here mentions only one, that of Gravity; nor is it necessary that these πρεσβύτες should be Church-Officers, because the Apostle here enumerates their Qualifications: For as St. Jerom on the Place observes, he reckons up the Qualifications of the Younger Women, v. 4, 5. and of the younger Men, v. 6. and of the Servants, v. 9, 10. But hence it will not follow that they were Church-Officers. Nor, (2dly.) Because Titus was sent to ordain such; for we find not that he was sent to ordain any but Presbyters, or Bishops, Chap. 1. 5, 7. though doubtless he did ordain Deacons to attend them.

b Ver. 3. Πρεσβύτερας.] That the aged Women here import the Deaconesses of the Church; some of the Commentators say was the Opinion of some Ancients; and indeed they were so necessary, 1. For the Baptism of Women, when that was performed by dipping, as in the Apostles days it was: And, 2dly. For the converting some Young Women to, and the instructing others in the Faith they had already owned; which aged Women, though not permitted to speak in the Church, might do in private Houses, without scandal, but the Apostles, and a young Timothy, could scarcely do without suspicion: That for these Reasons I doubt not but this Office obtain'd in the first Preaching of the Gospel.

c Ver. 7. Αἰσθησιον, Sincerity.] This word is not to be found in Chrysostom, Theophylact, nor in many Copies.

d Ven. 8. The Doctrine to be preached must be pure and free from all corrupt mixtures; it must be entire, so as to want nothing necessary to be known; it must be such as is wholesome, and beneficial to the Hearer; it must be delivered with Gravity, and with Care, that there be nothing spoken which may be subject to Reprehension.

Ver. 9. Μὴ ἀντιλέγοντες, not answering again.] e Not murmuring against their Commanders, nor contradicting them, but only with submission pleading their own Cause, for that even Nature doth allow.

Ver. 12. The first thing Christianity requires of them who would enjoy this saving Grace, is to deny all practical ungodliness, by carefully abstaining from all Idolatry, Superstition, and false Worship; and to discard all those Principles which tend to cherish in us a prophane and irreligious Conversation, viz. all Principles of Atheism, and Infidelity, all Denial of Providence, and of a future Recompence; for as our false Worship, will render our whole Service vain, and our pretended Piety, a Provocation; so these Pernicious Principles will render our Religion none at all: For how can he be seriously employed in Religious Actions, who questions the very Object of Religion, denies the Motives to it, and reckons it a vain thing to serve the Lord?

2dly. To deny all worldly Lusts, i. e. All inordinate Affections to the Enjoyments of this present World, as knowing, that the friendship of this World is Enmity to God; all the Pollutions which are in the World through Lust, 2 Pet. 2. 20. walking not in Riot and Drunkenness, in Banquettings and Revelling, in Lasciviousness and Uncleanliness, in Strife and Envy; but putting on the Lord Jesus Christ, and making no Provisions for the Flesh to fulfil the Lusts thereof, Rom. 13. 13, 14. 1 Pet. 4. 2, 3.

3dly. To live soberly, in the due moderation of all our Appetites, the exact Government of all our Passions, and in the Regular Exercise of our Affections, and Desires, i. e. We must so far restrain our Angry Passions, that they do never indecently boil up within us, or break forth into opprobrious Words, or rancorous Expressions, or proceed to malicious and spiteful Actions, and that we never do exert them, but upon occasion of something which is truly evil, and displeasing to God, or when it may be for the benefit of others: We must so moderate our Affections too, and our Desires of all worldly things, as to sit down contented with our present Portion, not being anxiously solicitous about them, not pursuing them by unlawful means, nor much cast down when we lose them, nor much delighted with them when we do enjoy them; but living still

still as Men whose Conversation is in Heaven, and whose Hearts are chiefly set on things above. We must so temper our Desires of Applause, and Reputation in this World, as only to pursue it by exact Regards to what is Vertuous and Praise-worthy, and for vertuous Ends, the doing good to others, never endeavouring to obtain or to preserve it by any sinister Attempts, sinful Compliances, or by neglect of Duty. We must so Regulate the Cravings of the Throat, and the Gratifications of the Palate, as not to eat, or drink to the impairing of our Health, or Reason; to the inflaming of our Lusts, or Passions; or to the rend'ring our selves unfit for the Performance of that Duty which we owe to God. We must be so moderate, in Reference to the Pleasures of the World, that all the Pleasures in which we do allow our selves, may be still *ἡδοναὶ ἀμεταμέλητοι*, such as call for no Repentance; we must pursue them with such indifference, as that we can freely deny our selves in the Enjoyment of them, when the Concernments of God's Glory, or the Welfare of our own, or other Mens Souls is prejudiced by them, preferring still the Pleasures of Religion much above them.

4thly. We must live Righteously, *i. e.* in all the Offices of exact Truth and Justice betwixt Man and Man, being true in our words, exact to the Performance of our Promises, doing no Injury to any in his good Name, Estate, or Person, much less in the Concernments of his Soul, but dealing still with others as we would be dealt with.

We must live *φιλανθρῶς* Charitably, preserving an unfeigned Good Will, an Affectionate Kindness to, and having a sincere Concernment for the good of all Men: And this Affection must restrain us not only from biting them with the Tongue, suspecting evil of them, or doing evil to them, but must engage us to hope well, and believe well of them, where we know nothing to the contrary; to rejoice in their Prosperity, to be ready to promote it, to sympathize with them in their Afflictions; and, as far as we are able, to supply their Wants, relieve their Miseries, and contribute to the Ease and Comfort of their Lives, and more especially to labour to prevent their Ruine, and further the eternal Interests of their precious Souls; to conceal the Evil that we know of others, where no necessity, *i. e.* no Duty to our selves, our Brother, or the Publick requires us to divulge it: to endure all things, without returning Evil for Evil; to be long-suffering, and bear with Patience the Infirmities of others. That, lastly, upon any Reasonable Submission, any fair Acknowledgment of the Offence, any desire of Reconciliation, we be easie to be entreated,

and ready to forgive: In a word, that in all cases of the same kind, we prefer the Publick before our Private Interest.

5thly. To teach us to live Godly: 1. By keeping up an high Esteem, an Admiration of God in our Minds, acknowledging his Excellencies by our repairing to, and our continual Dependance on his Wisdom, Power, and Goodness, in our Addresses to the Throne of Grace, by ascribing all the Mercies we enjoy, to his sole, free, and undeserved Goodness, and therefore highly esteeming them, paying the Tribute of our Praises, and suitable returns of Duty for them, and by performing that Publick and External Homage to the Author of them, which may best testify to others the inward Veneration we have for him. *2dly.* By yielding a firm assent to all his Revelations, depending on his All-sufficiency, and Goodness to order all things for us to the best, and hoping in his Mercy for Preservation from, or support under, and a good Issue from the Troubles of this present life, and a supply of all those Blessings which he sees needful for us, or most conducing to our good. *3dly.* By valuing him as our Chief, and All-sufficient Good, the only proper Object of our Happiness, and upon that account preferring him before whatever stands in Competition with him, having none in Heaven but him, and none on Earth that we desire in Comparison with him, doing all things to his Glory, and for promotion of his Honour, and being zealous to remove whatsoever doth obstruct, or oppose it. *4thly.* By being in the fear of the Lord all the day long, and herein exercising our selves to have always Consciences void of offence towards God, so that we never wilfully do any thing which argues a Contempt of him, or is a Provocation to the pure Eyes of his Glory. *5thly.* By acquainting our selves with his sacred Will, that we may do it, esteeming all his Commandments concerning all things to be right, yielding a chearful, constant, and sincere Obedience to them, labouring to walk before him to all well-pleasing; and when we are convinced that we have deviated from his good and holy Laws, returning by a speedy, and sincere Repentance, and Reformation of our evil ways. *6thly.* By an humble Submission to his Chastisements, and a contented acquiescence in all the Dispensations of his Providence, and an entire Resignation of our selves, and our Concernments to the pleasure of his good and holy Will.

Thus *Philo* doth inform us, That he that would be truly Vertuous, must in the first place; *μεταστῆναι τῆ σαρκός*, become an Exile from the Enjoyments of the Body, so far as not to be enslaved, *ἐκουσίαις ὁ ἡδοναῖς*, to the importunate Desires of worldly things,

things, or to the Pleasures of the World, ἢ τῶν ὀρέων, ἢ τῶν λύπαις, nor to the fears of losing them, nor to excess of Grief that he doth not enjoy them; that being thus prepared, he must govern his whole Life by these three Rules, or Canons, τῷ φιλοθῷ, καὶ φιλαρέτῳ, καὶ φιλανθρώπῳ, the love of God, the love of Virtue, and the love of Man. *Lib. quod omnis probus liber*, p. 679. C.

Ver. 3. Τὸ μέγας Θεὸς, *the Great God.*] Here it deserveth to be noted, that it is highly probable that *Jesus Christ* is here styled *the Great God*: 1. Because in the Original the Article is prefix'd only before *the Great God*, and therefore seems to require this Construction, the Appearance of *Jesus Christ* the Great God, and our Saviour. 2dly. Because as God the Father is not said properly to appear, so the word ἐμφάνεια never occurs in the *New Testament*, but when it is applied to *Jesus Christ*, and to some coming of his; The places in which it is to be found, being only these, 2 *Thess.* 2. 8. 1 *Tim.* 6. 14. 2 *Tim.* 1. 10. 4. 1, 8. 3dly. Because *Christ* is emphatically styled *our Hope*, the *Hope of Glory*, Col. 1. 23. 1 *Tim.* 1. 1. And, lastly, because not only all the *Ancient Commentators* on the place, do so interpret this Text, but the *Ante-Nicene Fathers* also: (a) *Hippolytus* speaking of the Appearance of our God and Saviour *Jesus Christ*; and (b) *Clement* of *Alexandria* proving *Christ* to be both God and Man, our Creator, and the Author of all our good things, from these very words of *St. Paul*, *Vid. Tract. de vera Christi Deitate*, p. 44, 45.

h Ver. 14. ἵνα λυτῶσιν, *that he might redeem and purifie.*] The words λυτῶσαι and καθεύσαι, here used, being *Sacrificial*, the first signifying *Redemption* by paying a price, here said to be, *the giving himself*;

the second, to purifie from the guilt of Sin, by an Atonement offer'd for it, *Heb.* 9. 22. 1 *Joh.* 1. 7, 9. I conceive the import of them to be this, that *Christ* our Saviour gave himself a Ransom for us, to redeem us from the guilt, and punishment of our Sins, that being by this Atonement thus purify'd, and reconcil'd to God, we might become as the *Jews* were before, a *peculiar People* to him, and upon that account zealous of good Works.

Ibid. λαὸν αἰεσίον, *a peculiar People.*] So *Segullab* is rendred by the *Septuagint*, *Exod.* 19. 5. You shall be to me λαὸς αἰεσίον, *a peculiar People above all People*, *Deut.* 7. 6. *Jehovah thy God hath chosen thee to be unto him λαὸν αἰεσίον, a peculiar People above all the People of the Earth*; so *Chap.* 14. 2. 26. 18. This by the *Chaldee* is always rendred—*A beloved People*. This Title belonged to all *Israel* in general, *Psal.* 135. 4. *Jehovah hath chosen Jacob for himself, and Israel for his peculiar People*. As therefore all *Israel*, being sanctified to the Lord, became to him a peculiar Treasure, and a beloved People above all other Nations, or Religions in the World; so are now all *Christians*, God having purified their Hearts by Faith, *Acts* 15. 9. 2dly. As then Salvation was of the *Jews*, *John* 4. 22. and belonged to others only by being *Proselytes* so far as to own their God, or their Religion; so now that Salvation which is promised in the Gospel, and which consists in Life Eternal, is promised only to them who own the God, and Saviour of the *Christians*, or embrace their Religion: For this is the Testimony that God hath given us, eternal life; and that life is in his Son: He that hath the Son hath life, he that hath not the Son hath not life, 1 *John* 5. 11, 12.

(a) *De Antichrist* Sect. 64.

(b) *Admon. ad Gent.* p. 5, 6.

C H A P. III.

a Verse 1. **P**Ut them in mind to be ^a subject to Principalities and Powers, to obey Magistrates, to be ready to [Gr. for] every good work.

2. To speak evil of no Man, to be no brawlers. [Gr. no fighters] but gentle, shewing all ^b meekness to all Men [with whom they do converse.]

c d 3. ^c For we ^d our selves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful [to] and hating one another. [See *Chap.* 1. 10, 11, 12.

e 4. ^e But after that the kindness and love

of God, our Saviour towards Man appeared,

5. Not by works of Righteousness, which we have done, but according to his Mercy he saved us, by the washing of Regeneration [in Baptism] and [by the] renewing of the Holy Ghost, [given then to the Baptized.]

6. Which he shed on us abundantly through *Jesus Christ* our Saviour.

7. That being [thus] justified by his [free] Grace, we should be made Heirs according to the hope of eternal life.

8. This is a faithful saying, and these things I will that thou affirm constantly, that they who have believed in God might be careful to maintain good works; these things are good, and profitable unto Men.

g 9. ⁸ But avoid foolish Questions and Genealogies, and Contentions, and Strivings about the Law, for they are unprofitable and vain.

h 10. ^b A Man that is an Heretick, after the first, and second Admonition, reject.

11. Knowing that he who is such, is subverted & sinneth, being condemned of himself.

12. When I shall send Artemas unto thee,

or Tychicus, [to supply thy absence, say the Ancients,] be diligent to come unto me to ⁱ Nicopolis, for I have determined there to winter.

13. Bring Zenas the Lawyer, and Apollos, on their Journey diligently, [and see] that nothing be wanting to them.

14. And let ours [*i. e. Christians*] also learn to maintain good works, for necessary uses, that they be not unfruitful. [See Note on v. 8.]

15. All that are with me salute thee. Greet them that love us in [and for] the faith. Grace be with you all. Amen.

Annotations on Chap. III.

a Verse 1. **A** *ῥαῖς ὃ ἐξουσίας ὑποτάσσῃς*, to be subject to Principalities.] Besides the turbulent Spirit of the Jews then in Crete (a) *Suidas* hath left upon Record concerning them, that the Cretians, fearing they should suffer Punishment from their Superiors, stirred up the People, exhorting them to maintain the liberty which they always had enjoy'd. By which we see how needful this Instruction was.

b Ver. 2. *Ἐπεικεία*, Meekness.] This is that Vertue which enclines us to be easie and merciful to offenders, kind in interpreting the Actions of others, and yielding in matters of our own Concern for Peace sake; and we shew all meekness, not by being never severe, for severity at some times, towards some Persons, is necessary; but by being mild in all cases, in which the Circumstances of Time, Place, and Persons, will admit of it.

c Ver. 3. *Ἐμεν γὰρ ποτε*, for we our selves were sometimes.] That these were the Vices that reigned in the Heathen World, See *Rom.* 1. 26, 31. and 13. 13. *Coloss.* 3. 5, 8. That the Cretians were prone to disobedience, we have proved from *Suidas*; That they were foolish and deceived, is evident from their multitude of false Gods mentioned by *Diodorus Siculus*, l. 5. and their vain Imagination in thinking that their Gods were Mortal, with which *Callimachus* charges them. The Lusts and Pleasures they serv'd were unnatural Lusts, say *Oecumenius* and *Theophylact*: Of which the Athenian in (b) *Plato* speaketh thus to *Clinias* of Crete; of unnatural Lusts your Cities are chiefly guilty; for taking up your *Laws* from Jupiter, and retaining the Fable of his *Ganymede*, they committed this unnatural Lust in imitation of their Jupiter.

Ibid. *Kaì ἡμεῖς*, We our selves.] I cannot think, as *St. Jerom* doth, that *St. Paul* here condemns himself as one formerly guilty of all these Vices, for then he could not have said that he had lived before his Conversion in all good Conscience towards God, *Acts* 23. 1. That he had served God from his Progenitors with a pure Conscience, 2 *Tim.* 1. 3. And that as to the Righteousness which was by the Law, he was blameless, *Phil.* 3. 6. Nor is any thing more common with *St. Paul*, than to speak thus in the Person of those to whom he writes. See the Note on *Eph.* 2. 3.

Ver. 4.—7. For the Explication of these four Verses let it be observed,

1. That the Apostle, in the very next Verse, saith, *This is a faithful saying, and of this I will that thou affirm constantly, that they who have believed in God should be careful to maintain good Works*; and as he saith, that we are justified by Grace, so doth he reach us that this Grace hath appeared for this very End, to teach us, denying ungodliness and worldly Lusts, to live righteously, soberly and godly in this present World, looking for this blessed hope; clearly insinuating, that without living Godly, Righteously and Soberly, we cannot reasonably hope for happiness at our Lord's Second Coming. Wherefore these words could never be intended to excuse Christians from a necessity of being holy, in order to their being happy.

2dly. That the Apostle only saith we are not saved by works of Righteousness which we have done before Faith, before the Laver of Regeneration, but doth not in the least exclude the Works of Righteousness they should hereafter do, by vertue of the New

(a) Οἱ δὲ Κρήτες σοφίσματα μὴ πημελάς τι χροῖν, ἀνέσειον τὰ πλῆθη, ἀπαχύνοντες ἐξ αἰῶνος ἀδελφικῶν ἐλπίσεων διαφολοῦσθαι. Voce ἀνέσειον.

(b) καὶ τῶν τὰς ὑμετέρας πόλεις περὶ τὰς αἰῶνας — πάντες δὲ οἱ Κρήτες ἔπειτα Γανυμήδην μύθον καταργήσαντες, ὡς λογοποιούντων τέτων, ἐπειδὴ οὐδὲ διὰς αὐτοῖς οἱ νόμοι πεπαιδευμένοι ἦν, γεννῆσαι, τοῦτον δὲ μύθον ἐκρησθέναι, ἵνα ἀποβῶν τοῦ Θεοῦ καρπὸν ὡς τέτυκται, ἢ ἠδελφῶν. *Plato de leg.* l. 1. p. 776. E.

Nature given to them, and the renewing of the Holy Ghost, from being Conditions of their future Happiness; and therefore hence it doth not follow, as *Eftius* suggests, that God hath predestinated us to Salvation of his meer Mercy without any respect to our Works, but only, that he hath thus freely called any Nation to the knowledge of that Faith that will in the end bring Salvation to them that obey the Prescripts of it.

3dly. That when the *Apostle* saith, by his Mercy he saved us, his meaning is, that by his free Mercy he brought us from a State of Wrath and Condemnation, into the way of Salvation, in which if we walk, and continue, we shall assuredly obtain Salvation. See Note on *Eph.* 2. 8, 9.

4thly. Some by the Laver of Regeneration understand that inward Renovation which cleanseth the Soul, as washing doth the Body; but that the *Apostle* by the Laver of Regeneration, understands that Baptism by which Christians, coming then from Heathenism, engaged to renounce Idolatry, the Works of the Flesh, and of the World, and dedicated themselves to the Service of the Sacred Trinity, and testified their Faith in Christ, cannot reasonably be doubted, if we consider,

1st. How expressly our Saviour saith, we must be born again of Water, and of the Holy Ghost, that we may enter into the Kingdom of God, *Joh.* 3. 5. How he Commissioned his Apostles to make Disciples in all Nations by baptizing them, *Matth.* 28. 16. And how from the beginning, the word *παιγνενσις*, Regeneration, used here, was used to denote Baptism, as (c) *Justin Martyr*, (d) *Irenæus*, and (e) *Clemens of Alexandria* do inform us.

2dly. That the same *Apostle* elsewhere ascribes this Vertue to Baptism, saying, that Christ doth purify and cleanse his Body by the washing of Water, *Eph.* 5. 26. and that St. Peter saith, that Baptism now saves us, *1 Pet.* 3. 21. And that Baptism at the first was still attended with the vouchsafement of the Holy Ghost, here joined unto this Laver of Regeneration, *Joh.* 3. 5. So that all Christians are said to be baptized into one Spirit, *1 Cor.* 12. 13. who is here said to be plentifully poured out upon Believers.

5thly. That being justified by Faith, we become the Sons of God, *John* 1. 12. and being Sons of God, are Heirs of Glory, *Rom.* 8. 17. and Sons of the Resurrection, or such as, if we do continue in the Faith, and our Baptismal Covenant, shall enjoy an happy Resurrection, *Luke* 20. 36. See Note upon that Place, and upon *Rom.* 8. 17.

f Ver. 8. *καλῶν ἔργων προϊσταναι*, to main-

tain good works.] That is, say some, to employ themselves in honest Trades and Professions: But all the *Ancient Commentators*, on this, and the 14th Verse, interpret these words of Alms-deeds, or Charity, to supply the necessary wants of Orphans, Widows, &c. And they are followed by the learned Dr. *Barrow*, who observes, that "as in every kind, that which is most excellent doth commonly assume the Name of the whole kind, so are these works of Charity, by way of Excellency, stiled good Works. Thus *Dircas* was full of good Works, i. e. of Alms-deeds which she did, *Acts* 9. 36. See you abound in every good Work, that is, in all Charitable Offices, *2 Cor.* 9. 8. Let a Widow be well reported of for good Works *1 Tim.* 5. 10. i. e. for bringing up Children, lodging Strangers, washing the Saints feet, relieving the Afflicted, and following every good Work. Charge them who are rich in this World, that they be rich in good Works, *1 Tim.* 6. 18. See *Heb.* 10. 24. And this Sense may be confirmed, 1. From the Phrase it self; for it is not *ἐργασθαι τὰ καλὰ ἔργα*, but *προϊσταναι καλῶν ἔργων*. Now *προϊσταναι* signifies to excel and outstrip others in good Works, which as to Works of Charity, is certainly the Christians Duty, and was the thing by which the Primitive Ages gain'd great Credit to Christianity: But it is not the Christians Duty to labour more than others at their Trades, or Callings. 2dly. From the Reason here assigned, why they must excel in good Works, because they were not only Profitable, but καλὰ Creditable in the sight of Men, as are such works of Charity more conspicuously, than labouring in our Professions, and v. 15. That they be not unfruitful; i. e. saith Dr. *Hammond*, that they may have to give to others; these Acts of Charity being stiled fruit abounding to their Account, *Philip.* 4. 17. Good Fruits, *Jam.* 3. 17. the fruits of Righteousness, v. 18.

Ver. 9. See Note on *1 Tim.* 1. 4. And note here, and from that Place, this excellent Rule: That Disputes about matters which only serve to beget Strife, and Contention, but tend little to Edification in the Faith, or to the Edifying of the Body in love, *Eph.* 4. 16. or the promoting that Doctrine which is after Godliness, *1 Tim.* 6. 3; are vain talking, and unprofitable Disputes.

Ver. 10. Hence we may learn who is an h Heretick in the *Apostle's* Sense.

1. He is one who *ἁρσενται*, is perverted from the true Faith, holding some Doctrine or Opinion, which subverteth the Founda-

(a) *Justin. M. Ap.* 1. 20. p. 93. 94.

Δι' ὧν αὐτοὶ τὸ λυτὴν παλιγγενεσίαν.

(d) *Irenæus* 1. c. 28. f. 2. c. 29. p. 95. B.

(e) *Clem. Alex. Procli* 1. 1. c. 6. p. 93.

tion of it, 2 Tim. 2. 18. and 1 Tim. 1. 19, 20. 2dly. He is ἀντοκατέδικε, a Man condemned by his own Conscience, and who, in what he doth maintain, or practise, sins against his own Convictions: For, 1. The Apostle saith not to Titus, Do thou convince or inform him of his Error, but do thou admonish him of his Fault; which shews the Crime lay not in his Head, or his mistaken Judgment, for that can never be corrected by Admonition, but only by Instruction; but that it lay in the Irregularity of his Affections, and the Perverseness of his Will; And 2dly. Because otherwise he could not condemn himself by maintaining his Heresie; For no Man who acts according to his Judgment, how erroneous soever it may be, is self-condemned in that Action.

Obj. 1. Against this Exposition it is objected, 1. That he who oppugns a Doctrine which he knows to be true, is indeed perverse, but he is no Heretick.

Ans. 1. Yes, he is properly an Heretick, according to St. Austin, because he follows, or starts a new Opinion, not from Regard to Truth, but to vain Glory, or Temporal Advantage. Whence saith he, Errare possum, Hæreticus esse Nolo, I may err, but I will not be an Heretick; placing Heresie, not in the Judgment, but the Will.

2dly. He is so also according to the proper import of the word, because he properly doth chuse to be of his Opinion: Whereas the Judgment of the erroneous Person doth oblige him to hold his Error, it being not in our Power to believe otherwise than our Mind and Judgment doth inform us; so that in this case we do not properly διακρίνειν, chuse what Opinion we will hold. And, 3dly, He is most properly an Heretick in the Scripture Sense, which still ascribeth to such Men, something relating not to the Error of their Judgments, but to the Perverseness of their Wills, or the Corruption of their Affections, as that they designed not to serve the Lord, but their own Bellies, Rom. 16. 18. That they turned away from the Truth, supposing that gain was Godliness, 1 Tim. 6. 5. That they taught things which they ought not, for filthy lucre's sake, Tit. 1. 11. That, through Covetousness, with feigned words, they made merchandise of them whom they deceived, 2 Pet. 2. 3, 14. Having Hearts exercised with covetous practices, and that they went greedily after the Error of Balaam for reward, Jude 11. Matth. 24. 11. 1 Joh. 4. 1. 2 Cor. 11. 13. 2 Pet. 2. 1. 1 Tim. 4. 2.

Hence are they often stiled false Prophets, false Christs, false Apostles, false Teachers, deceitful Workers, transforming themselves, into the Apostles of Christ; Men who insinuated their Doctrines, ἐν ψευδέσει λόγων, by hypocritical Falshoods, who preached up the

necessity of Circumcision, not that they themselves observ'd the Law, or thought it necessary so to do, but that they might avoid Persecution, Gal. 6. 12, 13. That they were Men risen up among Christians, speaking perverse things to draw away Disciples after them, Acts 20. 30. Wolves in Sheep's cloathing, Matth. 7. 15. Men that went out from them, when indeed they were not of them; 1 Joh. 2. 19.

Obj. 2. 2dly. It is objected, that there be few who oppose the truth wittingly, and they are only known to God, not to the Church; which therefore cannot admonish, avoid, or excommunicate them. Hetherefore must be self-condemned, not because he maintains what himself thinks to be false, but because he inflicts upon himself that Punishment, and Condemnation which the Bishop, and the Church useth to do upon Malefactors, by separating himself from the Communion of the Faithful.

Ans. To this I answer, 1st. That I do not find that the Word ἀντοκατέδικε, bears any other sense but this, viz. one condemn'd by his own Mind, or inward Sentence, ὑπ' αὐτοῦ, ὃ ἡ ἐκείνου συνειδήσις κατακρινέτω, saith Occumenius. 2dly. Nor is it true that Hereticks did always cut themselves off from the Church; for then what need was there of their Excommunication? The Scripture shews the contrary, declaring that these false Teachers, that brought in damnable Doctrines, were ἐν ὑμῖν, lurking among Christians, 2 Pet. 2. 1. 1 Joh. 2. 19. 2 Pet. 2. 13. Jude 12. 19. Yea, saith the Apostle, there must be Heresies, ἐν ὑμῖν among you, 1 Cor. 11. 9. they kept their Love-feasts with them, till for fear of Persecution, they departed from them, Gal. 6. 12. They were inwardly Wolves, but in Sheep's Cloathing ὑπερσωπίζοντες ἐν ἀνθρώποις, making a fair shew among them. Moreover what need was there of avoiding Men already separated, and gone out from them? Or to what end should the Apostle give them any Admonitions, or Excommunicate them who had already excluded themselves from the Church's Communion? This Exposition therefore agrees not with the words of the Apostle.

And whereas it is said, such Hereticks are only known to God, I hope they might be known also to Titus, the only Person here bid either to admonish or avoid them, especially if we consider that to him belonged in those times, διακρίσεις πνευμάτων, the discerning of Spirits. Moreover, the Church of those Times, in which the Apostles were still preaching, could easily know whether the Doctrines which others taught in opposition to them, were indeed Doctrines received from the Apostles, or not; if they were not, they who taught them must

know they received no such Doctrine from them, and so must be self-condemn'd in teaching it as received from them, or as the Faith once deliver'd to the Saints; and they who heard them must know they wilfully opposed the Doctrine of those *Apostles*, who had confirmed the Faith with such Authentick Testimonies, as their Opposers could not question. Moreover, they being then bid *to try the Spirits whether they were of God*, 1 John 4. 1. and the gift of discerning Spirits being then given to

the *Prophets* who managed the Church Affairs, they might then very well be able to judge of these Deceivers, and *False-Teachers*.

Ver. 12. These words made the Author of the *Postscript* date this *Epistle* from *Nicopolis* of *Macedonia*, whereas they rather prove the contrary; for he saith not, I have determined to winter *here*, but *there*, which shews he was not yet come thither.

T H E

THE P R E F A C E

TO THE

Epistle of St. *PAUL* to *PHILEMON*.

SOME have thought this Epistle was not worthy to be rank'd among the Epistles of St. Paul, as being writ upon an Occasion of no great Moment : But it contains Instructions sufficient for so short an Epistle, as v. 9.

1st. That no Christian, though of the meanest sort, is to be condemn'd : That Christianity makes the vilest Servant both profitable, and worthy to be highly loved, and honoured by Persons in the highest Dignity ; Onesimus being by the Apostle stiled his Son, and his Bowels.

2dly. That Christianity doth not impair the Power of Masters over their Servants, or give any Authority to them who convert them, to use them as their Servants, without leave granted from their Masters.

3dly. That Servants ought to make Satisfaction

for any Wrong or Injury they have done to their Masters.

4thly. That there is an Affection due from the Master to a profitable Servant.

Who then, say the (a) Greek Interpreters, would refuse to number an Epistle so profitable with the rest ?

The (b) Apostolical Constitutions have made this Philemon Bishop of Coloss, and St. Jerom seems to incline to that Opinion ; but (c) Hilary the Deacon, saith expressly, that he was of no Ecclesiastical Dignity, but one of the Laity. Theodoret, Oecumenius, and Theophylact, seem also of the same Opinion.

This Epistle was writ in the same Year with that to the Philippians, viz. the 8th of Nero, A. D. 62. when St. Paul expected to be delivered from his Bonds, v. 22.

(a) Τις γὰρ ἔστιν ὁ ἀπαξιῶν ταῦτῳ ἢ λογιστὴς σιωπῶντι τὸ παύσης ὠφελείας γέμει, Præfat. Oecum. Chrysost. Theoph.

(b) Καλογρέων ὁ Φιλήμων. L. 7. c. 46.

(c) Philemon nulla erat Ecclesiastica ordinationis præditus Dignitate, sed vir laudabilis, unus ex plebe. In locum.

A
P A R A P H R A S E
WITH
A N N O T A T I O N S
ON THE
Epistle of St. PAUL to PHILEMON.

C H A P T E R I.

Verse 1. **I** Paul, a Prisoner of Jesus Christ, and Timothy our Brother, [*write*] to Philemon, our dearly beloved, and
^a Fellow-labourer.

^b 2. And to our ^b beloved Appia, and Archippus, ^c our fellow Soldier; and ^d to the Church in thy House.

^e 3. [*And I wish*] Grace to you, and Peace from ^e God our Father, and the Lord Jesus Christ.

4. I thank my God, making mention of thee always in my Prayers; [*or, I thank my God always when I mention thee in my Prayers.*]

^f 5. Hearing ^f of thy Love and Faith, which [*Faith*] thou hast towards the Lord Jesus, and [*love*] to all his Saints.

^g 6. [*And my Prayer is,*] that ^g the Communication of thy Faith [*or, thy liberality to the Saints, which is the fruit of thy Faith,*] may become effectual [*to bring others to it,*] by the acknowledgment of every good thing which is in you in Christ Jesus, [*or, may become effectual to the acknowledgment of thy good works by other Christians who have such instances of thy Charity.*]

7. [*And I have reason thus to give thanks to God for thee*] for we have great Joy and Consolation in thy love [*to the Saints,*] because [*hereby*] the bowels of the Saints, [*yearning for relief*] are refreshed by thee, Brother.

8. Wherefore, though I might be much bold, [*or having great Power*] in Christ, to enjoin thee that which is convenient,

9. Yet, for loves sake, I rather beseech thee, [*or, I rather beseech thee for loves sake,*]

being such an one as Paul [*the Apostle of Christ*]; ^h the Aged, [*and upon that account worthy of Reverence,*] and now also a Prisoner of Jesus Christ, [*and therefore worthy of Respect,* Gal. 6. 17. Ephes. 4. 1. Coloss. 4. 18.]

10. I beseech thee [*I say*] for my Son Onesimus, whom I have begotten, [*i. e. converted to the Faith while I was*] in my Bonds.

11. Who in times past was to thee [*an*] ⁱ unprofitable [*Servant, v. 18, 19.*] but now [*if received, will be*] profitable to thee, and [*if sent back*] to me.

12. Whom I have sent again [*unto thee, he being in Duty thine, and not to be employ'd by others, or detain'd without thy leave;*] thou therefore receive him, [*him, I say,*] that is mine own Bowels; [*he being as dear to me, as if he had proceeded from mine own Bowels.*]

13. Whom I would [*willingly*] have retained with me, that ^k in thy stead he might have minister'd to me [*being*] in the bonds of the Gospel.

14. But without thy mind would I do nothing [*of this nature*] that thy benefit [*or the Advantage I receive from him who is thy*] ^l *Servant* should not be [*on thy part*]; ^l as it were [*a matter*] of necessity [*because thou couldst not have him returned to thee*] but willingly [*by thy own grant.*]

15. For perhaps he therefore departed [*from thee*] for a season, ^m that thou should'st ^m receive him again for ever, [*i. e. to serve thee during life.*]

16. [*That thou should'st receive him, I say*] not now as a Servant [*only,*] but above a Servant,

ⁿ Servant, [as being also in Christ] a Brother, beloved especially [or particularly] to me; but how much more to thee, both in the flesh, and in the Lord! [i. e. as being of thy Family, and of thy Faith!]

17. If thou count me therefore a Partner [in thy friendship] receive him as my self.

18. If he hath wrong'd thee [in any thing] or oweth thee ought, put that on my account.

19. I Paul have written it with my own hand [and so have enter'd into a solemn Obligation, that] I will repay it; albeit I do not say unto thee, [i. e. I insist not upon it] how thou owest to me [by whom thou wast converted] even thy own self [or the well being of thy Soul] besides.

20. ° Yea Brother, [Gr. *vai*, I pray thee, therefore] let me [for thy Compliance with me in this matter] have joy of thee in the Lord, & refresh my Bowels in the Lord.

21. Having confidence in thy obedience, I wrote [thus] to thee, knowing thou wilt also do more than I say.

22. But withal, prepare me also a lodging, [wherefore prepare me a lodging also] for I trust that through your Prayers I shall be given to you.

23. There salute thee Epaphras, my fellow-prisoner in Christ Jesus.

24. Marcus, Aristarchus, Demas, Lucas, my fellow-labourers.

25. The Grace of our Lord Jesus Christ be with your Spirit. Amen.

Annotations on the Epistle of St. Paul to Philemon.

^a Verse 1. **K**Αὐτοεργῶ ἡμῶν, our Fellow-Labourer.] Hence Chrysostom conjectures that he must be one of the Clergy: But this is no good Argument, seeing Christians in general that promoted the Interests of Christianity, and even Women, are by the Apostle styled *συνεργοὶ* his Fellow-Labourers. For the first, see 3 John v. 8. for the second, Rom. 16. 3.

^b Ver. 2. Ἀππία τῇ ἀγαπῇ.] He salutes also Appia the Wife of Philemon, as Oecumenius and Theophylact conjecture, and Theodoret positively asserts, and that very probably, she being here rank'd before Archippus. And this he doth, that he might obtain her good will also in behalf of Onesimus.

^c Ibid. Συνεργιστῆν, our Fellow-Soldier.] So also he call Epaphroditus Fellow-prisoner with him at Rome, Philip. 2. 23, 25. either because they suffer'd with him as good Soldiers of Jesus Christ, 2 Tim. 2. 3. Or as (a) St. Jerom saith, because being Ministers with him in the work of the Gospel, Phil. 2. 25. Col. 4. 17. they were more particularly engaged in fighting the good fight of Faith. See Note on 1 Tim. 1. 18.

^d Ibid. καὶ τῇ κατ' οἶκον σου ἐκκλησίᾳ, And to the Church in thy House.] He calls his House a Church, saith Theodoret, ὡς ἐκτελεῖ λειτουργικὴν, as being illustrious for the Piety of all its Members. See Note on 1 Cor. 16. 19.

^e Ver. 3. Ἀπὸ Θεοῦ Πατρὸς, καὶ Κυρίου Ἰησοῦ Χριστοῦ, From God the Father, and our Lord Jesus Christ.] Ex quo ostenditur unam filii patrisque esse naturam, cum id potest filius præstare quod Pater, & dicitur id Pater præstare quod filius. Hieronymus in locum.

^f Ver. 5. Τῷ ἀγαπῶν καὶ ᾗ ἀσπῶν, thy Love and Faith.] Here the Apostle useth the Fi-

gure Synthesis; for Faith is to be referr'd to Christ, and Love to the Saints, according to those words of the same Apostle, We give thanks for you since we heard of your Faith in Christ Jesus, and of the Love which you have to all the Saints, Coloss. 1. 4. So Matth. 12. 22. The blind, and dumb, both spake, and saw, i. e. the blind saw, and the dumb spake; 1 Cor. 6. 11. But ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God, i. e. Ye are sanctified by the Spirit, and justified by the Name of Jesus. And so Theodoret interprets these words. Hence therefore Papists vainly gather, that we may place our Faith in Saints departed; for even their own (b) Esthins declares, That in the Ecclesiastical Phrase, to believe in any one, is a Profession of Divinity.

'Tis also further to be noted from these words, That we ought to render thanks to God, not only for the blessings vouchsafed to our selves, but to others also, Rom. 1. 8. 1 Cor. 1. 4. Eph. 1. 16.

Ver. 6. Ἡ κοινωνία, the Communication.] Κοινωνία πνεύματος τὴν ἐλεημοσύνην καλεῖ ὡς διὰ πολλῆς πίστεως συνοδῶν. Theop. Oecumenius, and Theophylact expound these words thus, I pray that the Faith in Christ, which thou hast common with us, may be operative in thee to make thee know how to perform every good Work.

Ver. 9. Πρεσβύτης, the aged.] This Epistle being writ, at the furthest, but Twenty eight Years from his Conversion, when he is styled Νεανίας, a Young Man, Acts 7. 58. it is enquired how he could be now Πρεσβύτης, Paul the aged?

I answer, that both the words, Νεανίας, Young, and Πρεσβύτης, Aged, are of that

(a) Commilitoni quod in eodem certamine belloque superavere. Hieron. in locum. (b) Credere in aliquem Ecclesiastica Phrase à Scripturis desumpta professio divinitatis est. Esth. in locum.

large signification, as is sufficient to remove this seeming Difficulty, (c) *Phavorinus*, from *Hippocrates*, saith a Man is styled *Νεανίσκος*, a Young Man till Twenty eight, and *Πρεσβύτης*, Aged, from Forty nine to Fifty six; making but Twenty one Years difference betwixt them: Elsewhere he saith, that Old Age begins ἀπ' ἐπὶ τῶν ἑξήκοντα ἐνιαυτῶν, from Sixty nine Years: But then he saith, a Man is, *Νεανίσκος*, Young, from Twenty three, ἕως ἐπὶ τῶν τεσσαρεσῶντα ἐνός, till Forty one Years; making the difference between them Twenty eight Years. *Varro*, in *Cælius Rhodiginus*, lib. 29. cap. 21. says, a Man is *Juvenis*, Young, till Forty five; and Aged at Sixty. And thus *St. Paul*, according to the Computation of *St. Chrysostom*, might be a Young Man, of Thirty five Years, at his Conversion; an Old Man at the writing this *Epistle*, as being then Sixty three, and suffering Martyrdom in the Fourteenth Year of *Nero*.

i Ver. 11. ἄχρηστος.] Not only an unprofitable, but an injurious Servant, having not only run away from his Master, but purloin'd some of his Goods, and spent what he had thus purloin'd: For had it not been thus, saith (e) *St. Jerom*, the *Apostle* needed not to have stipulated for satisfaction of the injury, v. 18, 19.

k Ver. 13. ὅτι σὺ, in thy stead.] A Ministry seems due from all that are able, towards those that suffer, and are in Bonds for *Christ's* sake; and when it is not performed, there seems to be a lack of Service due to them; especially to the Ambassadors of *Christ*, *Phil.* 2. 30.

l Ver. 14. ὡς κατ' ἀνάγκην, as of necessity.] Here again freedom of will is put in opposition to necessity. See Note on 2 *Cor.* 9. 7. according to those words of *Seneca*, *De Benef.* lib. 2. cap. 4. Si vis scire an velim, effecit ut possim nolle.

m Ver. 15. ἵνα αἰώνιον αὐτὸν ἐπῆχης, That thou

mightest have him during life.] Δουλεύσας αὐτῷ εἰς αἰῶνα, He shall serve him during life, *Exod.* 21. 6. Ἔσται σοι δοῦλος εἰς αἰῶνα, He shall be thy Servant whilst he lives, *Deut.* 15. 17. Καθήσεται εἰς αἰῶνα, He shall abide for ever there, 1 *Sam.* 1. 22. that is, ἕως ἡμετέρας θανάτου αὐτοῦ, till the day of his Death, v. 11. All the days of his Life, v. 28.

Ver. 16. Ἀγαπητὸν, beloved.] Note here n that love is due even to Bond-Servants from their Masters, when they are useful and profitable to them; for where Advantage is received from the Labours of another, there love is due.

Ver. 20. Ναὶ.] As the Hebrew נָא is verbum obsecrandi, a word of intreating, so is the Greek ναὶ very frequently. See Note on *Matth.* 15. 27.

Ibid. Μὴ τὰ πνεύματά μου, refresh my Bowels.] P Either meaning *Onesimus*, whom he calls his Bowels, v. 12. or rather himself, whose Bowels would be refreshed by *Philemon's* receiving *Onesimus* kindly, for the Lord's sake.

Ver. 22. διὰ τῶν προσευχῶν ὑμῶν, By your Prayers.] q The *Apostle* knew the efficacy of the Prayers of the Church for preservation of *Christ's* eminent Servants from independent dangers, as in the Case of *Peter*, *Acts* 12. and therefore in most of his *Epistles* he doth most earnestly intreat them, that he might be enabled to preach the Gospel with freedom and success, *Eph.* 6. 19. *Coloss.* 4. 3. 2 *Thess.* 3. 1. and for Deliverance from the malice of his Persecutors, *Rom.* 15. 30, 31. 2 *Thess.* 3. 2. or else expresses his confidence that their Prayers will be effectual to that End, as here; and 2 *Cor.* 1. 10, 11. and 4. 14, 15. *Phil.* 1. 19. And had he thus conceived of Prayers, directed to Angels, and departed Saints, why doth he not afford one Instance of them in all his *Epistles*?

(c) In vocibus Παῖς, Νεανίσκος, & Πρεσβύτης.

(d) Ὃς (ἐπὶ) τεσσαρὶντα πέντε ἐδίδευσεν τῷ Κλεῶ μετὰ πέντε περὶ θυμίας, τελέσαι δ' ἔτι ὑπὲρ τῆς ἑννεαετίας ἐξέμειν ἀνεπαύσατο ὡς ἑξήκοντα ἑξάω. Orat. de Petro & Paulo, To. 5. p. 994. lin. 18.

(e) Nec sponsor fieret rei ablata, nisi esset id quod ablatum fuerat, diffidat.

THE

THE P R E F A C E

TO THE Epistle to the *H E B R E W S*.

BY way of Preface to this excellent Epistle, I shall enquire,
1. Concerning the Author of it.
2. Touching the Canonical Authority of this Epistle.

3. Concerning the Language in which it was originally written.

4. To whom it was indited, and sent; and when.

5. Concerning the Occasion and Design of writing this Epistle. And,

I. That St. Paul was the Author of this Epistle, I prove,

1. From these Words of St. Peter, As our dear Brother Paul, according to the Wisdom given to him, hath written unto you, as in all his Epistles, 2 Pet. 3. 15, 16. Whence it is evident, 1. That the Apostle Paul had writ to them to whom St. Peter was then writing; i. e. to the Believing Jews in general, 2 Pet. 1. 1. to those of the Dispersion, mention'd, 1 Pet. 1. 1. 2. That he writ to them some certain Letter, distinct from all his other Epistolary Writings; as appears from those Words, As also in all his Epistles, i. e. his other Epistles. Since then none of the Ancients say that this Epistle was lost, it must be that which bears the Name of the Epistle to the Hebrews.

Obj. To this 'tis answer'd, that the Epistle intended by St. Peter, may be that written to the Romans, in which he speaketh to the Jews by Name, Chap. 2. 17. and in which is an Exhortation found to count the Long-suffering of God Salvation, or that which leadeth to Repentance, v. 4.

Ans. But, 1. That which is written there, is plainly written to the Unbelieving Jews, and concerns them only: Whereas St. Peter writes to the Brethren, Chap. 3. 12. the Beloved, ver. 1, 14, 17. to them who had receiv'd like precious Faith, Chap. 1. 1. He therefore could not mean the Jews of whom Paul speaks in the Epistle to the Romans: Nor, 2dly, can that Epistle be properly said to be writ to the dispersed Jews, it being writ to those at Rome only,

Chap. 1. 7. and chiefly to the Gentiles there, Chap. 1. 13. 11. 13. 15. 15, 16. (3dly,) The Words, Ch. 2. 4. are not an Exhortation, to count the Long-suffering of God, Salvation; but a Reproof, for despising this Long-suffering: Whereas in the Epistle to the Hebrews, Chap. 10. he commends their Patience under Sufferings, and assures them it would find Salvation; and that if they lived by Faith, their Lord would come, and would not tarry.

Arg. 2. A second Argument to prove St. Paul the Author of this Epistle, is taken from these Words, Know ye that our Brother Timothy is set at liberty? With whom, if he come quickly, I will see you. They of Italy salute you, chap. 13. 23, 24. And from those also, Pray for us; and, Do this now the rather, that I may be restored to you the sooner, v. 18, 19. For 1. It is customary with St. Paul, when he writes to others, to call St. Timothy his Brother: So, Paul the Apostle of Jesus Christ, and Timothy our Brother, 2 Cor. 1. 1. And again, Colos. 1. 1. in the same Words: We sent Timothy, our Brother, 1 Thes. 3. 2. And Paul a Prisoner of Jesus Christ, and Timothy our Brother, Philem. v. 1. This Timothy was a Prisoner at Rome, in the 7th. Year of Nero; and set at liberty the 8th, saith Dr. Lightfoot. Harm. p. 139, 140. Of which here the Author of this Epistle gives notice, and saith, he would come with him to them; i. e. to the Jews in Judæa, to whom I shall prove anon that this Epistle was indited. Now Timothy, we know, was still the Companion of St. Paul. Lastly, He desires them to pray for him; which is frequently done by St. Paul, in most of his Epistles, viz. In that directed to the Romans, Rom. 15. 30. to the Ephesians, Ephes. 6. 19. to the Philippians, Philip. 1. 19. to the Colossians, Colos. 4. 3. and to the Thessalonians, 2 Thess. 3. 1. and is never done in any of the Catholick Epistles. Pray for me, saith he, that I may be restor'd to you the sooner. Now Paul was sent bound from Judæa to Rome; and therefore, his Re-

turn from Rome to Judæa was properly a Restoring of him to them. And that he was thus restor'd to them, we learn from (a) St. Chrysostom, declaring, that being at liberty, he went to Spain, thence to Judæa, and so back to Rome.

Arg. 3. That this Epistle was written or composed by St. Paul, may yet more strongly be concluded from the Authority of the Ancients, for that they did deliver this as the Epistle of St. Paul: And that they were not rash in so doing, we learn from the Words of (b) Origen. Now among these Ancients, we may reckon,

1. Clemens Romanus, the Companion of, and Co-worker with, St. Paul; who, as (c) Eusebius and (d) St. Jerom note, hath many Notions which are in this Epistle, and used many Expressions, Word for Word, taken thence Which shew this Epistle not to be new, and to be duly reckon'd among the Writings of this Apostle.

2. Irenæus, in the Second Century, by whom this Epistle is supposed to be cited as a Book written by the Spirit, Adv. Hær. l. 3. c. 6. But not to insist on that, as being uncertain,

3. (e) Clemens Alexandrinus cites these Words of St. Paul, without Faith it is impossible to please God, Heb. 11. 6. adding, that Faith is the Substance of Things hoped for, the Evidence of Things not seen, *ibid.* v. 1. $\chi\tau\iota$ $\delta\epsilon$ $\theta\epsilon\acute{\iota}\nu$ $\alpha\pi\omicron\sigma\tau\lambda\omicron\upsilon$, according to the Divine Apostle. And again, he saith, (f) \omicron $\theta\epsilon\acute{\iota}\varsigma$ $\alpha\pi\omicron\sigma\tau\lambda\omicron\upsilon$, The Divine Apostle fears not to say, Remember the former Days, in which ye being enlighten'd, suffer'd a great Fight of Affliction, Heb. 10. 32. And so he cites him on to the end of that Chapter, then gives the Substance of the 11th Chapter; and the Exhortation in the Beginning of the 12th. v. 1. 2. And that this Divine Apostle was St. Paul, we are assur'd from these Words, (g) $\epsilon\pi\epsilon\iota$ $\kappa\upsilon$ $\pi\alpha\upsilon\lambda\omicron\varsigma$ $\tau\omicron\iota$, $\epsilon\beta\epsilon\lambda\epsilon\tau\omicron\varsigma$ $\gamma\epsilon\gamma\epsilon\lambda\omicron\upsilon\varsigma$ $\tau\omicron\iota\varsigma$ $\alpha\nu\alpha\kappa\alpha\mu\pi\tau\iota\sigma\iota\nu$ $\epsilon\iota\varsigma$ $\nu\omicron\mu\omicron\nu$ $\epsilon\kappa$ $\pi\acute{\iota\sigma\tau\epsilon\omega\varsigma}$, Paul also, writing to the Hebrews, relapsing from Faith, unto the Law, saith, Ye have need that one teach you again which be the first Principles of the Oracles of God, and are become such as have need of Milk, and not of strong Meat, Heb. 5. 12.

4. In the Third Century, (h) Origen citing the very Words now mention'd, and the following Words, v. 13. 14. For every one that useth Milk is unskilful in the Word of Righteousness; he saith, He that writ this, was the same Paul who said to the Corinthians, I have fed you with Milk, and not with Meat, &c. 1 Cor. 3. 2. In his (i) Philocalia he saith, The Apostle Paul, who said to the Corinthians, These things happen'd in a Figure, and they were written for us on whom the Ends of the Ages are come, 1 Cor. 10. 11. doth also in another Epistle use these Words, relating to the Tabernacle, Thou shalt make all things according to the Pattern shew'd thee in the Mount, Heb. 8. 5. And that the (k) Apostle, who said, Jerusalem which is above, is free; and is the Mother of us all, Gal. 4. 26. said also in another Epistle, Ye are come to Mount Sion, the City of the living God, the Heavenly Jerusalem; and to Myriads of Angels, &c. Heb. 12. 22, 23. In his (l) Exhortation to Martyrdom, he hath these Words, $\theta\epsilon\omicron\iota$ $\pi\epsilon$ δ $\pi\alpha\upsilon\lambda\omicron\varsigma$, St. Paul speaking somewhere to them who had suffer'd from the Beginning, and exhorting them to suffer patiently the Trials which afterwards fell upon them for the Word, saith, Call to remembrance the former Days, in which ye being enlighten'd suffer'd a great Fight of Afflictions—Cast not away therefore your Confidence, which hath great Recompence of Reward; for ye have need of Patience, Heb. 10. 32, 33, 34, 35, 36. And in his Answer to Africanus, having cited these Words from this Epistle, They were stoned, they were sawn asunder; they were slain with the Sword, Heb. 11. 37. he saith, (m) If any Person, being press'd with these Words, should fall into the Opinion of them who reject this Epistle, as none of St. Paul's, he would use other Words, to demonstrate to him that it was the Epistle of St. Paul. He also adds, That (n) the Sentences contain'd in it are admirable, and no whit inferior to the Writings of the Apostles; as he who diligently reads them must confess.

In a Word, when this Epistle was denied by the Arians in the Fourth Century, because they were not able to resist the Conviction it affords

(a) $\Delta\upsilon\omicron$ $\mu\epsilon$ $\kappa\iota$ $\epsilon\pi\iota$ $\epsilon\pi\acute{\iota}\nu\eta\sigma\iota\nu$ $\epsilon\kappa$ $\rho\omicron\mu\eta\varsigma$ $\delta\epsilon\delta\epsilon\mu\epsilon\theta\omicron\varsigma$, $\epsilon\iota\tau\alpha$ $\alpha\phi\epsilon\acute{\iota}\delta\eta$, $\epsilon\iota\tau\alpha$ $\epsilon\iota\varsigma$ $\tau\omicron\varsigma$ $\Sigma\tau\alpha\tau\iota\alpha\varsigma$ $\epsilon\lambda\theta\omega\acute{\nu}$, $\epsilon\iota\varsigma$ $\iota\upsilon\delta\alpha\acute{\iota}\alpha\varsigma$ $\epsilon\chi\theta$, $\epsilon\iota\varsigma$ $\iota\upsilon\delta\alpha\acute{\iota}\alpha\varsigma$ $\epsilon\acute{\iota}\delta\epsilon$, $\kappa\upsilon$ $\tau\omicron\tau\epsilon$ $\pi\acute{\alpha}\lambda\iota\nu$ $\eta\lambda\theta\epsilon\iota$ $\epsilon\iota\varsigma$ $\rho\omicron\mu\eta\mu$. Chryf. Præfac. See Theophyl. *ibid.*

(b) $\epsilon\iota$ $\pi\epsilon$ $\tau\omicron\varsigma$ $\epsilon\kappa\kappa\lambda\eta\sigma\iota\alpha\varsigma$ $\epsilon\chi\epsilon\iota$ $\tau\alpha\upsilon\tau\alpha$, $\theta\epsilon\omicron\sigma\tau\lambda\omicron\upsilon$, $\epsilon\acute{\iota}\varsigma$ $\pi\alpha\upsilon\lambda\omicron$ $\alpha\upsilon\tau\eta$ $\epsilon\upsilon\delta\omicron\kappa\iota\mu\epsilon\iota\tau\alpha$, $\kappa\upsilon$ $\theta\eta$ $\tau\omicron\tau\omicron$ ϵ κ $\epsilon\iota\kappa\eta$ $\epsilon\iota$ $\alpha\rho\chi\alpha\iota$ α . α . δ . ρ . $\epsilon\acute{\iota}\varsigma$ $\pi\alpha\upsilon\lambda\omicron$ $\alpha\upsilon\tau\eta\upsilon$ $\alpha\delta\alpha\delta\epsilon\lambda\phi\alpha$. Ap. Euseb. Hist. Eccl. l. 6. c. 25. p. 227. C. D.

(c) $\epsilon\upsilon$ δ $\tau\omicron\iota\varsigma$ $\pi\acute{\iota}\varsigma$ $\theta\epsilon\acute{\iota}\varsigma$ $\epsilon\beta\epsilon\lambda\epsilon\tau\omicron\varsigma$ $\pi\acute{\iota}\varsigma$ $\nu\omicron\mu\omicron\alpha$ $\alpha\phi\alpha\theta\epsilon\iota\varsigma$, $\eta\delta\eta$ δ $\kappa\upsilon$ $\alpha\upsilon\tau\omicron\lambda\epsilon\gamma\epsilon\iota$ $\rho\eta\tau\iota\varsigma$ $\pi\acute{\alpha}\nu$ $\theta\epsilon$ $\alpha\upsilon\tau\eta\varsigma$ $\chi\epsilon\iota\tau\alpha\mu\epsilon\theta\omicron\varsigma$ $\sigma\alpha\phi\epsilon\lambda\epsilon\varsigma$ $\mu\epsilon\lambda\epsilon\tau\eta\sigma\iota\nu$, $\theta\epsilon\iota$ $\mu\eta$ $\epsilon\acute{\iota}\nu$ $\omega\alpha\rho\chi\eta$ $\tau\omicron$ $\sigma\acute{\iota}\gamma\epsilon\sigma\mu\alpha$. \omicron $\theta\epsilon\acute{\iota}\nu$ $\epsilon\iota\kappa\alpha\tau\omicron\varsigma$ $\epsilon\delta\omicron\epsilon\zeta\epsilon\iota$ $\alpha\upsilon\tau\omicron$ $\tau\omicron\iota\varsigma$ $\lambda\omicron\gamma\iota\sigma\tau\iota\varsigma$ $\epsilon\gamma\chi\epsilon\iota\tau\alpha$ $\lambda\epsilon\chi\theta\eta\iota\alpha\iota$ $\gamma\epsilon\sigma\mu\epsilon\mu\alpha\iota$ $\tau\omicron$ $\alpha\pi\omicron\sigma\tau\lambda\omicron\upsilon$. Hist. Eccl. l. 3. c. 38. See Epist. Clem. ad Corinth. § 12. 17, 36, 43. (d) Catal. Script. Eccl.

(e) Strom. 2. p. 362. B. (f) Strom. 4. p. 514. C. D. 518. A) B, n. (g) Philocal. p. 10.

(h) Strom. 6. p. 645. D. (i) Adv. Celsum, l. 3. p. 141. (j) Philocal. p. 10.

(k) Philoc. p. 17. & Adv. Celsum, l. 7. p. 351. (l) Pag. 209, 310.

(m) $\tau\omicron\upsilon$ $\alpha\delta\epsilon\lambda\phi\alpha\iota\tau\omicron\upsilon$ δ $\epsilon\pi\iota\kappa\lambda\omega\acute{\iota}\varsigma$ $\epsilon\iota\varsigma$ $\pi\alpha\upsilon\lambda\omicron$ $\gamma\epsilon\sigma\mu\epsilon\mu\epsilon\theta\omicron\varsigma$, $\pi\epsilon\delta\epsilon$ $\delta\upsilon$ $\alpha\lambda\theta\eta\alpha$ $\lambda\omicron\gamma\omicron\alpha$ $\kappa\epsilon\tau$. $\eta\delta\eta$ $\kappa\upsilon$ $\chi\epsilon\iota\tau\alpha$ $\alpha\upsilon\tau\eta\varsigma$ $\alpha\pi\omicron\sigma\tau\lambda\omicron\upsilon$ δ $\epsilon\pi\iota\kappa\lambda\omega\acute{\iota}\varsigma$ $\tau\omicron$ $\alpha\pi\omicron\sigma\tau\lambda\omicron\upsilon$. Pag. 232.

(n) $\omicron\pi$ $\tau\alpha$ $\nu\omicron\mu\omicron\alpha$ δ $\epsilon\theta\epsilon\lambda\omicron\upsilon\varsigma$ $\delta\alpha\upsilon\mu\alpha\sigma\iota\delta$ $\epsilon\delta\eta$, $\kappa\upsilon$ δ $\delta\acute{\iota}\tau\epsilon\sigma\alpha$, $\kappa\iota$ $\alpha\pi\omicron\sigma\tau\lambda\omicron\upsilon$ $\alpha\mu\alpha\lambda\omicron\gamma\mu\epsilon\theta\omicron\varsigma$ $\gamma\epsilon\sigma\mu\epsilon\mu\alpha\iota$, $\kappa\epsilon$ $\tau\omicron\tau\omicron$ $\alpha\upsilon$ $\sigma\mu\phi\eta\sigma\alpha\iota$ $\epsilon\delta$ $\alpha\lambda\theta\epsilon\iota\varsigma$ $\pi\acute{\alpha}\varsigma$ δ $\alpha\pi\omicron\sigma\tau\lambda\omicron\upsilon$ $\tau\eta$ $\alpha\upsilon\tau\eta$ $\nu\omicron\sigma\iota$ $\tau\eta$ $\alpha\pi\omicron\sigma\tau\lambda\omicron\upsilon$. Apud Euseb. l. 6. c. 23. p. 227. C.

of our Lord's Divinity, (o) Theodoret saith, They ought at least to revere the length of Time, in which the Children of the Church have read this Epistle in the Churches, viz. as long as they have read the Apostolick Writings; Or if this be not sufficient to persuade them they should hearken to (p) Eusebii, of whom they boast, as of the Patron of their Doctrine; for he confesses this was St. Paul's Epistle, and he declares that all the Ancients had this Opinion of it.

That they of Rome, and other Latins did for a while reject this Epistle, will not much weaken this Tradition, if we consider,

1. That this Epistle was not writ to them, but to the Hebrews, who, as Eusebius (q) testifies, delighted much in it.

2dly, That it was rejected by them, not that they had any thing to say against it, but because they could not answer the Arguments which the Novatian Schismatics among them produced from the 6th and 10th Chapters of this Epistle, against receiving lapsed Penitents into the Church; whence, as Philastrius informs us, they rejected it, as thinking it was depraved by the Hereticks. Or,

3dly, Because it wants his Name, which he conceal'd, not as St. Jerom conjectures, ἀποκρύψας, to avoid the Offence of those who liked not his Person, by reason of his Doctrine concerning the Non-observation of their Law; for it is evident, from his desire of their Prayers, and from his Imimation that he designed shortly to be with them, that he must be well known unto them, but, as Theodoret observes, because he was made an Apostle, not of the Circumcision, but of the Gentiles. Lastly, The Difference in Style some mention, is so nice a thing, and may happen upon so many Accounts, that it deserves not to be looked on as an Argument of any Force against plain Testimonies of the Ancients, that St. Paul was the Author of this Work.

2dly, That this Epistle was written, and directed to the Jews dwelling in Judæa and Palestine, is the Opinion of the (r) Ancients, tho' not so as to exclude the believing Jews of the Dispersion. This may be argued from the Endorsement of it, To the Hebrews, rather than To the Jews. It cannot be imagined but that he sends it to be delivered at a certain Place, within some reasonable Compass, seeing the Bearer of it, whoever he was, could not deliver it to all the Jews dispers'd through the whole World, and because he directs them to pray, that he might be restored to them,

and promiseth to come, and see them. The Title therefore, To the Hebrews, must determine the Place, and point out the Jews that dwell in Judæa, or the Land of Israel; and this Sense doth the Holy Ghost put upon the Title, The Hebrews, when it is said, There was a murmuring of the Hellenists against the Hebrews, Acts 6. 1. By the Hellenists, meaning the Jews that dwell in Foreign Countries, among the Greeks; and by the Hebrews, those that dwell in Judæa. So again, 2 Cor. 11. 22. Are they Hebrews? so am I: Are they Israelites? so am I. And Philip. 3. 5. Of the Stock of Israel, an Hebrew of the Hebrews, i. e. an Hebrew not only by Descent, as were all of the Stock of Israel, but by Language which some of them had lost, and by Habitation in the Holy Land; and not among the uncircumcised Gentiles, he being bred up at the Feet of Gamaliel. And so it is most proper to understand the Inscription of this Epistle, namely, that St. Paul directs and sends it to the believing Jews of Judæa, which he styles his own Nation, Acts 24. 17. For though he, doubtless, did intend it also for the Benefit of the believing Jews dispers'd, yet might he send it first and chiefly to those in Judæa, the principal Seat of the Circumcision, from whence it might in time diffuse it self through the whole Circumference of the Circumcision.

But hence it cannot reasonably be concluded that this Epistle was writ in Hebrew, or in Syriack: For the Gospel of St. John, and his First Epistle, the Catholick Epistles of St. James, Peter, and St. Jude, were also written to the Jews, and yet were writ in Greek, that being a Tongue so well known to the Jews, that they call it the vulgar Tongue; and therefore in all the Discourses of the Jews with the Roman Governours, who understood the Greek Tongue, we never read, either in Scripture, or Josephus, that the Jews spake to them, or they unto the Jews, by an Interpreter; nor is there any of the Ancients who pretends to have seen any Hebrew Copy of this Epistle. That it was writ in Greek, appears not only from the Passages of Scripture, so often cited in it from the Septuagint, even where they differ from the Hebrew, Chap. 1. 6. 3. 8, 9, 10. 8, 9, 10. 5, 37, 38. but also from Chap. 7. 2. where we read thus, πρῶτον μὲν ἐρμηνεύσαντες Βασιλῆος δικαιοσύνης, first being interpreted King of Righteousness, and afterwards King of Salem, which is King of Peace; for both the Word Melchisedeck, and King of Salem, being in the first Verse, should

(o) Ἐὰν γὰρ αὐτὸς ἦ χροῖον γὰρ αἰδεῖσθαι τὸ μῆκος, ὥς γὰρ καὶ ἀποστολικὸν γραμμάτων αἱ τῷ Θεῷ μετέσχεον ἐκκλησίαι, ὥς ἐκείνη, καὶ ἡ περὶ Ἑβραίων δημολῆς ἡ ἀφέλειαν καρπὸν. Pref. in Epist. ad Hebr.

(p) Καὶ τοῦ παλαιῦς ἀπὸ πάντων ταύτων, οὗ αὐτὸς ἐφησεν ἐρχέσθαι ἡ δόξα. Pref. Ibid.

(q) Ὁ μάλιστα Ἑβραίων οἱ ἡ Χριστὸν ἀποδείξαντες χροῖον. Hist. Eccl. 1. 3. c. 25. p. 97.

(r) Πῶς ἂν ἐπὶ δημολῆς; ἐμοὶ δοκεῖ ἐν Ἑβραίων καὶ Παλαιστίνῃ. Chrysost. & Theodoret. Prefat.

have been there interpreted, had this been the Addition of the Interpreter; for so we find it is throughout the New Testament, where the Interpretation immediately follows the Hebrew Word, or Phrase, as Mark 5. 41. *Talitha cumi*, which is by Interpretation, Daughter arise. Golgotha, which is by Interpretation, the Place of a Skull, Mark 15. 22. So Matth. 27. 46. Mark 15. 34. John 1. 39. Rabbi, which is, being interpreted, Master; and v. 42. Messiah, which is, being interpreted, the Christ. So Ch. 9. 7. 19. 37. Acts 4. 36. 9. 36. 13. 8. whereas here the word Melchisedeck is in the beginning of the first Verse, and the supposed Addition of the Interpreter is added where the Word is not; so King of Salem is in the first Verse not interpreted, and when it is repeated, then comes the Interpretation, which plainly shews, that it is made not to give the Sense, but the Mystery contained in the Words, viz. That Christ was our Peace, Eph. 2. 14. and his Scepter was a Scepter of Righteousness, Chap. 1. 8.

4thly, As for the Time when this Epistle was indited, 1. It seems evident that it was written after that to the Colossians and to Philemon; for there he is Paul, the Prisoner; here he is set at Liberty, and hoping to come quickly to them to whom he writes: These Epistles therefore being writ in the 62d Year of Christ, and the 8th of Nero, this must at least be written in the following Year. Again, in the Epistle to the Colossians we have mention of St. Timothy, but nothing of his Bonds; here we have mention both of his Imprisonment and his ensuing Liberty, which may well cast this Epistle into the 9th of Nero, where it is placed by Bishop Pearson.

Lastly, To speak a little of the Occasion of it, I have shewed in the Preface to the 2d Epistle to the Thessalonians, and in the Preface to the Epistle to St. James, that it was written chiefly to prevent that Epidemical Apostacy, from Christ to Moses, which the believing Jews were then too prone to. But we learn also from the Matter of the Epistle, that it was written to prove that Jesus was the Son of God: Now in what Sense this chiefly was denied by the Jews, we learn from the Gospel of St. John, where, when our Lord had said, My Father worketh hitherto, and I work, John 5. 17. The Jews seek to kill him, because *Πατέρα ἰδοὺ λέγει ὅτι ὁ Θεός*, he said, God was his own Father, making himself equal to God, v. 18. And again, We stoned thee, say they, for Blasphemy, because thou, being a Man, makest thy self God, John 10. 33. What was this Blasphemy of which they thus accuse him? It was only this, that he said, I am the Son of God, v. 36. 'Tis therefore plain they judged it the same thing to say he was the Son of God, and to say that he was God; whence we may rationally conclude, 'twas also in this Sense that the Apostle here asserts, and doth endeavour to confirm this Truth.

And, Lastly, this Epistle being written to Persons now relapsing from Christ to Moses, and to the Law given; said they, by Angels, this seems to be the Reason why the Apostle is so large in shewing that Christ was greater than the Angels, a greater Law-giver than Moses, a greater Priest than Aaron, and that the Levitical Priesthood, Covenant, and Law, were to give Place to Christ our great High-Priest, to his new Law of Liberty, and that new Covenant he had established upon better Promises.

A
P A R A P H R A S E
WITH
A N N O T A T I O N S
ON THE
Epistle of St. P A U L to the H E B R E W S.

C H A P T E R I.

- ^a Verse 1. ^b **G**OD who ^a at sundry times and ^b in divers manners, spake in time past unto the Fathers by the Prophets ;
2. Hath in these last days [*the times of the Messias*, see Note on 2 Tm. 3. 1.] spoken unto us by his Son, whom he hath appointed [*ἱδρυκα, constituted*] ^c Heir of all things, ^d by whom also he made the Worlds.
- ^c ^d ^e ^f ^g ^h 3. Who being the ^e brightness of his glory, and the ^f express Image of his Person, [*or Character of his Subsistence,*] and ^g upholding all things by the word of his Power, ^h when he had [*Gr. having*] by himself purged our sins, sat down on the right hand of the Majesty on high.
4. Being made [*Gr. being*] so much better than the Angels, [*and superiour to them by this exaltation to the right hand of Majesty*] as he hath by inheritance obtained ⁱ a more excellent name [*Title, and Authority*] than they.
- ^k 5. For to which of the Angels said he at any time [*as he did to Christ*] ^k thou art my son, this day have I begotten thee ? And again [*to Solomon the Son of David, what did more eminently belong to this Son, and Lord of David*] ^l I will be to him a Father, and he shall be to me a Son (2 Sam. 7. 14. 1 Chron. 22. 10.)
- ^m 6. And again, when he bringeth in [*ἔσται ὁ πατήρ, and when he brings again*] the first begotten [*from the Dead, Col. 1. 18.*] into the World, he saith : And ^m let all the Angels of God worship him [*establishing thus his Dominion over them, and their subjection to him, and also the Divine Excellence of him who was thus to be worshipped by the highest of created Beings.*]
7. And [*moreover, speaking*] ⁿ of the Angels, he [*i. e. David only*] saith, [*he is that God*] who maketh his Angels Spirits, [*or winds*] and his Ministers a flame of fire ; [*giving them no higher Titles than those of his Messengers, and Ministers, and shewing their efficacy and swiftness in doing his Commandments, and hearkening to the Voice of his Words, by comparing them to the winds, and fire, Psal. 123. 20, 21.*]
8. But [*speaking*] to [*of*] the Son, he [*i. e. David, moved by the Holy Ghost*] saith, Thy Throne, O God, is for ever and ever, a Sceptre of Righteousness is the Sceptre of thy Kingdom [*Psal. 45. 7.*]
9. Thou hast loved righteousness, and hated iniquity ; therefore ^o God, even thy God, hath anointed thee with the oil of gladness, [*i. e. advanced thee in Eminence, and Dignity*] above thy fellows, [*filling him, in these words, God, and an eternal King ; ascribing to him a Throne and Kingdom, and a righteous Government to reward his righteous Servants whom he loves ; and to punish his obdurate Enemies, whose Iniquities render them hateful to him. So that these words again prove both his Divine Nature, and his Exaltation to the Government of the whole World.*]
10. And [*that also by him he made the Heavens, is testified in these words spoken of him,*] ^p thou Lord, in the beginning, hast laid the Foundation of the Earth ; and the Heavens are the works of thy hands.

11. They

11. They shall perish, but thou remainest; and they shall all wax old, as doth a Garment.

12. And as a Vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy Years shall not fail, [Pf. 102.]

13. But, [yea] to which of the Angels said he at any time [as he did to Christ, Pf.

110. 1.] ¶ Sit thou on my right-hand till I make thine Enemies thy Foot-stool.

14. Are they not all [declared, Pf. 103. 20, 21. and 104. 4. to be] ministring Spirits, sent forth [not for Government, and Dominion, but] to minister for them who [being Sons by Adoption] shall be [also] Heirs of Salvation.

Annotations on Chap. I.

a Verse 1. ΠΟΛΥΤΕΡΑΙΣ, at sundry times,] Before the Flood by Enoch, Jude 14. and Noah, 2 Pet. 2. 5. after the Flood by Abraham the Prophet, Gen. 20. 7. who gave to his Children, and Household after him, the Commandments of the Lord, Gen. 18. 19. By Jacob, prophesying to his Sons of things to come in the last days, Gen. 49. 1. By Moses during their abode in the Wilderness; by Deborah, Samuel and other Prophets in the time of the Judges, Judg. 6. 8. By Nathan in the Time of David, and Solomon, by Isaiah, Jeremy and Ezekiel, in the time of the Kings; by Daniel, Haggai, Zachariah, Malachy, in, and after the Captivity.

b Ibid. ΠΟΛΥΤΕΡΑΙΣ in divers manners.] In a Cloud, Fire, a still Breath; by Visions, Dreams, a Voice from Heaven, and by the Holy Spirit, speaking in the Prophets, 2 Pet. 1. 21.

c Ver. 2. ΚΛΗΡΟΝΟΜΩΝ ΠΑΝΤΩΝ, Heir of all things.] As it were by Succession to his Father, who now judgeth no Man, but hath given all Judgment to his Son, Joh. 5. 22. Heb. 3. 6. We cannot desire a fairer Comment on these words, than that of the Socinians on the Place, that (a) Christ is made Heir of all things in Heaven and Earth, yea of Heaven and Earth it self, that he is Heir and Lord of all Angels, and of all Men living and dead, Rom. 14. 8, 9. That he is absolutely the Heir of all things, and hath the highest Empire and Dominion over all Angels, and Men; by which words is signified the highest Excellency, and Divinity, and as it were, the Unity of Christ with God, though with Diversity, in that he is his Son, and Heir, and received this Dominion from another. And I believe 'tis as impossible to understand how a Man should have this Empire over all things in Heaven and Earth, and over Death it self, and yet be a meer Man, as it is to understand any Mystery of the Sacred Trinity.

Ibid. ΔΕ ΕΞ ΤΩ ΤΩ ΔΙΩΝΥΣ ΕΜΙΝΕΝ, by whom also be made the Worlds.] That is, faith

Grætius, propter quem, for whom he made them, according to the Doctrine of the Rabbins, that the World was made for the Messiah. But this Exposition is contrary to the Rule of all (b) Grammarians, that τὸ διὰ ὅτε μὲν σωλαρεῖ ἡλικὴ μετέπειτα, ὅτε δὲ ἀναπλήσῃ ἀπὸ τοῦ διὰ, that the Proposition διὰ, when it is joined with a Genitive Case, signifies the means by which, and the final cause only when it is joined with an Accusative Case. 'Tis contrary to the Exposition of all the Greek Fathers, who unanimously say, τὸ τοῦ θεοῦ τὸν υἱὸν εἶναι, this shews the Divinity of Christ. It also is without example in the New Testament, for διὰ τὸ θεῶν ἡ Παύλος, Rom. 6. 4. which is the only place he cites, signifies by the Glory, or Power of the Father, by which Christ was raised from the dead, Eph. 1. 19. Colos. 2. 12. The Socinians by the Worlds here understand the New Creation, or the Church begun by Christ's Ministry upon Earth, begotten, and renewed by the Evangelical Dispensation. But neither can this Exposition stand; For, (1.) Though Christ be styled in some of the Greek Versions, πατὴρ ἡμελλόντων αἰώνων, Isai. 9. 6. The Father of the Age to come, yet οἱ αἰῶνες absolutely put, doth never signify the Church, or Evangelical State; nor doth the Scripture ever speak of the World to come in the Plural, but in the Singular Number only, preserving the Phrase Holam Habba, as they received it from the Jews. (2dly) Were this the import of the Words, the Worlds might as well have been said to have been created, or made by Christ's Apostles, they being the great Converters of the World; or at the least, this being done by them assisted by the Power of Christ, after he had been thus made Heir of all things, it must have properly been said that Christ made the Worlds by his Apostles, which yet the Holy Ghost never thinks fit to intimate. Moreover, whereas this making of the World by Je-

(a) Grætius solus omnium plane rerum hereditate gaudet, & summo in omnes, tam Angelos, quam homines, imperio ac dominatu potest. — Licet, autem ista verba significare sit summa Christi potentia, et Divinitas, ac ubi cum Deo unita, tamen simul significare est etiam Christi & Deo diversitas. — Crælius in locum. (b) Phœnomenon.

his Word, i. e. the Word of God, desired to speak with Jacob, and in that of Jonathan. דברי the Word would speak with him, which in Bereschith Rabba; §. 68. ruins thus, God would speak with him; and the word פְּמָא seems also to be either used in this Sense, or applied to the דָּבָר, oft by (b) Philo, as when he saith, that Moses was translated, *ὁ δὲ φησὶ* ὁ ἀρχὴ, *ὁ δὲ ὁ οὐρανὸς καὶ τὸ γῆ* ἐκείνου γένεσι, by the word of the first Cause, by which the World was made; and that God made both (c) the Heavens and the Earth by a word, by his most illustrious and splendid דָּבָר. And to be sure, Philo was of the same Opinion with St. Paul; that the Word made and fashioned the World, whence he so often mentions, the Divine Word (d) *adorn- ing all things, the Word of God that maketh the World, the Word by which the World is fashion- ed, and made, and by which, as his Organ, God gave being to it, and saith in words like those of the Apostle, (e) That God pos- sesseth all things, using that word as the Dispen- ser of his Gifts, by which also he made the World; And this was also the Doctrine of all the Primitive Fathers from the beginning, as well as of all the Commentators on this Text, (f) St. Barnabas declares, that he is the Lord of the World, the Maker of the Sun, the Person by whom, and to whom are all things. He is, saith (g) Justin Martyr, the Word by which the Heaven, the Earth, and every Crea- ture was made, by whom God at the beginning made and ordained all things; viz. the Heavens and the Earth, and by whom he will renew them. This (h) Irenæus delivers as the Rule of Faith contained in the Scriptures, which they who hold so, may easily prove, that the Hereticks had devia- ted from the Truth. He adds, that the Barba- rians who held the Ancient Tradition, did believe in one God; the Maker of Heaven and Earth, and of all things therein by Jesus Christ; the Son of God; and this Doctrine he repeats almost an hundred times elsewhere. Our Doctrine, saith (i) Athenagoras, celebrates one*

(c) Το γὰρ θέλει αὐτὸν καὶ πλάσσει κατὰ τὴν αὐτὴν λόγον ῥήματα ὁ Θεὸς ἀποφότερα ποιεῖ. Leg. Alleg. 1. i. p. 33. G.
(d) Τὸν θεὸν λόγον καὶ ταῦτα διακομμομένη. De Opif. p. 3. F. Θεὸς λόγον ἰδίῃ κομμομένη. Id. p. 4. C. Διὰ
τοῦ λόγου καὶ ἐκτελεσθέν. De Cherub. p. 100. B. Ὁ καὶ οὕτως ὁργάνῳ χειρὶν τοῦ ἐκκομμοῦ. All. 2. p. 60. Τὸν
κόσμον ἐκκομμοῦσι. De Profugis. p. 362. F.
(e) Διὰ τὸ συμεταῖν λόγῳ καὶ ἐδμμενῶντο. Lib. 2. de Monar. p. 636. B. Λόγῳ χειρὶν τοῦ ἀπαρτῆ δουρῶν, ὅς
καὶ κόσμον ἐποίησεν. Lib. quod Deus sit immutab. p. 235. G.
(f) Orbis terrarum Dominus. Antiq. Verf. Sect. 5. Ἡμεῖς ἔργον χειρῶν αὐτῶν ἀπαρτῶμεν. Ab init. & Sect. 12.
(g) Αὐτὸν ἐκτελεσθέν καὶ Θεὸς ἀνομιλῇ λόγον, διὰ τὸ ἕκαστος, καὶ γῆ, καὶ ἡ πᾶσις ἐκτελεσθέν καὶ πᾶσις. Cohort. ad Grad.
p. 16. B. Ὅτε καὶ ἀπὸ γῆς αὐτὴ πᾶσις ἐκτελεσθέν καὶ ἐκτελεσθέν. Apol. 1. p. 44. Ὅσοι καὶ γῆς αὐτῶν
καὶ γῆς. Καὶ διὰ τὸ ἐκτελεσθέν καὶ πᾶσις ἐκτελεσθέν. Dial. cum Tryph. p. 143. D.
(h) Cum autem teneamus nos regulam veritatis, id est, quia sit unus Deus omnipotens qui omnia condidit per verbum
suum, quod aperit et fecit, ex eo quod non erat, ad hoc ut, si quis teneamus, quoniam Scriptura dicit, Ps. 33.6. Joh.
1. 3. Col. 1. 16. — Hanc ergo teneamus regulam, licet talia verba et multa dixerit (Habeat) fuerit in doctrina
a veritate arguimus, 1. 1. c. 19. Cui ordinationi assentimus multa Genes. Barbarorum. — Patrem traditionem
intelligentes credentes, et credentes in unum Deum fabricatorem Caeli, et Terrae, et annuum quod in eis sunt per verbum
Christum filium Dei. L. 3. c. 4 vide 1. 2. c. 4. 3. c. 8. 10. 11. p. 257. 259. 124. Prefatio. 37. p. 369. 370. 371.
75. 1. c. 15. 18.

God, the Creator of all things, who made all things by Jesus Christ, from whom, and by whom all things were made. God, saith (k) Theophilus, made all things by him, and he is called the Beginning, because he is the Principle, and Ruler of all things made by him. He adds, That by this Principle God made the Heavens: That God said to him, let us make Man, he being his Word, by which he made all things. Him (l) saith Tatian, we know to have been the Author of the World, for that which was begotten in the beginning, gave beginning to the things made. He made Man the Image of his Immortality, and before Man he made the Angels. We Rational Creatures, saith (m) Clemens of Alexandria, are the work of God the Word, for he was, and is, the Divine Principle of all things, by whom all things were made, and who, as the Framer of all things, in the beginning, gave also life to us; by whom are all things, who made Man, our God and Maker, the cause of the creation. In the Third Century we learn the same from (n) Origen, (o) Tertullian, (p) Novatian, St. (q) Cyprian, and others cited by the Learned Dr. Bull. So that in these two Verses there be visible these Gradations, one from Christ's Prophetick Office to his Kingly Office conferred on him as Heir of all things, the other from his Kingly Office to the Foundation of it, laid in his Divine Nature, and in the work of the Creation; it being, say Irenæus, and the Ancient Fathers, fit that he should reform, and govern the World, by whom 'twas formed; that he should give new Life to Man, who gave him his Being, and first Breath.

c Ver. 3. Ἀπαύλας τὸ δόξας, i. e. the Resplendence; or shining forth of his Glory.] This Metaphor some of the Fathers think is taken from the Sun, whence (r) Justin Martyr saith, he proceedeth from the Father, as τὸ τῆ ἡλίου φῶς, the light of the Sun, without Division, or Separation from him. Others with him πρὸς εἰς μὴν τῆς αἰῶνος, for Examples sake, say (s) he proceedeth as ἀπὸ πυρὸς ἀπὸ πυρὸς, as fire is kindled from fire without the Diminution of the fire that kindles it, or as ἀπὸ δαδὸς δαδῶς, as one Torch is lighted from another, which is the Metaphor of Tatian, p. 145. which Metaphors they have

borrowed from (t) Philo, who speaking of the Spirit in Moses, derived upon the Seventy Elders, cautions us not to understand this to be done κατὰ ἀποκοπήν, καὶ διδύκευ, by Abscission, or Disjunction, ἀλλ' ὡς ὅταν ἀπὸ πυρὸς, but as light from fire, at which if you light a thousand Torches, it is not diminished; accordingly the Nicene Council style him Light of Light, and hence they argue his Consubstantiality with the Father, who produces not another Essence, or Substance in the Son, but communicates the same Essence to him. The like Notions the Jews seem to have had of their Λόγος or Wisdom, which is with them the same: For the Book of Wisdom saith of her, that she is, Σαπφεία τὸ πᾶντοκράτορος δόξης εἰλικρινὴς καὶ ἀπαύλας φωτὸς αἰδίου, an efflux of the sincere Glory of the Almighty, and the splendor of eternal Light, Ch. 7. 25, 26. And (u) Philo saith of the Λόγος, that he is τὸ δόξατε καὶ μέγιστος θεὸς πεφωτισμένος καὶ σεμνός, the most illustrious and splendid Light of the invisible and highest God. And this the Jews might better understand, and if it were taken, as probably it was, from the Glory that conducted them out of Egypt, led them through the Wilderness, and dwelt among them, first in the Ark, and Tabernacle, and afterwards in the Temple. For 'tis observable,

1. That this δόξα, Glory, or Schechinah, so often mentioned in the Old Testament, and in the Writings of the Jews, was not the Cloud it self, that being only the Cover of it, but the Light, Fire, or Splendor that issued from it. So Exod. 24. 16. And the Glory of the Lord dwelt upon Mount Sinai, and the Cloud covered it, (viz. the Glory of the Lord) six days; and the sight of the Glory of the Lord (when it broke out of the Cloud after six days) was as burning fire, on the Top of the Mount, in the sight of the People Israel. And Exod. 40. 34. Then a Cloud covered the Tent of the Congregation, and the Glory of the Lord filled the Tabernacle. And v. 35. Moses was not able to enter into the Tent of the Congregation, because the Cloud abode thereon, and the Glory of the Lord filled the house, 1 Kings 8. 10, 11. When

(k) Καὶ δι' αὐτὴν τὰ πάντα ποιήσαν, ἔσθ' ὁ λόγος ὁρῶν ἐπ' ἀρχῇ καὶ κενὴν πάντων τῇ δι' αὐτὴν διδουμένην. Ad Autol. 2. p. 88: C. Διὰ τὸ ἀρχὴν γεννηθῆναι τὸ ἔργον. p. 92. B. Τὰ ἑαυτοῦ λόγῳ καὶ τῇ ἑαυτοῦ σοφίᾳ. p. 96. D. Ὁ λόγος αὐτοῦ δι' ἣν τὰ πάντα ποιήσαν. p. 100. A.

(l) Τὸν ἱσχυρὸν τὸν ἀρχὴν τῆς αἰῶνος καὶ τὸν ἀρχὴν ἡμετέρας ἀντηχόντος τῆς καὶ ἡμετέρας ποίαν, αὐτὴν ἑαυτοῦ τὸν ἡμετέρας ποίαν, p. 145. B. C. Ἐκείνη τὴν ἀθανάτου ἀνθρώπου ἐποίησεν — καὶ πάλιν τὴν ἀνθρώπου καὶ τὴν ἀνθρώπου. Ἀρχαίαν διδουμένην. p. 146. B. C.

(m) Τὸ εἶναι λόγῳ τὸν ἀρχὴν τῆς αἰῶνος, ἡμετέρας ἀρχῇ ὅτι τὸν ἡμετέρας ἡν τὸ καὶ ἔστιν. Adm. p. 5. C. D. Ὁ τὸν ἡμετέρας διδουμένην. Λόγος ὁ καὶ τὸν ἀρχὴν τῆς αἰῶνος τὸν ἀρχὴν τῆς αἰῶνος ὡς διδουμένην. p. 6. B. Δι' ἣν τὰ πάντα. p. 69. A. Ὁ διδουμένην τὸν ἀνθρώπου. Paid. 1. 1. c. 2. p. 81. B. Ὁν θεὸς καὶ διδουμένην. c. 11. p. 113. A. Ὁ διδουμένην ἀπὸ. Sermon. 5. p. 553. A.

(n) Orig. contra Gellum. l. 2. p. 63. l. 6. p. 308, 317. (o) Novatian c. 13. M. (p) Tertul. adv. Marcion. l. 3. c. 19. Adv. Heres. 45. Adv. Praxeam. c. 19. (q) Cyprian Test. 1. 2. c. 1. (r) Justin. l. 1. c. 1. (s) Justin. l. 1. c. 1. (t) Philo. p. 57. Justin. l. 1. c. 1. D. E. 1. c. 1. C. p. 145. (u) Lib. de Gigant. p. 223. F. 1. c. 1. (v) Philo. p. 348. D.

the Priests were come out of the Holy Place, the Cloud filled the house of the Lord, so that the Priests could not stand to minister, because of the Cloud; for the Glory of the Lord had filled the house of the Lord. Ezek. 10. 4. And the house was filled with the Cloud, and the court was full of the brightness of the Glory of the Lord. Note,

2dly. That this Glory is styled the Glory of the Lord, not as being it self a Divine thing, or a Ray of Divinity, but as being the Symbol of God's glorious Presence, and abode where it appeared, and resided. Thus the Cloud which consisted of a dark part to cover the fire, or light, and a bright side by the appearance of the light, is called the Cloud of Jehovah, Exod. 40. 38. Num. 10. 34. because God was gloriously present in it; or as Rabbi Moses Ben Nachman on Exod. 40. 34. *סוכן בתוך הענן* because the Glory dwelt in the midst of it; whence God said, *Lo I come to thee in a thick Cloud*, Exod. 19. 9. *I will appear in the Cloud upon the Mercy Seat*, Lev. 16. 2. *He spake to Moses out of the Cloud*, Num. 7. 89. And when he went to receive his Commands, it is said, *And Moses drew near to the thick darkness where God was*, Exod. 20. 21. And lastly, *God is said to go before them by Day in a Pillar of Cloud, and by Night in the Pillar of Fire*, Exod. 13. 21. Num. 14. 14.

Again, the Ark in which this Glory dwelt between the Cherubims, is called, *כבודי* the Glory of the Lord, i. e. of that glorious Majesty who dwelt in it, whence the God of Israel is often styled the God that sitteth between the Cherubims, because here, say the (x) Jews, he fixed his Residence, and Presence, notwithstanding that he fills Heaven and Earth, and his Majesty is in Heaven, and in all the Earth. And when the Ark was to be taken up and carried any whither, they sung thus, *Arise Jehovah, and let thine Enemies be scattered*, Num. 10. 35. Psal. 68. 2. and when it rested, thus, *Give rest, Jehovah, to the many thousands of Israel*, not styling the Ark Jehovah, but the glorious Majesty that dwelt in it, or him, and the Ark of his strength, Ps. 132. 8. where also it may be noted, That the Targum of Jerusalem and Jonathan read thus, *Rise up, O Word of the Lord, and Return, O Word of the Lord*. And Psal. 24. when the Ark was brought from the House of Obed-Edom, and settled in Mount Sion, and placed in the Holy of Holies, they sung thus, *Lift up your heads, O ye Gates, that the King of Glory may come in*, i. e. the Lord of Hosts, who dwelt in the Ark.

Accordingly our Lord Jesus after his Ascension, appeared still in, or with the Glory of the Lord. When he was trans-

figured on Mount Tabor he was in this Splendor, Matth. 17. 2. styled by St. Peter *μεγαλοπρεπὴς δόξα*, the Magnificent Glory, 2 Pet. 1. 17. So he appeared to Stephen, who saw the glory of the Lord, and Jesus standing at the right hand of God, Acts 7. 55. So to Saul, when a light brighter than the Sun shone round about him, and he heard a voice out of it saying to him, *I am Jesus whom thou persecutest*, Acts 9. 5. 26. 13. He being *ὁ κύριος ὁ δόξας* the Lord of Glory, 1 Cor. 2. 8. see Rev. 1. 14, 15. 2. 18. 18. 1. 19. 12. And because of God's residence in this Glory, the word Glory doth often signifie God himself; as when we read of the Throne, and the House of Glory, i. e. of the glorious God. So (y) Rabbi Joseph Abbo, it is the manner of the Scripture to call the visible Glory and Splendor of the Divine Majesty by the Name of God. So Psal. 106. 20. *They turned their Glory into the similitude of a Calf*, Jer. 2. 11. *My People have changed their Glory for that which doth not profit*. And so the Fathers seem to take the word Glory here for the Divine Majesty. Note,

3dly. That from this Glory, when God did any wondrous works of Power, Mercy, and Judgment, there is said to be an Emanation or shining forth of Glory; as when *Fire went forth from the Glory of the Lord to consume their Sacrifices*, in token of his favourable acceptance of them. So Lev. 9. 23, 24. *The Glory of the Lord appeared, and there came a Fire out from before the Lord, and consumed upon the Altar the Burnt Offering, and the fat*. So 2 Chron. 7. 1, 2, 3. Accordingly they begg'd his Favour in these words, *Thou that dwellest between the Cherubims, shine forth*, Ps. 80. 1. See Ps. 50. 2, Deut. 33. 3. And to consume Transgressors, viz. Nadab and Abihu, Lev. 10. 2. and the two hundred and fifty men that offered incense, Numb. 16. 35. See Exod. 14. 24, 25. And in like manner may the Son be said to be *ἀπαύλασμα τῆς δόξης* an Emanation, or shining forth from the Glory of the Father; as being before all things, Prolatus à Patre, five generatus, begotten or brought forth by the Father, saith Irenæus, l. 2. c. 48. 4. 28. being always in him, but *ἡ δὲ δυνάμις ἐμπάντων ἰδέα καὶ ἐνέργεια εἶναι προελθὼν*, coming forth before all things to be the Idea, and active Power of all material Beings, So Athenagoras, p. 10. The word, whom the Father begat, *ἐξ ἐκδοξάου τοῦ πατρὸς*, sending him forth before all things, who was always in God, and became λόγος *προσποιεῖς*, when he would create the World. So (z) Theophilus whom he made *προσδῆναι* to leap from him. Say (a) Justin Martyr and Tatian, he being in him before all Ages, *προελθὼν ὁ λόγος δημιουργίας*, the Word coming forth, which is the cause of the Creation, *προγεννη-*

(x) Buxt. Hist. Arce, p. 109. (y) Buxt. Hist. Arce, p. 7. (z) Ad Autol. l. 2. p. 88. B. p. 100. A. (a) Just. Dial. p. 359. B. & Tat. p. 145. B.

θεὸς δι' ἃ τὰ πάντα and forebegotten, by which all things were made, faith (b) Clemens Alexandrinus. The Word brought forth by the Father, and by that Prolation generated, and therefore the Son of God, faith (c) Tertullian.

f Ibidem. καὶ χαρακτὴς τῆς ὑποστάσεως αὐτοῦ, *The Impression, or Representation of his Subsistence.*] The Phrase signifies, faith Theodoret, that he subsists by himself, καὶ ἐν αὐτῷ δεικνύσι τὰς παλαιὰς χαρακτῆρας, and in himself Represents the Characters of his Father. χαρακτὴς, faith Phavorinus, is διαπύσις ἀλλὰ καὶ ὑπόστασις, a Form or Draught manifesting the Substance whence it was taken. Ὑπόστασις, faith I.e., is the Substance with the Properties; ὡς αὐτὸ μὲν τῶν ἰδιωμάτων, or συνδεδεμένη τῶν περὶ ἐκείνου ἰδιωμάτων, a Course of all the Properties of any Being; so that the Character of his Subsistence here, is, according to him, a Draught manifesting, or exhibiting the Substance and Properties of God. According to the Greek Commentators on the Place, it is the same with our Lord's being in the Form of God, before he took our Nature on him, Phil. 2. 5. Accordingly Wisdom is, by the Author of the Book that bears that Name, styled ἑστησεν ἀνελιδάσθαι τὸ πρὸς θεῷ ἐνεργίας καὶ εἰκὼν τῆ ἀκαθάρτου αὐτοῦ, *The unspotted Mirror of the Power or Activity of God, and the Image of his Goodness*, Chap. 7. 26. The λόγος is, faith (d) Philo, αἰδῶν εἰκὼν αὐτοῦ, the Eternal Image of God. (e) The Image of God δι' ἃ πᾶσις ὁ κόσμος ἐδημιουργήθη, by which the whole World was made. And of the Angel which God sent before Israel, in whom God's Name was, Exod. 23. 22. the Jews say he was פְּנֵי מַלְאָךְ i. e. the Angel of his Face; because faith, (f) R. M. Gerundensis, God's Face, or Glory, might be seen in him, or he exactly Represented him; yea the Government of the whole World was committed to him, and God had made him Lord over his whole House, and had made all things subject to him. Now these things so exactly agree, with what the Apostle here ascribes to Christ, that I could not think them unworthy to be noted here.

g Ibid. φέρων τε πάντα τῷ ῥήματι τὸ δύναμει αὐτοῦ. And upholding all things by the Word of his Power. The Hebrew Word נָשָׂא is some times rendred φέρω, Sustain; as when 'tis said of Moses, Numb. 11. 14. 17. I cannot φέρω sustain, or bear all this People. And Deut. 1. 9, 12. How can I alone φέρω τὸν λαόν, bear the Labour of all this People? And of Christ, that φέρει, he bears the burthen

of our Sins, Isa. 53. 4. sometimes it signifies to Govern, when נָשָׂא is sometimes rendred βασιλεύς, a King, Gen. 23. 6. sometimes ἀρχὼν a Prince, as it is rendred above Sixty times: Sometimes ἀρχὼν in the same Sense, Numb. 13. 3. and 16. 2. and sometimes ἡγούμενος a Governour, Jos. 13. 22. 2 Chron. 5. 1. and the Greek φέρω, signifies not only to sustain, but also, suo arbitratu moderari, to Govern at his Will: Now which of these two Senses you put upon the Words it is not much material, since it is equally the effect of a Divine Power to sustain, and govern all things; whence this is by the Jews made the Description of God himself, that he is a God סֹכֵן נֹלֵךְ (g) sustaining all things, the Heavens, the Earth, and the Abyss, and bearing all People. בְּרוּךְ מוֹשְׁכֵה בְּמִסְכָּתוֹ by the Spirit of his Word. Accordingly of the λόγος (h) Philo often faith, That he is παλαιόχους καὶ κυβερνήτης πάντων, he that sits at the Helm, and Governs all things: That he is (i) ὁ συνέχων καὶ διδόνων τὰ πάντα, he that containeth and dispenseth all things. That God as a King and Shepherd rules according to Law and Right, placing over us his first begotten Son, (k) ὅς τὴν ἐπιμέλειαν τῆς ἐκείνου τάξεως ἀρχὴν διατε μέγα βασιλῆως ὑπαρχῶν διαδέχεται, who as the Pro-rex of the great King, takes care of the Sacred Flock.

It remains yet to be enquired, whether these things are spoken of our Lord, as acting here on Earth, or purely of the Divine Nature he had before the World was made. The Socinians, and some others think all this relates to our Saviour, as acting here on Earth; That he was the Splendour of his Fathers Glory, because God who commanded the Light to shine out of Darkness, hath shined into our Hearts to give the Light of the Knowledge of the Glory of God in the Face of Jesus Christ, 2 Cor. 4. 6. On which account the Apostle faith, We have seen his Glory, the Glory as of the Only-begotten Son of God, Joh. 1. 14. That he was the Character of his Substance, or his Attributes, as he was the Image of the invisible God, Col. 1. 15. in which his Power, Wisdom, Holiness, Love and Mercy shined forth conspicuously: That he did φέρειν, Præstare, perform all things by the word of his Power; as he made the Winds and Seas calm; rebuked Diseases, and cast out Devils by his Word. And Mr. Clerc is positive, That it must be the Human Nature which this Sacred Writer spake of, that the Jews might understand what he said was true; for that alone is visible, and nothing but what is such can be called the

(b) Clem. Alex. Strom. 5. p. 553. B Str. 6 p. 644. A. (c) Tertul. Apol. c. 21. (d) De Consul. ling. p. 267. B. (e) De Monarch. p. 363. B. (f) De Cherub. p. 39. D.

(g) De Vita Mos. p. 521. B.

(h) De Vita Mos. p. 521. B.

(i) De Consul. ling. p. 267. B.

(k) De Agricult. p. 152. B.

Image, or brightness of any thing among men. On the other hand it is certain that all the *Fathers* were of another Mind; That when *Philo* and the *Ancient Jews* spake thus of *Wisdom*, the *Logos*, the *Angel of God's Face*, they understood all that they said of the *Logos*, and *Wisdom* subsisting long before our *Saviour's Incarnation*, and so thought this *Logos* the *Splendor*, and *Image of the Father*, when he was not visible among Men; as the *Apostle* saith he was, when he was taken from them into *Heaven*. 'Tis certain also, that the preceeding Words, *by whom also he made the Worlds*, cannot be spoken of *Christ Incarnate*; and the Words, *upholding all things by the Word of his Power*, seem to import the same with that Expression of the *Apostle*, Col. 1. 17. *By him all things consist*. Moreover could these things be attributed to our Lord *Christ* as acting in the *Flesh*, yet have I proved, *Note on Col. 1. 15.* that they must be ascribed to a *Divine Nature* residing in him, or to *God manifested in the Flesh*, and so what *Mr. Clerk* says *must be the Humane Nature, must, say I, be the Divine Nature.*

Ibid. Δι' ἑαυτὴ καθαρισμὸν ποιῶν ἡμῶν, when he had by himself purged our Sins.] i. e. When he had made himself an Expiatory Sacrifice, to purge us from the Guilt and Punishment of our Transgressions. To confirm this let it be noted,

First, That this was the Opinion of all *Nations*, that their Expiatory Sacrifices were designed to take away the Guilt of Sin, and make Atonement for it to an offended Majesty. For why are they still said, *καθαρίζειν*, *καθαρίζουσιν*, purgare, lustrare, to purge, and to make clean, but from their supposed Virtue to purify them from the Guilt of Sin? And because Sin is often represented in the *Law of Moses*, and in the *Prophets*, under the Metaphors of *Uncleaness*, *Filthiness*, *Defilement*, and *Pollution*; therefore their Sacrifices also are still represented as cleansing them from the Guilt, and the Defilement of Sin, and so making the Pollution to pass from them. Hence the Blood which made the Atonement is stiled, *αἷμα καθαρῶν* the blood of Cleansing, or Purgation. So *Exod. 30. 10.* And *Aaron* shall make an Atonement upon the *Horns of the Incense-Offering* once a Year, and τὸ αἷμα καθαρῶν καθαρίσας τὸν θυμὸν, with the blood of the Sin-offering shall he make Atonement upon it. And the Sacrifice offered for Sin, is said to be offered *καθαίρειν*, to purify them from it by an Atonement. So *Lev. 9. 15.* And he brought the People's offering, and took the Goat which was the Sin-offering, and slew it, καὶ καθαίρειν αὐτὸν, and offered it for Sin. And *Lev. 16. 30.* In the great day of Atonement, the Priest

shall make an Atonement for you, καθαίρειν υμᾶς, to cleanse you, that you may be clean from all your Sins before the Lord, καὶ καθαίρειν, and you shall be cleansed. So *Job* is said, καθαίρειν to cleanse his Sons from their supposed Sins by a Burnt-offering, *Chap. 1. 5.* and to enquire *ch. 7. 21.* Why dost thou not make καθαίρειν ἡμῶν ἁμαρτίας μου, i. e. Why dost thou not forgive my sin. Since therefore it is very reasonable to conceive that the word καθαίρειν used in an Epistle written to the *Jews* touching the Expiatory Sacrifice of *Christ*, is used in the sense in which they always took it when applied in the *Old Testament*, to Sacrifices which made Atonement for their Sins; it follows, that when the *Apostle* here said, *Christ* made καθαρισμὸν, a purgation of our Sins by himself. And when he adds, That whereas the Blood of the Legal Sacrifices did expiate εἰς τὴν ἁγιαστικὴν καθαίρεσιν, to the Purification of the Flesh, the Blood of *Christ* καθαίρειν, shall much more expiate to the Purification of the Conscience from the Guilt of Sin, *Ch. 9. 13.* When he proceeds to say, That whereas under the *Law* almost all things ἐν αἵματι καθαρίσθησαν, were purified by blood, and without shedding of blood there was no Remission, v. 22, 23. And thence argues, That the heavenly things must be purged with better Sacrifices: He in these Cases must speak of the Blood of *Christ*, as making Atonement for our Sins, by purging away the Guilt of them, and averting the Punishment due to us for them.

Ver. 4. Διαφορετώτερον ὄνομα, a more excellent Name] i. e. not only Title, but Authority, and Superiour Excellency. So *Phil. 2. 9.* God hath highly exalted him, and given him, ὄνομα τὸ ὑπὲρ πάντων ὀνομάτων, a name above every name, i. e. the highest Dignity, and Power, that at the name of *Jesus* every knee should bow; i. e. that all Creatures in Heaven, in Earth, or under it, should own his Power and Dominion, v. 10. *Eph. 1. 21.* He hath set him at his Right hand, above all Principality, Power, Might and Dominion, καὶ παντὸς ὀνόματος and every name. In both these senses *Christ* hath a more excellent Name, viz. the Name of his only Son, v. 5. the Name of God, v. 8. and a more excellent Authority and Dignity, viz. that of sitting at the Right hand of Majesty, v. 13. and ruling all things by the word of his Power; and this Excellency he hath upon a better Foundation, as being the maker of the World, &c. v. 2, 3.

Ver. 5. Ὅτις μετ' ἐμὲ, Thou art my Son. (m) *R. Solomon* here saith, Our Masters have interpreted all that is written in this Psalm of the King Messiah. And (n) *Saadias Gion*, doth from these very words prove the Dominion, and Kingdom of the Messiah, because it is here said, I have set thee, my King, upon the holy Hill of *Sion*. I will declare the Com-

(m) In *Dan. 7. 13.*(n) Vide *Carrw. Mell. Hebr. l. 1. c. 5.*

mand, Jehovah hath said unto me, Thou art my Son, &c. which also is apparent from the following words, I will give the Heavens for thine Inheritance, &c. v. 8. and from the Exhortation to all Kings to submit to him. And that this was the Ancient, and received Exposition of these words, confirmed by the Holy Ghost, we learn from this Apostle, who disputing with the Jews, touching our Saviour's Resurrection, when all Power in Heaven and Earth was given to him, *Matth.* 28. 18. He proves it from these very words, *Acts* 13. 33. And again, speaking of his Priesthood, which he was to exercise in Heaven after his Resurrection, and Ascension. He proves it to the same Jews from these very words, *Heb.* 5. 5.

1 Ibid. *Ἐσομαι αὐτῷ εἰς πατέρα.* I will be to him a Father, &c.] These words are cited from 2 *Sam.* 7. 14. and they do promise to Solomon, the Type of Christ, a Kingdom to be established for ever, v. 13, 16. and so to Christ, the Antitype, and eminently the Son of God, an everlasting Kingdom, and Dominion. See the Judgment of the Jewish Church, p. 61.

Note also, That though the Angels be sometimes in Scripture called the Sons of God, *Job* 1. 6. 2. 1. 38. 7. God never said to any of them, I will be to him a Father, to protect him in his Kingdom; much less, Thou art my Son, this Day have I begotten thee to a Kingdom: And so these Passages, in the true, and full Extent of them, cannot agree to any of the Angels.

m Ver. 6. *Προσκυνήσατε αὐτῷ πάντες ἄγγελοι Θεοῦ.* Let all the Angels of God Worship him.] 'Tis generally thought these words are cited from *Psal.* 97. 7. where in the Septuagint we have words very like them, viz. *προσκυνήσατε αὐτῷ πάντες ἄγγελοι αὐτοῦ,* worship him all his Angels; in the Hebrew it is indeed *אלהים כל* all ye Elohim, but then *Aben Ezra's* note, is, that some think *כל* the Word Elohim always denotes the Angels: And (o) Kimchi saith, the Hebrews did expound this Psalm, of what was to come to pass in the Days of the Messiah. In the Septuagint it is stiled a Psalm of David, *ὅτι ἡ γὰρ αὐτῷ καθίστατο,* when the Land was established to him, or when he was made Master of all those Countries which God designed to be the Inheritance of Israel, and therefore may very properly be referr'd to the Son of David, at his Resurrection, or his coming again into the World, that being the time when all Power in Heaven and Earth was given to him, when he was solemnly inaugurized, and instated in his Spiritual, and Heavenly Kingdom, and the Go-

vernment was upon his Shoulders, and he sat down on the Right hand of the Majesty on high, v. 3.

But it is observable, that these words are expressly to be found, *Deut.* 32. 43. as here they are cited: And it is certain from S. Paul, that God there speaks of the Times when the Messiah was to be preached unto the Gentiles, for that the Gentiles should glorify God for his mercy, he proves from these words of the same Verse, *Rejoyce ye Gentiles with his People,* *Rom.* 15. 9, 10. Accordingly the Jews expound many of the Words of Moses here recorded. Thus Jonathan on v. 39. saith thus, When *סִמְרָאִי* the word of the Lord shall reveal himself to redeem his People; he shall say to all People, see I am he, that am, and have been, and shall be (See *Heb.* 13. 8.) I by my Word kill, and make alive, I smite the People Israel, and I will heal them in the end of the Days. On v. 40. the Targum of Jerusalem, saith thus, I live *בְּמִסְרִי* by my Word for ever; that of Jonathan, I have prepared in the Heavens *בֵּית שְׁכֻנָּתִי* the House of my Majesty; that is, saith R. Solomon *מָקוֹם שְׁכֻנָּתִי* the Place of my Majesty; Expressions often used by (p) Philo to signify the λόγος, as when he saith, *δικον ἔχειν τὸν ἑαυτοῦ λόγον,* God hath his house, viz. his own word, and (q) that *ὁ θεὸς λόγος* the Divine word is his place, and upon v. 43. Jonathan Ben Uzziel paraphraseth thus, He with his word will expiate for the Land, and for his People, viz. as the High-Priest did on the Great Day of Expiation. The other words, He will render vengeance to his Enemies, and make his Arrows drunk with the blood of the slain, are fit expressions of Christ's exercise of his Kingly Government over his Enemies, by which he was to break them with a Rod of Iron, and dash them in Pieces as a Potter's Vessel, *Psal.* 2. 9. The import of these words therefore may be this, When God was to introduce his first-born again into the World by the Resurrection, and give him Power and Dominion over all things in Heaven and Earth, he said, Let all the Angels of God worship him, and own him as their Lord and Maker.

Ver. 7. *Πρὸς τὸς Ἄγγελους.*] The Psalmist n speaking, *Psal.* 124. 4. not to, but of the Angels, it is necessary to translate these words as our Version doth, Of the Angels he saith; and as the Hebrew *אל* so the Greek *πρὸς* is oft of the same import with *ἐκ* & *μετ*. He spake this Parable *πρὸς αὐτοὺς* concerning them, *Luke* 20. 19. *πρὸς δὲ τὸν Ἰσραὴλ,* but of Israel he saith, *Rom.* 10. 21. *πρὸς ὃν* of whom we speak, *Heb.* 4. 13. so *Neh.* 2. 18. He spake to you of the good hand of God upon him, *καὶ πρὸς τὸς λόγους τοῦ βασιλέως,* and of the words of the King; of the Particle *אל*. See Noldius, p. 458.

o Ver. 9. *ὁ Θεὸς ὁ Θεὸς σου*, God, even thy God:] For Christ is God of God, according to the Nicene Symbol. Hence do the Primitive Fathers thus Distinguish betwixt him, and the Father; That God the Father is that God, above whom there is no other God: Whereas Christ is God of God; and as to that Inferiour to God the Father. So (r) *Just. Mart.* and *Irenæus*. That this Psalm was spoken of the Messiah is evident from the Targum on the Place, which saith, because thou, O King Messiah hast loved Justice, &c. And on ver. 3. Thy fairness, O King Messiah, exceeds the Sons of Men. To this purpose see R. Solomon, and *Aben Ezra*, on this Psalm.

p Ver. 10. That this Psalm hath Relation to the Times of the Messiah, we learn from the Chaldee Paraphrast, which saith on v. 16. *Zion is builded by the Word of the Lord*: And from the Creation of a new People to praise the Lord, v. 18. which the Jews themselves expound of the World to come, or the State of the Church under the Messiah: And 3ly, From the Calling of the Gentiles, mentioned v. 15. So the Heathens shall fear the Name of the Lord; and all Kings of the Earth, thy Glory. And v. 22. when the People are gathered together, and the Kingdoms to serve the Lord. See the Judgment of the Jewish Church, p. 38. That these things are here spoken of, and applied to Christ, is also evident, 1. From the connective Particle *καὶ* which knits this to the former Citation, and makes it to run thus: Of the Son it is said, Thy Throne, O God, is for ever, *καὶ* of him it is also said, Thou Lord, in the beginning, hast laid the Foundations of the Earth. 2. From the Scope of the Apostle, which, both before, and after, is, to bring Testimonies to prove the Excellency of the Messiah, and the Truth of what he had asserted of him, v. 2, 3. and therefore he must pursue the same Design here. And, 3ly, From the Concession of the Socinians upon the Place, That the latter words, which speak of the Destruction of the Heavens, and the Earth, belong to Christ. Now these words, They shall perish, but thou remainest, are plainly spoken of the same Persons, who founded the Earth in the beginning; and therefore must equally belong to Christ; But here its objected;

Obj. That if the Author of this Epistle had indeed believed that Christ was the Creator of the World, to what purpose doth he spend so much time to prove him more excellent than the Angels? For who can doubt

that the Creator is more excellent than his Creatures?

Ans. 1. He doth not absolutely go about to prove him more excellent than the Angels, but comparatively, so far more excellent as the Titles given him in Scripture shew'd that he exceeded them; and that was, as much as the Creator doth exceed his Creatures.

2dly. I have shew'd, Note on the 2d. and 3d. Verses, that the Apostle had asserted not only Christ's Dignity, as *Heir of all things*, and so succeeding in his Father's Kingdom; but also that he was therefore Lord of all things, because he made the World, and therefore was obliged in his Testimonies to prove both these things; as he doth in most of the Testimonies produced.

3dly, as there were then divers Hereticks who ascribed the Creation of this visible World to Angels, and not to Christ; so also were there divers Jews who held that they were God's Ministers, or συνεργοί, Co-workers in the Creation of the World; and that God said to them, Let us make Man, Gen. 1. 26. Now against these Jews, and Hereticks, the Apostle very appositely proves, that the Creation of the World was not to be ascribed to those Angels, who, say they, gave the Law, Ch. 2. 2. but to that Jesus from whom we have received the Gospel. Of the sayings of the Jews, concerning the Assistance of the Angels in framing Man, see Note on Chap. 2. 5. And *Maimonides more Nevochim*, Part 2. Chap. 6. Of *Simon Magus Irenæus* doth inform us, l. 1. c. 20. That he held that his Ennoia produced Angelos & Potestates, à quibus & Mundum hunc factum esse dixit, Angels, and Powers, by whom this World was made: That *Menander* also held, Mundum factum ab Angelis, that the World was made by Angels, Cap. 21. l. 2. c. 9. That *Cerinthus* held that the World was made by some separate Virtues, inferior to God, l. 1. c. 22, 23. and that the World was not made by Christ, but that he rather came ad dissolvenda omnia opera ejus Dei qui Mundum fecit, To dissolve all the Works of that God who made the World: And lastly, *Χριστὸν ὁμογενεῖς Ἀγγέλους συνεργεῖν* That the Angels were of the same Rank with Christ, and produced together with him. All which vain Fancies gave just occasion to the Apostle to assert that Christ was thus Superiour to the Angels, and the Creator both of them, and of the World. Accordingly, the Targum of Jerusalem gives this Description of the Word of the Lord, that

(r) *Εἰς καὶ λέγεται Θεός, καὶ Κύριος ἑτέρος ὑπὲρ τὸν ποιητὴν τῶν ὅλων — ὑπὲρ ὃν Θεὸς ἄλλος ἔστιν.* *Just. Mart. Dial. cum Tryph.* p. 275. Et p. 276. *Θεὸς ἑτέρος ἐστὶ τῷ τὰ πάντα ποιήσαντι Θεῷ — ὑπὲρ ὃν ἄλλος ἔστι Θεός.* Et p. 284. *Θεὸν ὑπερεῖντα τῷ ὑπὲρ κόσμον Θεῷ, ὑπὲρ ὃν ἔκ ἐστι.*

Iuvoco te, Domine Deus, qui es solus & verus Deus, super quem alius Deus non est, lib. 3. Lib. 6. Ubi filium superius Deum vocas.

it is he who said to the World, Be, and it was; and who will say unto it, be, and it shall be. Which Words the Targum of B. Uziel (in Exod. 3. 14.) applies to the Lord himself.

- q Ver. 13. *כְּדָבָר אֶחָד אֵלֶיךָ מִיָּמִין*, sit thou on my right hand.] That these words were spoken of the Messiah appears, 1. From the two Targums on this Psalm, who both declare that this was spoken, *בְּמִי מְרִירָה* in, or to his Word. This is, saith R. Saadiah Gaon, on Dan. 7. 13. The Messiah, our Righteousness; as it is written Psal. 110. 1. The Lord said to my Lord, sit thou on my right hand. R. Moseh Haddarshan says (Berech. Rabba in Gen. 18. 1.) Hereafter God will cause the Messiah to sit on his right hand; as it is said, Pl. 110. 1. The Lord said unto my Lord, &c. Midrash Tehillim in Psal. 2. 7. saith, The Affairs of the Messiah are set forth in the Hagiographa, in these words, Psal. 110. The Lord said. And again, R. Joden in Psal. 18. 35. in the Name of R. Chija, said, That in the Age of the Messiah, the blessed God will set the King Messiah on his right hand; as it is written, the Lord said to my Lord. And

though on this Psalm he expounds the words first of Abraham, whom they introduce complaining that God has placed his Son on his right hand, and him only on his left; yet presently follow these words, *And so he saith to the Messiah.* And R. Obadiab not only saith, the Psalmist composed this Psalm of the Messiah, but adds what illustrates v. 14. That God further said, *Thou shalt sit on my right hand, and the ministering Angels on my left.* See more in Carriv. Mellificium, p. 2969. And since our blessed Saviour confounded the Scribes and Pharisees with this Enquiry, How the Messiah could be the Son of David, since David here in Spirit calls him Lord? Matth. 22. 42. 'tis evident this was then the received Exposition of these Words.

Ver. 14. *Μέλλοντας κληρονομήειν Σωτηρίαν*, who shall be Heirs of Salvation,] i. e. by right of Son-ship, for if Sons, then Heirs, Rom. 8. 17. If a Son then κληρονομῶν θεῶν, an Heir of God through Christ; Gal. 4. 7. Heirs according to the Promise, Gal. 3. 29. For to as many as believed he gave power to be the Sons of God, John 1. 12.

CHAP. II.

Verse 1. **T**herefore we [knowing the excellency of the Person speaking now to us in the Gospel above all other Prophets, and above these Angels which were employed in delivering the Law of Moses] ought to give the more earnest heed to the things which we have heard [from the Son of God] ^a left at any time we should let them slip [out of our Memory.]

- b 2. For if the word ^b spoken by Angels [from Sinai] was steadfast [and by God's dealing with the Jews confirmed,] and every [wilful] Transgression and Disobedience [of it] received a just Recompence of Reward: [The Attendants of the Law being only for Sins of ignorance and error, Ch. 5. 2. and cutting off being the Punishment for wilful Sins, as being Acts of Rebellion against God their Governour] How shall we escape [the Divine Wrath] if we [Christians] neglect ^c so great Salvation? which at the first began to be spoken by the Lord [Christ himself] and [after] was a confirmed to us by them that heard him.

4. God also bearing them Witnesses both with Signs and Wonders [as he did to Moses delivering the Law to the Jews] and ^e with divers Miracles and Gifts [or Distributions] of the Holy Ghost [perform'd] according to his own will.

- f 5. ^f For unto the Angels hath he not put in Subjection the World to come, whereof we speak [but unto Christ now crowned with Ho-

nour and Glory, v. 9. to whom all Power both in Heaven and Earth is given.]

6. ^g But one in a certain place [viz. David, Psal. 8. 4.] testified, saying, Lord, what is Man, that thou art [so] mindful of him; or the Son of Man, that thou [so] vilstest him?

7. Thou madest him [but] a little lower than the Angels, thou crownedst him with Glory and Honour, and didst set him over the Works of thine Hands, [Psal. 8.]

8. Thou hast put all things [and so the World to come] in subjection under his feet; for in [saying] that he [hath] put all [things] in subjection under him [it is manifest that] he left nothing that is not put under him; but now [as for Adam, and his Posterity of whom these things were primarily spoken] we see not yet all things put under him.

9. But we see Jesus [the second Adam] who was made a little lower than the Angels for the suffering of Death, that he by the Grace of God might taste Death for every Man, [already] ^h crowned with Glory and Honour [and therefore know that all things are, and shall be subjected to him.]

10. [To this Jesus, I say, who by the Grace of God tasted Death for every Man.] ⁱ For it became him for whom are [were] all things and by whom are [were] all things [order'd] in [his design of] bringing many Sons to Glory

Glory, to [effect this by] make-[ing] the
 k Captain of their Salvation ^k perfect through
 Sufferings; [πλειόνως to consecrate him to that
 work by Sufferings.]

11. For both he [our Priest] ^l who sancti-
 fieth [i. e. by his oblation purgeth us from sin,]
 and they who are sanctified [or purged from
 it] are all of one [Original, and Nature:]
 for which cause he is not ashamed to call
 them Brethren.

12. Saying ^m [Psal. 22. 22.] I will declare
 thy name unto [among] my Brethren: In
 the midst of the Church [or Congregation]
 will I sing praise to thee.

13. And again [Isa. 8. 17] ⁿ I will put
 my trust in him; And again [v. 18.] Be-
 hold, I and the Children which God hath
 given me.

14. Forasmuch then as the Children are
 partakers of flesh and blood, he also himself
 likewise took part of the same, that through
 [the] Death [they had deserved, and he suf-
 fer'd in their stead,] he might destroy [eva-
 nuate, and frustrate] ^o him ^o who had the

power of Death, that is the Devil.

15. And [might] deliver them [from the
 sting of it] who ^r through fear of [the] Death ^p
 [threatened to the Posterity of Adam, without any
 Promise of a Resurrection,] were all their lives
 time subject unto Bondage.

16. For verily he ^q took not on him the
 nature of [ἐκ ἐπιδεικνύμενος he laid not hold of,
 he helped not the fallen] Angels, but he took
 on him [Gr. he laid hold of] ^r the Seed of ^r
 Abraham.

17. Wherefore in all things it behoved
 him to be made like to [these] his Brethren,
 that he might be a merciful [High-Priest to
 them under all their Sufferings] and [a] faith-
 ful high-priest [exactly performing his Priestly
 Office] in things pertaining to God, [so
 as] to make reconciliation ^t for the Sins of ^f
 the People.

18. For in that he himself hath [actually]
 suffered, ^t being tempted, he is [become] ^t
^u able [and willing] to succour them who ^u
 [at any time] are tempted; [i. e. exposed to
 Sufferings.]

Annotations on Chapter II.

a Verse 1. ΜΗ' ΠΕΣΕΙΣ ΤΑ ΕΓΓΕΡΜΕΝΑ. ΤΟΥΤΕΣ ΜΗ' ΕΚΠΕ-
 σωμεν, left we fall off from
 them; so Occumenius, Theophylact, and Pha-
 vorinus, which Sense agrees well with the
 scope of this Epistle, but the Sense given
 by our Translation is also very good and
 proper; for in this Sense περὶ ἑρμηνείας, is
 used in those words of Solomon, my Son
 μὴ περὶ ἑρμηνείας, μενοειν δὲ ἐν μὲν ἑσθλῇ, be not for-
 getful of, but keep in mind, or lay up in thy
 heart my Counsel, Prov. 3. 21. So the wise
 Man interprets himself, in the beginning of
 that Chapter, My Son forget not my Precepts,
 but let thy Heart keep my Words, v. 1. So (a)
 Origen speaking of the Festivals of the
 Church, the Lord's Day, Easter, Pentecost,
 saith, The Common People had need of those
 sensible Admonitions, or Memorials of the Bles-
 sings then celebrated ἵνα μὴ τέλειον περὶ ἑρμηνείας,
 that they may not entirely slip out of their Me-
 mories: And this Translation, and Inter-
 pretation is confirm'd from the Word ἀμελεῖν,
 v. 3. which signifies to be unmindful of this
 great Salvation.

b Ver. 2. Ὁ ΔΙ' Ἀγγέλων λαληθεὶς λόγος, the
 Word spoken by Angels] (b) Maimonides saith
 expressly, non invenies Deum ullum opus fecisse
 nisi per manum alicujus Angeli, God
 doth no work but by the hand of some Angel. To
 confirm this he cites that Passage of their
 wise Men, That God does nothing without
 consulting before the Family above. And

that in (c) Bereschith Rabba, wheresoever it is
 said in Scripture, וַיְהוָה וַיְהוָה and Jehovab did
 this, or thar, ibi intelligitur ipse, & Domus
 Judicii ejus, there we must understand, that
 all things are done by him, mediantibus An-
 gelis, by the Mediation of Angels. (d) Josephus
 saith the Law was given, τῷ Θεῷ διαλεγο-
 μένῳ πρὸς αὐτοὺς καὶ τῶν προφήτων, by God,
 declaring to them what they ought to do. And
 yet he introduces Herod, proving that Le-
 gates, or Ambassadors were Sacred, from
 this, That (e) the Jews had received the choicest
 of their Laws from God by Angels, i. e. by
 Messengers, or Legates, as that name im-
 ports, (f) Philo is express that God spake
 the Law, δι' αὐτῶν μόνον, ἢ προφητῶν ἢ ἀγγέλων,
 by himself, using no other; but yet, saith
 the same (g) Philo, he did this, κελεύσας
 ἡχώ ἀόρατον ἐν αἰεὶ διμυστηριώδη, command-
 ing an invisible sound to be firm'd in the
 Air. And to whom could this command
 be directed, but to some of the Angels
 then attending on him? He therefore
 seems only to mean that the Decalogue was
 administred by God himself speaking to the
 People, and not by Moses, the Mediator be-
 twixt God and them, as the residue of his
 Laws were. For in his Book De Somniis,
 he observes that the Holy Scripture speaks
 of those Dreams as, θεόπνευτοι, sent from
 God, which proceed, διὰ τῶν ὑπονητῶν αὐτῶ

(a) In Gels. l. 8. p. 393.

(b) More Nevoc. l. 2. c. 6. p. 200.

(c) P. 201.

(d) Antiq.

l. 3. c. 4. p. 78. F.

(e) Ἡμῶν δὲ τὰ κείμενα τῶν δογμάτων, καὶ τὰ ὁσώτα τῶν ἐν τοῖς νόμοις δι' Ἀγγέλων περὶ τῷ Θεῷ μαθήτων, Antiq. l. 15. c. 8. p. 522. B.

(f) Ljb de Decal. p. 576.

(g) P. 577. lin. penult.

ἡ ὁπαδὼν ἀγγέλων, from his Ministers, and Attendants the Angels, p. 461. He adds, That that these Messengers are employed in bringing τὰς τῷ πατρὶ ἐπιταλάσεις τοῖς υἱοῖς, the Commands of the Father to his Sons. And that this is done, because we cannot bear his immediate Chastisements, nor yet his excellent Benefits, p. 455. F.

As for the Fathers, they seem universally to conspire in this Doctrine, that the Apostle speaks here and Gal. 3. 19. Περὶ τῶν διακονομένων τῷ λόγῳ Ἀγγέλων, of the Angels ministering to the Delivery of the Law. So (h) Origen; so Chrysostom on this Place, Theodoret, on Gal. 3. 19. Occumenius and Theophylact. (i) Origen speaking of Jerusalem, saith, The Angels have now deserted her, who before were always helpful to her: δι' ὧν διατάζει καὶ ὁ Μωϋσῆς νόμον, by whom also the Law of Moses was ordained; it being, saith, the Apostle, ordained by Angels. The same is the Opinion of St. Jerom on Gal. 3. 19.

And though Jehorab speaks to Moses in, and from Mount Sinai, and from him the Jews received the Law; yet that he used the ministry of Angels in the Dispensing of it, is evident from many Passages of the New Testament. For,

1. St. Stephen speaketh thus unto the Jews, You have received the Law ἐν διαπαλαῖς καὶ διαλάοις, Oecum.] ἀγγέλων, by the Dispensation of Angels, and have not kept it, Acts 7. 53. Now when he was aggravating their Guilt in violating this Law, from the Consideration of the Dignity of the Persons, who were by God employed in giving it to them, he would not have omitted the Son of God, or the λόγος, the principal Actor, and spoken of these inferiour ministering Spirits, could he both truly, and according to the then present Notion of the Jews, have said, it was the λόγος, who by his Father was imploy'd in giving the Law. For though most of the Fathers say the λόγος, or the Son of God, appeared to Moses, and the Patriarchs, and others under the Old Testament, they (k) all agree in this, that he appear'd then as ἄγγελος one that sustained another Person, or as the Legate, the Ambassador, or as ὑπερτάτος, i. e. the Minister of God the Father, as also Philo still saith.

2dly. When the Apostle Paul affirms after St. Stephen, That the Law was, διαπαγείας δι' ἀγγέλων, administered by Angels, Gal. 3. 19. he cannot reasonably be supposed to mean only that 'twas delivered inter Angelos, between Angels, or by God attended with his

Angels. For (1.) as, by is the proper Import of the word διὰ, so it is very rarely, if at all, that it is rendred inter, between, or among; it is so rendred indeed by our Translators, 2 Tim. 2. 2. but with the Note in the Margin, by, to shew they thought it might there bear that sense, as it doth thus, The Things which thou hast heard from me, (and which have been confirm'd) διὰ πολλῶν μαρτύρων, by many witnesses, commit to faithful Men. (2.) Seeing here the word spoken δι' ἀγγέλων, being put in opposition to the word spoken, διὰ χειρὸς, by Christ, shews that διὰ retains its proper sense, and must be rendred, by Angels; why should we put another sense on the same Particle used, Gal. 3. 19. by the same Apostle, with respect to the same Subject?

3ly. That the word spoken by Angels here respects the Law in general, and not only the Threatnings made by the Prophets, to whom the λόγος sent his Angels to bring back the People of Israel from their wickedness; is also evident from the words. For, (1.) The word spoken by Angels here, seems to be the same with the word, administered by Angels, Acts 7. 53. Gal. 3. 19. Now that was the Law, say both St. Stephen and St. Paul. (2.) It was ὁ λόγος ἐβέβαιον, the word made firm, by the Miracles done by Moses to establish it, as was the Gospel by more glorious Miracles; the Miracles done by Moses being only, σημεῖα καὶ τέρατα, Signs and Wonders, whereas the Gospel was confirmed also by divers Powers, and Distributions of the Holy Ghost, v. 4. (3.) As the Apostle saith here, Every Transgression of this Word received a just recompence of reward, so he saith Chap. 10. 28. He that despised Moses Law died without Mercy; where the Argument being in sense the same, demonstrates that the Word spoken here, must be the Law of Moses. (4.) We are properly said to transgress, and disobey a Law, but as for Threatnings, though we may disregard, we are not properly said to transgress them. In fine, I can answer the Argument of Slichtingius on the Place, "That God the in Person could not give Law from Mount Sinai, since, were it given by God himself, it must on that account be prefer'd before the Gospel: By saying the Comparison is here made only betwixt God speaking to the Jews by the Ministry of Angels, and the same God speaking to us by his Son, which supposes God the Father to be the supreme Author both of the Law, and the Gospel, asserting only that

(h) In Marth. Ed. Huet. p. 454. E.

(i) Hom. 13. in Jer. Ed. Huet. p. 119. D.

(k) Τῶ ἐν τοῖς

ἑσπερίοις ὑμνεῶν, Just. Mart. Dial. p. 279. A. D. p. 280. B. 283. A. B. 284. A. 293. 299. 311. Et passim Philo, Ἀγγέλων ὑπερέτης τῷ Θεῷ λόγῳ, De Nom. Mut. p. 819. C. Alleg. l. 2. p. 60. Ὁργανον Θεοῦ, C. p. 100. B.

his Ambassadors, or Ministers in the one, were much inferior to his Ambassador, and his great Prophet, by whom the other was revealed; But I am not able to resist the Evidence of his Second Argument, That the Opposition put between the Word spoken by (1) Angels to them, and the Gospel delivered to us by the Son of God, will not permit us to own that the Law was given to the Jews by the same Son of God, seeing that Supposition wholly destroys the force of the Apostle's Argument in this Place. But then I do not think that any Angel was so imploy'd in the delivery of the Law, as to take upon him the Person of God; or that any Creature said, I am the Lord thy God, &c. but only that the Divine Majesty there present with his Thousands of Angels, Deut. 33. 2. Psal. 68. 17. made some of them his Ministers to form the Voice, by which he said, I am the Lord thy God, &c. And it may probably be conjectured, that where-ever there is mention of an Angel, and Jehovah together, or any Worship, or Excellency specified which is proper to God, there was an appearance of the Schechinah, or Divine Majesty conjunct with the Angel.

Ver. 3. Τηλικούτω σωμάτων, *so great Salvation.* That under the Dispensation of the Gospel the Deliverance of the faithful from Persecutions at, or after the Destruction of Jerusalem, should here be represented as that great Salvation which began to be spoken by the Lord, was testified to by the Apostles, and even by God himself by so great Miracles, is incredible. No, sure, our Saviour brought Life and Immortality to light by the Gospel, 2 Tim. 2. 11. his Apostles testified to us eternal Life, 1 John 1. 2. And this is the Testimony of God himself, that he hath given us eternal Life, and that Life is in his Son, 1 John 5. 11. See Note on Chap. 4. 3.

Ibid. Ἐβεβαιώθη εἰς ἡμᾶς, *was confirmed to us.* Jews, not to us Apostles, by whom it was confirmed: Vain therefore is the Argument taken from these words, to prove St. Paul was not the Author of this Epistle, because the Gospel was not confirmed to him by them that heard Christ, he receiving it by immediate Revelation from him, Gal. 1. 12. And usual is it with St. Paul in this and other Epistles, to say we, when not he himself but only they he speaks to, or of, must be understood. So Chap. 6. 1. Let us go on to Perfection. See Chap. 10. 25. 12. 1. Rom. 3. 5, 7. 1 Cor. 10. 8, 9. 2 Cor. 7. 1. Eph. 2. 3. 1 Thess. 4. 15. Tit. 3. 3.

Ver. 4. Ποικίλοις δυνάμεσι, *with divers Miracles.* Because, saith Theodore, the Law was confirmed by Miracles, the Apostle thought it necessary to shew the Gospel was in this superior to it, as it was in these two respects.

1. That the Apostles, and Disciples of our Lord abounded in these miraculous Dispensations which confirmed the Gospel, as well as Christ himself.

2. That Moses chiefly wrought σημεῖα καὶ τέρατα, Signs and Wonders; whereas the δυνάμεις, Powers, and Distributions of the Holy Ghost here mentioned, were the proper Confirmations of the Gospel Dispensation. For here are four things mentioned, which will admit of a distinct Consideration; the first and second are, σημεῖα καὶ τέρατα, Signs and Wonders, which refer to portentous Actions done in the Heavens, as when the Sun stood still; In the Earth; as when it opened to swallow up Dathan and Abiram; In the Air, as when it was turned into Darkness; In the Waters, as when they were turned into blood: And these were often wrought by Moses, and others under the Old Testament, and still are styled, σημεῖα καὶ τέρατα: So Exod. 7. 3. Πληθυνέτω τὰ σημεῖα μου καὶ τὰ τέρατα, I will multiply my Signs and Wonders in the Land of Egypt. And again, v. 9. Deut. 4. 32. Hec took his People out of that Nation, ἐν σημείοις καὶ τέρασι, by Signs and Wonders. Shewing, σημεῖα καὶ τέρατα μεγάλα, Signs and great Wonders upon Pharaoh, and all his House, Chap. 6. 22. 7. 19. 11. 3. 26. 8. 29. 3. And there arose not a Prophet like unto Moses, ἐν πάσι τοῖς σημείοις καὶ τέρασι, in all the Signs, and Wonders which God sent him to do in the Land of Egypt, Deut. 34. 11. See Neh. 9. 10. Psal. 134. 9. Jer. 32. 42. Thus Nebuchadnezzor declares σημεῖα καὶ τέρατα, the Signs and Wonders which the most high God had shewed to him, Dan. 4. 2. And Darius saith of him, Ch. 6. 27. ποιεῖ σημεῖα καὶ τέρατα ἐν τοῖς οὐρανοῖς καὶ ἐπὶ τῆς γῆς, He doth Signs, and Wonders in the Heavens, and on the Earth.

Moreover, Σημεῖα and Δυνάμεις are used in the New Testament, with Relation to the Miracles wrought by the Apostles upon others, in casting out Devils, making the blind to see; and the Lame to walk, and healing all manner of Diseases; now none of these things were done by Moses, and very rarely by any of the Prophets. And lastly, as for the Distributions of the Holy Ghost, consisting in the internal Gifts of Wisdom, Knowledge, Faith, the Gifts of Tongues, and the Interpretation of them; These were peculiar to the latter Days, that is, the times of the Messiah.

Ver. 5. For explication of these words, let be observed,

1. That both the Scriptures, the Jewish Records, and the Primitive Fathers do represent the State preceding our Lord's Advent, and his advancement to the right hand of Majesty in the Heavens, as a state subject to Angels, or in which God dealt with them by the Ministry of his Angels; this of the Jews hath partly been confirm'd already, by shewing, that

(1) Nam si lex per Dei filium, quomodo D. Autor per Angelos eam traditam fuisse affirmare & hac in parte eam Evangelio quod hoc per Dei filium & Dominum ipsum annuntiatur sit opponere, eoque nomine Evangelio postponere potuit, si non minus lex quam Evangelium ipsum Dei filium, & necdum in statu humilitationis constitutum, latorem & pradicatorem habuit.

their Law was the Word spoken by Angels: That they were brought out of Egypt by the Ministry of an Angel, Moses himself declares in his Message to the King of Edom, when we cried to the Lord, he heard our Voice, and sent an Angel, and hath brought us forth out of the Land of Egypt, Numb. 20. 16. This Angel, saith the Targum of Jonathan, was a Ministering Angel. Nor is it to be thought the King of Edom, who had no notion of the Logos, could understand him otherwise. And hence the Note of Paulus Fagius runs thus, *Omnis Israelitici Populi salus, & ductio per Angelos administrata est, the whole Conduct, and Preservation of the People of Israel was administered by Angels.* That they were led through the Wilderness by an Angel, and that an Angel drove out the Inhabitants of the Land of Canaan before them, we learn from these words of God himself; Behold, I send an Angel before thee, to keep thee in the way, and bring thee into the Land I have prepared for thee, Exod. 23. 20. He shall go, saith the Greek, ἡγούμενος, as thy Guide, and Captain. And v. 23. My Angel shall go before thee, and bring thee to the Amorites and Hittites, &c. and I will cut them off. Now that here he speaks of a ministering Angel, may be argued from these words, My Name is in him, that is, as the Targums of Onkelos and Jonathan well expound the Phrase, His Word is in my Name; by him do I declare my Will and Pleasure. So Maimon in more Nervoch. Part I. c. 64. Some think this Angel was the Eternal Son of God; but this I am afraid to assert, saith the Bishop of Ely, because it seems dangerous to me to call him simply an Angel, i. e. a Minister, or Messenger, without any such addition as that in Mal. 3. 3. The Angel of the Covenant; for so he was at his Incarnation, of which he there speaks, before which I dare not ascribe to him such ministerial Works as these, of bringing the Children of Israel out of Egypt, and going before them to lead them in the way to Canaan; this was properly the work of an Angel to whom Moses ascribes it. But though we thus understand it, this excludes not the Presence of God himself, but rather proves it; for this Angel was sent from the Schechinah, or Majestick Presence of God which was in the Cloud, and is therefore styled the Angel of his Presence, Isa. 63. 9. because, saith the Targum, he was an Angel sent from before him; or from before his Face: And thus it was true which the Lord said to Moses, My Presence shall go with thee, Exod. 33. 14. in the Cloud; and my Angel shall go before thee, Exod. 23. 23. as being sent from before me to conduct thee. And again, Exod. 33. 2. I will send

an Angel before thee, and will drive out the Canaanite, the Amorite, &c. for I will not go up in the midst of thee, for thou art a stiff-necked People, lest I consume thee in the way. He therefore who was to be sent, could not be God himself, or the Divine Logos equal to him, for then he would have had the same reason to consume them for their Disobedience. Accordingly we find Masius on Josh. 5. 14. confessing that the Jews generally thought this was the Angel Michael. And partly from them, and partly from Daniel, who styles him Michael their Prince, Chap. 10. 21. and Michael the Prince which standeth for the Children of thy People, Chap. 12. 1. it seems to be, that many (m) Christian Fathers, and Ancient Commentators, have so expressly said, That God over all placed over them the Angel Michael, as Daniel hath taught us, and God also promised Moses he would send an Angel with his People. And both Theodoret, and St. Jerom in their Comments on Dan. 11. 21. say, that Michael, est Archangelus cui creditus est Populus Judæorum, is that Archangel to whom was committed the care of the People of the Jews. And the Author of the Recognitions speaking of God's dividing of the Nations to Angels, adds, (n) That the Government of the Jews themselves, and the disposal of their Affairs were by God committed to an Archangel.

Now if this Supposition be admitted, and the World to come, according to the Jewish import of that Phrase, be taken for the Gospel State, then the Apostle's Argument runs thus, "You have greater reason to take heed to the things taught by Christ under the Gospel Dispensation, than had the Jews to take heed to the things taught by the Mosaical Dispensation; for unto the Angels God hath not subjected the Gospel State, but unto Christ, i. e. to him who is more able to reward his Obedient Servants, and bring them into the Celestial Canaan, and more able to consume, and punish them who do neglect the great Salvation tendered in this Dispensation.

As to the Gentile World, the Doctrine of the Jews in relation to them, is evident from these words of the Septuagint, when the Almighty divided the Nations, he set the borders of them, καὶ ἀειδὶ μὲν Ἀγγέλων Θεῶν, according to the number of the Angels of God, Deut. 32. 8. That is, saith R. Menachem, He placed Seventy Angels over the Seventy Nations. For saith the Son of Syrach, ἐκάστω ἔδωκε κατέστησεν ἡγούμενον, in the Division of the Nations of the whole Earth, he set a Ruler over every People, Ecclef. 17. 17. Accordingly in Daniel, we find mention of the Prince of Persia, and of Greece, i. e. of the Angels

(m) Καὶ γὰρ ὁ Μιχαὴλ αὐτοῖς ἐπέστησεν ὁ πῶν ὅλων Θεὸς καὶ τὸ τῷ ἡμᾶς ὁ μακάριος ἐδίδουε Δανιὴλ, καὶ τῷ μεγάλῳ ὃ Μωσὴν ὑπέχετο συμπεριφέρειν ὁ ἄγγελος τῷ λαῷ, Theod. in Gal. 3. 19.

(n) Uni vero, qui in Archangelis erat maximus, forte data est dispositio eorum qui præ cæteris omnibus excelsi Dei cultum & scientiam receperant, Recogn. lib. 2. § 42. p. 428.

which presided over those Places. *Eusebius* (o) doth frequently inform us, *That all the Nations of the Earth were formerly by Lot divided to many Angels*; And this was the Doctrine of (p) *Justin Martyr*, of (q) *Irenaeus*, (r) *Athenagoras*, and the two (s) *Clements*. So that in the Judgment of the *Jews* and of the *Primitive Fathers*, all the whole *Heathen World* were subject to the Government of *Angels*.

And then the Argument of the *Apostle* is to this Effect, " That now the World of Believers gathered from the *Heathens*, is put under *Christ's* immediate Power, and subject not to *Angels*, but to him who will come in flaming fire to execute Vengeance upon all that obey not his Gospel ; and that therefore it concerns them to give more diligent heed to the Words spoken by him, and not to neglect that great Salvation which he renders.

[*Ὁταν ἡ γῆ ἐλθῇ, ἡ ὧρὰ τοῦ κόσμου.*] This I conceive imports primarily the Christian State, and in order to the Government of that, the whole World subjected to *Christ* from the time of his Resurrection, and Ascension; (*when he sat down on the right hand of the Majesty on high, and had all Power in Heaven and Earth committed to him*; for when God brought him by his Resurrection again, *ἐκ νεκρῶν*, into the Earth, he said, *Let all the Angels of God worship him*, i. e. Let them all bow, and be subject to his Authority, Chap. i. 6.) to the time when he shall abolish Death the last Enemy of his Subjects, and put the Crown upon their heads, and condemn all his Enemies to endless punishments, and so give up his mediatory Kingdom to the Father, 1 Cor. 15. 28. And this I gather from the following Proof of this Subjection of the World to *Christ*, taken from *Psalms* the Eighth; For the *Apostle* plainly doth insinuate, that it is begun already, in that *Jesus* is already *Crown'd with Glory and Honour*, v. 9. and he as plainly testifies that it must continue till the Day of Judgment, and only will be then compleared by saying, *That he must reign till all his Enemies be put under his feet*, 1 Cor. 15. 25. and proving this from those words of the *Psalmist*, *For he hath put all things under*

his feet, v. 27. So then the Argument runs thus, "How shall they escape who neglect that great Salvation, tendered by him who hath all the World, and all things in it so subject to him, as to continue so till he hath put all his Enemies under his feet?"

It may be also noted, That when this World to come doth respect only the *Christian State*, from the Resurrection of *Christ* to the final Judgment, then it is stiled, *Holam habba, the Age to come*, which is the frequent import of the World to come, in the *Jewish Writers*; and in this sense is *Christ* stiled, ὁ πατὴρ μέλλοντος αἰῶνος, *the Father of the World to come*, Isa. 9. 6. and the Gifts vouchsafed to believers, and exercised by them in the first Ages of the Church, are stiled in this Epistle, δυνάμεις μέλλοντος αἰῶνος, *the Powers of the World to come*; but when it also doth include that Earth in which they dwell, and in which they are to continue to the Day of Judgment, then is it stiled, οἰκουμένη μέλλουσα *the World to come*, after the other four Kingdoms, which are stiled, οἰκουμένη, *the Earth*, and are said to have *Dominion over all the Earth*. Thus of the Kingdom of *Assyria* and *Babylon*, *D. niel* saith to *Nebuchadonisor*, that *God had made him Lord of all things*, and settled his Kingdom *where-ever the Sons of Men dwell*, Dan. 2. 37, 38. and his Kingdom is by *Isaiah* often stiled οἰκουμένη, and the Fall of it is represented, as the *Desolation of the whole Earth*. Thus in his Vision against *Babylon*, he saith, *The Lord cometh, κηλασθήσεται πᾶσαν τὴν οἰκουμένην, to lay wast the whole Earth*, v. 6. *Behold the day of the Lord comes cruel, and with fierce Anger, θάνατος ἔστι οἰκουμένην ἔρημος, to lay the land [of Babylon] desolate*, Chap. 13. 9. and v. 11. ἐπελόμεναι τῇ οἰκουμένῃ ὅλη κακῇ, *I will pronounce evil to the whole Earth*; See also Chap. 14. 26. *Cyrus the King of Persia* speaks thus, *The Lord hath given me all the Kingdoms of the Earth*, Ezra 1. 2. and he is stiled, ὁ οἰκουμένης ὁ κυεῖ, *the Lord of the Earth*, Esdr. 2. 3. And *Artaxerxes* in his Epistle for the Destruction of the *Jews*, writes thus, being Lord over many Nations, κὶ πάντας ἐπικρατοῦσας οἰκουμένης, *and having Dominion over all the World*; &c. Esth. 1. 3, 4.

(ο) Ἄντρες ἡδὴ λαμπρὸν ὁ Σωτὴρ, καὶ ἰατροὺς ἵππ' ὄλων κατέσχε' εἰς ἀνθρώπους πάντα τὰ ὄντ' ἡγῶς ἐβλήτ' ἐπ' ὅτεσσιν ἀπώλειον ἄγγέλους κακῶν ὁμῶς, ποτὶ δ' οὐκ εἶσαν ἑσθλῶν, ἔχουσαν. Euseb. Demonstr. Evang. l. 4. c. 10. p. 162. D. 163. A.

(n) Ὁ Θεὸς καὶ ἀνάντα κτίσματα καὶ ἅ ὅτι ἀνθρώπων καὶ τὸ πᾶν τὸν ὕμνον πρέποιεν Ἀγγελίαν, ὡς ὅτι τέλει ἐπαύει, ἀμείνων. Just. Mart. Apol. I. p. 44.

(q) Et quando diviserit Altissimus Gentes, statuit Terminos Gentium secundum numerum Angelorum Dei, Populum autem qui credit Deo jam non esse sub Angelorum potestate, sed sub Domini. Iren. l. 3. c. 12. p. 266. Vide Feuardenium in locum.

(1) Ἡ γὰρ Ἁγγέλων σύστασις τῆς Θεοῦ ἐστὶ περὶ τοὺς ἄλλους τοὺς αὐτὴ διακατασφύρει. Athenag. Legat. p. 27. C.

(6) Ἐκείνη ἡ συνάκλησις ἡμετέρας ἐστὶν ἐκείνη καὶ ἀρχαία. Ἀγγελος καὶ ἄνθρωπος, ἀλλ' ἡ μυστικὴ κοίτη ἡ διὰ τῶν ἁγίων. Clem. Al. Strom. 7. p. 702. C. D. Ἐστὶν enim angelusque Gentis Angelus, cui tradita Gentis ἱστὴ Dispensatio a Deo. Clem. R. Recog. 1. 2. § 42.

As for the third, that is, the Grecian Monarchy, the Prophet Daniel saith expressly of it, *It shall bear Rule over all the Earth*, Dan. 2. 39. Accordingly Alexander is celebrated in all Historians and Poets which speak of him, as the Conquerour of the World; when he came to Babylon, Embassadors were sent unto him, ἐξ ἀπείρου γῆδος ὁ οἰκουμένης, from almost the whole World, saith Diodorus Siculus, Hist. l. 17. p. 579. and when he died this Inscription was writ upon his Tomb, γὰρ ὅτι ἐμοὶ πῶντα, I have put the Earth under me. And lastly, as for the Roman Monarchy, as it was stiled by the Poets, παμβασιλεία, the Universal Kingdom, and by the Historians, Orbis Terrarum, the World, so is it in the Scripture represented as the Government, πῶντος τῆς οἰκουμένης of the whole Earth, Luke 2. 1. for, saith (τ) Dionysius Halicarnassæus, ἡ Ῥωμαίων πόλις ἀπείρου ἀπὸ ἀρχαίων ἔστι γῆς, ὅση καὶ ἀνέμμετος ἔστιν, ἀλλ' ἡ ἀνθρώπων κατοικεῖσα, Rome presides over the whole habitable Earth: Now this Kingdom of Christ being prophesied of by Daniel, as that which was to be set up after these Kingdoms which bore that name, and to break in pieces all other Kingdoms, is therefore stiled, ἡ οἰκουμένη ὑπάκουσα, the Kingdom of the World to come; and if (as we may probably conjecture from the Angel, the Prince of Persia, and the Angel, the Prince of Greece, Dan. 10. 13, 20.) Angels were by God appointed to preside over those Monarchies, then hence arises another Reason why the Apostle might say, *Unto the Angels hath he not subjected the World to come, of which we speak.*

g Ver. 6, &c. Here note, 1. That though these words of the Psalmist may be allowed in their first, and obvious sense, to relate to the first Adam, created after God in his Similitude and Likeness, with respect to his Dominion, yet doth not this hinder that they be expounded in the Mystical sense of Christ, the second Adam; for the Jews acknowledge that the first Adam was a Type of the second Adam, that is, of Christ, who is by them stiled, הָאָדָם הַשֵּׁנִי the last, or second Adam. Moreover, the Mystery of Adam, is, say they, the Mystery of the Messiah, and the Man created the sixth day, signifies the Messiah. For thus they speak, (u) Our Redemption is signified by the six Days of the Creation, especially by the sixth in which man was created, by whom we are not to understand the Nations of the World, but מֶלֶךְ הָעוֹלָם מֶלֶךְ הָאֱדֻמִּים

דָּוִד מֶלֶךְ הָעוֹלָם the Mystery of Man, is the Mystery of the Messiah, as it is said, Dan. 7. 13. he came like to the Son of Man. And this lays a Foundation for the Inference of the Apostle, that what was spoken of Man in General, and more particularly related in the first Adam, was only punctually fulfilled to the second Adam, taking the Nature of Man on him; for, saith he, we see it not in any measure fulfilled in any other Man; but as for Christ, we do already see it actually fulfilled, as to the first clause of it, he being now crowned with Glory and Honour, and so as all things are already subject to his feet, as far as the Present Necessities of the Church require, Eph. 1. 22. so will they compleatly and actually be so when Death, the last Enemy, shall be destroyed, 1 Cor. 15. 25, 26, 27.

Ver. 9. Δόξη καὶ τιμὴ ἐστεφανώσθων, crowned h with Glory and Honour.] That these words are in construction to follow the ensuing words, That he by the Grace of God might taste Death for every man; See note, on Chap. 7. v. 20. but the Apostle puts these words last, as being to discourse of our Lord's Sufferings for us.

Ver. 10. Ἐσπερε δε.] Conveniens hoc fuit i Dei Sapientiae, saith Grotius, He thought fit to do this, saith Dr. Hammond; 1. Because thus the same Nature suffered which had sinned, and therefore purged us from the Guilt we in that Nature had contracted, and so dissolved that Death to which we became subject by the Sin of Adam. This is the Reason of Christ's sufferings which all the Primitive Fathers do suggest and on which they especially insist; assigning this Reason of our Lord's Death ἵνα τὸ θνήσκειν ἡμῶν καταλείψωμεν, that our Obnoxiousness to Death might be expiated. So (e) Ignatius. He died, saith (y) Justin Martyr for Mankind, ὁ ἀπὸ τοῦ Ἀδάμ ἀπὸ θανάτου καὶ πλάσσειν, ὃς ὁ φέρων ἐπὶ ἡμῶν, which from Adam, became subject to Death, and the Deceit of the Serpent, (z) Irenæus saith, That as Mankind, by man overcome, was obnoxious to Death; sic enim per hominem Victorem ascendamus in vitam; so by a Man conquering Death we may rise to life: And as Death prevailed against us by Man, sic iterum nos adversus mortem per hominem accipiamus Palmam, so we may prevail against it by Man, that as in the Animal Adam we all died, so in the Spiritual we might all be made alive. And (a) Athanasius, in his Oration of the Incarnation, is very Copious on this Subject; de-

(t) Vide Lipsium de Magn. Rom. l. 1. c. 3.

(x) Apud Theod. Dial. 1.

(z) Iren. lib. 5. cap. 21, 23. l. 3. c. 20, 31. & passim.

(a) Athan. Orat. Incarn. p. 60. Ὅθεν εἰκότως ἔλαβεν σῶμα θνητὸν, ἵνα καὶ ὁ θάνατος ἐν αὐτῷ λυγρὸν ἐξαρῶνται δυνάμει, καὶ οἱ ἄλλοι εἰκότως πάλιν ἀνακαινισθῶσι ἀνθρώποι, p. 66. C.

(u) Tzeron Hammor. Sect. Berischith.

(y) Justin. Martyr. Dial. cum Tryph. pag. 316. A.

claring that Christ took our Nature on him, *πάλιν τὸ θάνατον εἰς ἀθάνατον ἐνεγκέν*, to reduce again our Corruptible to Incorruption; that our Lord seeing Mankind lost by Death, exercising the Dominion of Corruption over them, and seeing the Punishment threatened to our Transgression, *διὰ τὸ ἐξελθεῖν ἡμῶν ἐθανεῖν*, (b) prevailing over us to Corruption, and seeing the whole Race of Men subject to Death, he, in compassion to them (c) *ὃς ἔδωκεν κέρτιον ἐν ὀνόματι*, and not enduring this Dominion of Death, that what he created might not perish, took a body to himself, not alien from ours; and because we were all subject to Corruption, (d) *ἀπὸ πάντων ἀπὸ θανάτου ἐξελθὼν*, delivering it to the Death for us all, he offered it to the Father, that, as it were, all men dying in him, the Law of the Corruption of Mankind might be dissolved, and he might translate them again to Incorruption. And this, (e) faith he, is the first cause of his Incarnation. Hence many of them say, that (f) the Hand-writing which was blotted out by the Death of Christ, was the Threat made to Adam, In the Day that thou eatest thereof thou shalt die. Here then is one Reason why the Death, or Blood of Bulls and Goats could not take away Sin; viz. they did not partake of the same Nature that had sinned, and therefore could not in that Nature dissolve the Debt we had contracted, and so translate us to Incorruption. 2. It became him thus to suffer, because these Sufferings fitted him to be a merciful High-Priest to them that suffer as he did, and also to be a faithful High-Priest, to make Atonement for our Sins, v. 17. Observe here, that the Apostle doth not say, Christ's Sufferings were absolutely necessary to satisfy Divine Justice; that Infinite Mercy could not pardon Sin, without a satisfaction made to Justice, and that Infinite Wisdom could contrive no other way for the Atonement of our Sins, but that Divine Wisdom saw it fit, that Christ should suffer for the Ends fore-mentioned: And why then may not others be permitted to think, and speak with the Apostle, without adding that which the Apostle, in all this long, and excellent Discourse concerning the Ends, the Reason, and necessity of our Saviour's Sufferings, thought not once fit to mention?

k Ibid. *Τελειῶσαι διὰ πνεύματος*, to sanctify, to consecrate, and dedicate him to that work by his Sufferings.] That this is the true import of these words will appear, 1. From the like words used by this Apostle, Chap. 5. 8, 9, 10. Though he were a Son, yet learned he Obedience by the things that he suffered, and being made perfect; [*τελειώσας*] i. e. being consecrated,

to his Priestly Office, he became the Author of Eternal Salvation to all that obey him, being called of him an High-Priest after the Order of Melchisedek. And again, Chap. 7. 27, 28. The Law maketh them High-Priests which have Infirmary, but the word of the Oath, which is after the Law, maketh the Son so *εἰς τὸν αἰῶνα τετελειωμένον*, who is consecrated an High-Priest for evermore. 2ly. From the Collation made betwixt the Call of Aaron to his Priesthood, and of Christ to his: For as Aaron took not this Honour to himself, but was called of God to it; so Christ glorify'd not himself to be made an High-Priest, but was constituted so by him, who said, Thou art a Priest for ever after the Order of Melchisedek. Now the Consecration of Aaron and the Legal Priests, is continually expressed by this word: For what is in the Hebrew, thou shalt fill the hands of Aaron, and his Sons, and is by us translated, thou shalt consecrate them, is by the Septuagint thus rendered, *τελειώσεις Ἀαρὼν καὶ χεῖρας αὐτοῦ ἀρχαῖς αὐτοῖς* So Numb. 3. 3. *ἐτελειώσαντες χεῖρας αὐτῶν ἱερατεύουσιν*, they consecrated them to the Priesthood. Accordingly the Priest consecrated is in the Greek, *ὁ τετελειωμένος*, Lev. 21. 10. the Day of his Consecration is *ἡμέρα ἡ τελειώσεως* Lev. 8. 33. the Sacrifice then offered for Sin is *θύσια τελειώσεως*; the Burnt-offering, *ὁλοκαύτωμα τελειώσεως*, v. 28. The Ram offered is *κεῖς τελειώσεως*, v. 22. the Flesh of Consecration *τὸ κρέας ἡ τελειώσεως*, Exod. 29. 34. By these Sufferings he became an High-Priest for ever, after the Order of Melchisedek; And the Author of Salvation to all that obey him, Because appearing with this Sacrifice before God in Heaven for ever, He is able to save for ever, them that come unto God by him.

Ver. 11. [*Ὁ ἀγιάζων*, He that Sanctifies, &c.] I have shewed, Note on Chap. 9. 13. that the word *ἀγιάζων*, in this Epistle, is used in the Sacrificial sense, or with Relation to the Expiation of Sin: In the Old Testament, when it respecteth Sacrifices, it sometimes signifies to devote, consecrate, and offer them to God. So Lev. 22. 3. *The holy things which the Children of Israel hallow to the Lord*, *ὅσα ἂν ἀγιάζουσιν*, which they shall offer to the Lord; for Numb. 18. 9. these Holy things are thus enumerated, every Heave-offering, v. 8. every Meat-offering, every Sin-offering, every Trespass-offering, Deut. 15. 19. *All the firstlings of thy flock thou shalt Sanctify to the Lord thy God*, *ἀγιάσεις τῷ Κυρίῳ*. For if they were clean, they were to be offered to God, and their Blood was to be sprinkled on the Altar, and their Fat burnt for an Offering made by Fire, Numb. 18. 19. But if they were unclean *καὶ θύσεις αὐτὸ τῷ*

Κλειψ, thou shalt not sacrifice them to the Lord faith the Text, Deut. 15. 21. And 1 Chron. 23. 13. Aaron was separated, that he might sanctify the most holy things, ἁγιασθήσων, i. e. that he might offer them in Sacrifice, and to burn Incense, for he was separated to execute the Priesthood, Exod. 28. 1. And that was to be performed by Offering Gifts, and Sacrifices for Sin, Heb. 5. 1. And in this sense our Saviour faith, ὁμοῦ αὐτῶν ἀγιάσω ἑμαυτὸν ὡς αὐτοὶ ὅταν ἡγιασθήσονται ἐν ἀληθείᾳ, for their sakes I sanctify my self, i. e. I offer my self a Piacular Victim, that they may be sanctified in the Truth, John 17. 19. i. e. that they may be consecrated to their Office, or set apart for my Service: For as Aaron and his Sons were hallowed, and set apart for God's Service by a Sacrifice, to expiate them from their Sins; and this was done ἀγιάζων αὐτοὺς ὥς ἡγιασθήσονται, to sanctify them to the Priesthood, Exod. 29. 1, 14, 21. as well as by the Holy anointing: Exod. 30. 30, 31. 40. 13. So Christ's Apostles were sanctified and set apart to their Office, not only by the Unction of the Holy Ghost, but also by that Piacular Victim Christ offer'd for their Sins: And accordingly, in these words, he that sanctifies is Christ that offers himself, that he might sanctify, ἀγιάζων, i. e. purge them from their Sins by his own Blood, Heb. 13. 12. and they that are sanctified, are they that by this Blood are purged from their Sins, and so are fitted to draw nigh to God, and made a Royal Priesthood to shew forth his Praises, and offer up Spiritual Sacrifices acceptable to God, through Jesus Christ.

2ly. The word doth also signifie to purge, purifie, and make clean, by sacrifice, both in the Scripture, and profane Authors. Thus of the Altar it is said, he shall sprinkle the Blood upon it with his Finger, seven times, and he shall cleanse it, and hallow it, καθαρεύει αὐτό, καὶ ἀγιάσει αὐτό, from the Uncleaness of the Children of Israel, Lev. 16. 19. So Exod. 29. 33. And they shall eat those things אשר אכלו ביום הזה ἐν οἷς ἡγάσθη ἐν αὐτοῖς, by which, or for whom the Atonement was made to consecrate, καὶ ἀγιάσει αὐτοὺς, and to sanctify them; and v. 36. thou shalt cleanse the Altar ואתה תטהר את מזבחך ביום הזה ἐν τῷ ἀγιάζον σὲ ἐπ' αὐτό, when thou shalt made an Atonement for it. In Profane Authors to purge by Sacrifices from guilt, or uncleaness, is sometimes ἀγιάζων, sometimes ἀγνίζων, and the Sacrifices that did this, are stiled ἀγνισμοὶ, Sacrifices of Purgation; according to this sense of the word, he that sanctifieth, is he that purgeth, and they that are sanctified, are they who are purged from the guilt of Sin.

Ver. 12. Psal. 22. 22. This Psalm being interpreted by the Jews themselves concerning the Messiah, the Apostle might well apply this passage of it to him.

Ver. 13. I will put my Trust in him; and again, I, and the Children which God hath given me. These two Citations being from the same Place, Isa. 8. 17. make but one Proof, that he who sanctifies, and they who were sanctified, have the same Nature, shewing that he who said, I will put my Trust in him, called them whom God had given him, his Children, or Offspring, and so declared them to be of the same Nature, or Original with him. Now that these words were anciently adapted to Christ, we learn from the words of Simeon, who applies the words following to him, Luke 2. 34. and from the Jews who expound the words, he shall be a stumbling Stone, and a Rock of Offence, of our Saviour, Pug. Fid. Part. 2. c. 5. §. 2. to whom they are applied by St. Paul, Rom. 9. 33. and by St. Peter, 1 Pet. 2. 7.

Ver. 14. Καταργήσῃ τὸ κέριον ἔχοντα τὸ θάνατον, that had the Power of Death. That by seducing Adam to eat of the forbidden fruit, the Devil, whom the Jews call'd Sammael, had Power to accuse Men, and to demand that they might die, according to the Threat pronounced against them, is the constant Opinion of the Jews, (g) Our Wise Men say, it is a Tradition, that Satan the Adversary, the Angel of Death, descendeth and seduceth, ascendeth and accuseth, receives Power, and takes away the Soul or Life. Hence they say of him, That (h) he caused Death to the whole World.

Καταργῶν τὸ Διαβόλον is to frustrate and bring to nought his Design of subjecting all Men to the Power of Death, and keeping them under the Dominion of it, and render it of no Effect, Rom. 3. 3, 21. Rom. 4. 14. 1 Cor. 1. 28. 2. 6. 6. 13. 13. 8, 10, 11. 15. 24, 26. 2 Cor. 3. 7, 11. 13, 14. Gal. 3. 17. 5. 11. Thess. 2. 8. And thus Christ is said καταργεῖν θάνατον, to abolish Death, 2 Tim. 1. 10. That therefore we are still subject to Death, is, say the Fathers, not that we are now punish'd with it, but out of Mercy, that Sin might not be immortal in us, the Time of our Resurrection being that in which Death shall be totally abolished, 1 Cor. 15. 26.

Ver. 15. φόβῳ θανάτου, the fear of Death. That the whole Heathen World was subject to this Fear, and that it was the King of Terrors to them, see note on Rom. 8. 22. From this Fear we are deliver'd at Present by our deliverance from that guilt of Sin, which alone makes it truly terrible, 1 Cor. 15. 55,

56. and by the Promise of a glorious Resurrection, when Death shall be swallowed up in Victory, v. 54.

q Ver. 16. Οὐκ ἐπληρώσαμεν.] This word, say the Glossaries, signifies Manum injicere, to lay hold upon, manu præhendere, to hold with the Hand. So Eccus 4. 11. Wisdom ἐπληρώσαμεν, layeth hold of them that seek her. Suf. 39. 40. The Man we could not hold being too strong for us, ταῦτ' οὐκ ἐπληρώσαμεν, but laying hold of her, we asked her, &c. And so in the Septuagint it signifies almost continually, ἐπληρῶ, take hold of his Tail, Exod. 4. 4. See Kircher in the Words

יחזק יחזק

r Ibid. The seed of Abraham.] The note of the best Commentators here, is this, That the Apostle writing to the Jews, thought it sufficient to mention only the Mercies designed by the Messiah for the Jews. And true it is that they confined the Seed of Abraham to themselves; but the Apostle reckons all Believers as the Seed of Abraham, Rom. 4. 12, 16, 17. Gal. 3. 14, 29. tho' Christ is here said to have taken upon him the Seed of Abraham, because he derived his Flesh from his Posterity.

f Ver. 17. Ἐἵς τὸ ἱλαστικὸν πρὸς ἁμαρτίας τῷ λαῷ, to make Atonement for the Sins of the People.] i. e. ἱλαστικὸν τὸ Θεὸν πρὸς ἁμαρτιῶν, to make Atonement to God for their Sins. So in (i) Porphyry, σπουδαίαν τὴν τῶν πολλῶν ἁμαρτίας, to propitiate for the Sins of many, is in the same place, σπουδαίαν τὸ Θεόν, to propitiate the Deity for them. This sense the words require, for Christ is here said to be a faithful High-Priest τὰ πρὸς τὸ Θεὸν εἰς τὸ ἱλαστικόν, in things pertaining to God, that he might make Atonement, surely, to him. This Reconciliation therefore must respect God. Again this Phrase when it respects the Jewish Sacrifices, hath still Relation to the guilt of Sin to be expiated, and taken away by them; and every Sin-Offering offered by the Priest, is said to be offered by him, ἱλαστικὸν πρὸς ἁμαρτίας αὐτῶν, to make Atonement for their Sins, Lev. 4. 35. 5. 6, 10. 13. 44. Ezek. 44. 27. And of the Piacular Victim it is still said, καὶ ἱλασθήσεται αὐτῶν ὁ ἱερεὺς, καὶ ἀφεθήσεται αὐτοῖς ἡ ἁμαρτία, the Priest shall make Atonement for them, and the Sin shall be forgiven, Lev. 4. 20, 31. 5. 6, 10, 13, 18. 12. 7, 8. 14. 18, 19,

29, 31. 15. 30. 19. 22. Numb. 6. 11, 15, 28. The Apostle therefore here speaking to the Jews in the Phrase always used by them, of such Sacrifices as suffered in their stead, to expiate the Guilt of their Sin, must be supposed to teach them that the like was done for them by our Saviour's Sacrifice.

Ver. 18. Πειρασθεὶς, being tempted.] i. e. Exposed to Agonies and Sufferings; for πειρασθεὶς in the Epistles, signifies to be exposed to such Afflictions, as subject us to great Temptations to desist from our Duty, and Obedience; as when the Apostle saith, No Temptation hath befallen you, but what is ἀνθρώπου, supportable by Man; for the Lord is Faithful who will not suffer you πειρασθῆναι, to be tempted above what you are able [or exposed to Sufferings beyond your strength] but will with the Temptation make a way [so far] to escape, that you may be able to bear it; 1 Cor. 10. 13. So the Apostle finding his Thessalonians ἐν τῷ θλίψι, in great afflictions from their Persecutors, sends to know their Faith, μήπως ἐπειράσεν ὑμᾶς ὁ πειράζων, lest the Tempter might have prevailed on them by Reason of these Tribulations, to desert it, 1 Theff. 9. 3, 4, 5. Rev. 2. 10. Fear none of those Things which thou shalt suffer: Behold Satan shall cast some of you into prison, ἵνα πειρασθῆτε that you may be tempted; i. e. be tried by Temptations. See Jam. 1. 2, 12. 1 Pet. 1. 6. 2 Pet. 2. 9. Rev. 3. 10. So here, Our Saviour tried by these Agonies, which he suffered in the hour of Darkness, when the Tempter fell upon him with all his fury, is become experimentally able to succour us under those Sufferings, which render Obedience so hard to Flesh and Blood.

Ibid. Δύναμις, he is able.] He hath δύναμιν συμπαινεκλή, a Power joined with a sympathy towards us, and a Propensity to succour us. So Rom. 11. 23. They shall be grafted in δυνατὸς ὃς ἐστὶν ὁ Θεός, for God is able. And Chap. 14. 4. The weak shall stand, δυνατὸς ὃς, for God is able to make him stand. Thus to encourage us to Charity the Apostle saith, δυνατὸς ὁ Θεός, God is able to make all Grace abound towards us, 2 Cor. 9. 8. I know whom I have believed, and I am persuaded, ὅτι δυνατὸς ἐστὶ, that he is able to keep that which I have committed to him to that Day, 2 Tim. 1. 12.

(i) De Abstinencia, &c. 1. 4. §. 5. p. 148.

C H A P. III.

Verse 1. **W** Herefore, holy Brethren, Partakers of the Heavenly Calling [i. e. the calling to celestial Blessings] consider the Apostle, and High-Priest of our Profession Christ Jesus [who, as our Apostle, taught these things, and as our High-Priest, suffered to obtain these Blessings for us, and confirm them to us.]

a b Ver. 2. ^a Who was faithful to ^b him that appointed him [to be an Apostle, and High-Priest] as also [it is said of] Moses [that he] was faithful in all his House [i. e. in all the House of God, Numb. 12. 7.]

c Ver. 3. For this Man [this Jesus] was counted worthy of [or dignified with] more Glory than Moses, inasmuch as he ^c who hath builded [Gr. ὁ κατασκευάζων, who orders, or governs] the House, hath more Honour than the House, [of which Moses only was a part.]

d Ver. 4. For every House is builded [κατασκευάζεται, ordered, and Governed] by some Man, but ^d he hath built [ὁ κατασκευάζων, that orders, and governs] all things, is God.

e Ver. 5. And Moses verily was faithful in [the Administration of] all [things in] his House, [but this he was only] ^e as a Servant, for a Testimony of those things which were to be spoken after, [by God to them.]

f Ver. 6. But Christ as a Son [is placed] over his own House [i. e. he enters upon the Government of it as an Heir, and Successor into the Rights of his Father, the Father now judging no Man, but having committed all Judgment to his Son, John 5. 22.] whose House we Christians are [and shall continue to be] if we hold fast the ^f Confidence, and the ^g Rejoicing of the Hope firm to the end.

h Ver. 7. Wherefore as the ^h Holy Ghost i faith [by David, Ps. 95. 8.] ⁱ to day if you will hear his voice,

Ver. 8. Harden not your Hearts, as [your Fore-fathers did] in the [time of] provocation, in the Day of Temptation in the Wilderness; [Hence learn that 'twas in their Power to prevent the hardness of their Hearts.]

Ver. 9. ^k When [where] your Fathers ^k ^l tempted me, [i. e. doubted of my Presence with them, saying, Is the Lord among us, or not? Exod. 17. 7. Numb. 14. 11, 21.] ^m ⁿ proved me, and saw my Works ⁿ forty ⁿ years.

Ver. 10. Wherefore I was grieved with that Generation, and said, They do always err in their hearts [not with the Heart believing, v. 11.] and they have not known my Ways, [i. e. not hearkened to me, to walk in them, v. 22.]

Ver. 11. So I swear in my Wrath [v. 21.] ^o they shall not enter [Gr. if they shall enter] into my Rest.

Ver. 12. Take heed [therefore] Brethren, lest there be in any of you [as there was in them] an evil heart of unbelief ^p in departing from the ^q Living God.

Ver. 13. But exhort one another [to steadfastness in the Faith] daily, whilst it is called to day, [before the night come upon you, John 12. 35.] ^r lest any of you be hardened through the Deceitfulness of Sin.

Ver. 14. For we are made Partakers of [the Blessings purchased by] Christ, if we hold the ^r beginning of our Confidence steadfast ^f to the End.

Ver. 15. While it is said [Gr. ἐν τῷ λέγειν, in that it is said] to Day if you will hear his Voice, harden not your Hearts, as in the Provocation, [You may discern the Mischief of Unbelief and hardness of Heart, and the Necessity of the Exhortation tendered, v. 12, 13.]

Ver. 16. ^t For some when they had heard did provoke, howbeit not all that came out of Egypt by Moses [not Caleb, and Joshua.]

Ver. 17. But [And] with whom was he grieved forty years? Was it not with them that had sinned [by Unbelief] whose Carcasses fell in the Wilderness?

Ver. 18. And to whom swear he, that they should not enter into his Rest, but to them that believed not?

Ver. 19. ^u So we see [ὅτι ἐλέπημεν, we see therefore] that they could not enter in because of Unbelief.

Annotations on Chap. III.

Verse 2. **Π** Ἰσὺν ὄντα, who was faithful, &c.] That is, as Moses faithfully discharged all that the Lord commanded him to say, or do for the Church of Israel; so Christ was faithful in the Discharge of his Prophetick Office, doing, and speaking as the Father had given him Commandment, John 12. 49, 50. 14. 10. And in his Priestly

Office, in laying down his Life for the Sheep, according to the Commandment he had received from the Father, John 10. 18. and doing all things requisite to make Atonement for the Sins of the People, Chap. 2. 17. I know indeed the Criticks say ἰσὺς and πιστὸς signifie one establish'd in his Office, as in those words, πιστὸς Σαμουὴλ εἰς Πρωτεύουσαν

ἐπί τω τῷ κυρίῳ, Samuel was established a Prophet to the Lord; but this Criticism is here needless, and the word πρὸς, Chap. 2. 17. bearing not this sense, I chuse rather to follow the ordinary import of the Word.

^b Ibid. τῷ ποιήσαντι αὐτόν, to him that appointed him. | So the word signifies, 1 Sam. 12. 6. God is witness ὁ ποιῶν, who appointed, or chose Moses and Aaron. See v. 8.

^c Ver. 3. Ὁ καὶ διατάσσας,] Is he that orders, and governs, and provides, or prepares all things. So Phavorinus, καὶ διατάσσας, καὶ ἀποτάσσας, ordino, guberno, moderor. And thus ὁ πολιτείας, ὁ πολιεύς καὶ διακυβεύων, in Plato Epist. 11. is to have Cities and Politics well ordered. So Wisd. 9. 2. Thou in thy Wisdom καὶ διατάσσας ἀνθρώπων, hast ordered man to have Dominion over thy Creatures. Thus Philo, de Cherub. p. 100, saith, God is the Cause of the World, ἐκ τῆς ἡρώου, by which it was made, and the λόγος δι' ὃ καὶ διατάσσας, Logos, the cause by which it was ordered, or put into that Frame and Order in which it is. The words preceding ἐξουσίᾳ, he was dignified with more honour, seem plainly to refer unto Christ's Regal Office, by which all Power in Heaven and Earth was given to him, and he was made Head over all things for his Church, which is his Body, and in which he dwells as in his House, Eph. 1. 21, 22. And this to me seems to establish this sense of the Word.

^d Ver. 4. Ὁ ὃ καὶ διατάσσας τὰ πάντα ὁ Θεός, he that built all things is God.] The Apostle, say the Socinians on the Place, proves Christum tanto præstantiorem esse Moïse, quanto Deus præstantior est suo Populo, qui Dei domus est, idque merito, that Christ is as much more excellent than Moses, as God is more excellent than his own People. And this he had just cause to say; and if so, Christ must be properly and truly God, for nothing else can so far excel Moses, the chiefest of that People, as God himself excels them; by this Interpretation therefore they do not avoid, but confirm the Argument for our Saviour's Deity from this Text. The Argument seems plainly to run thus; He that governs all things is God, but Christ, as Pater familias, Father of his Family, governs all things in his House, that is, the Church dispersed throughout all the World; and hath in order thereunto all Judgment, and all Power in Heaven and Earth committed to him: He therefore must be God, that is, the Exercise of his Kingly Office shews that he must be God as well as Man. Thus Philo, De Victim. Offer. p. 661. C. often saith of that Power, καὶ ὃν ἀνθρώποις καὶ ἄλλων τοῦ κόσμου, to which the Government of all things is committed, that ἐκ ἀνθρώπων μόνον, ἀλλὰ καὶ ἐκ τῶν ἐν Θεῷ, μέγας τὸ εἶναι, ὡν ὅντως καὶ ἰσχυρὸς, καὶ κρατὺς, he is God not only of Men, but Angels, a great Being, who truly doth exist, both strong, and mighty.

Ver. 5. Ὁς ἀνεξάρτητος, as a Servant.] The Government of Israel was a Theocracy, where God gave all the Laws, and Precepts, and Moses, only as his Servant and Minister, told them what things God thought fit to command them; but the Government of the Christian Church is entirely committed to our Lord Jesus, and he, as Supreme Head, and Lord of all things, governs both it, and all things in Earth and Heaven for the Good of it; and therefore if he be not truly God, God doth not now govern the World as formerly, but hath given up the Administration of it to a Creature. [Whose House we are,] Christ living in our hearts by Faith, Gal. 2. 20. Eph. 3. 17. abiding in us by his Spirit, John 14. 23. Rom. 8. 9, 10, 11. and dwelling in our Bodies, and in the Body of the Church, as in his Temple, 1 Cor. 3. 16, 17. 6. 17. 2 Cor. 6. 15, 16. Eph. 2. 20, 21, 22. 4. 16.

Ver. 6. Παρρησία, the confidence;] Or the free Profession of the Faith; for παρρησία is a Liberty, or freedom of speaking; as when 'tis said of Christ, that he spake, καὶ παρρησία, freely, Mark 8. 32. John 7. 13, 18, 20. and of his Apostles that they spake καὶ παρρησίᾳ, with all Freedom and Courage, Acts 2. 29. 4. 13, 29, 31. 28. 31. 2 Cor. 3. 12. 7. 14. Eph. 6. 19. Phil. 1. 20. 1 Tim. 3. 13. Heb. 4. 16. So Phavorinus παρρησιάζομαι, ἐλθεῖν ἐς οὐμὸν.

^e Ibid. Καυχῆμα καὶ ἐλπίς, the rejoicing of hope.] i. e. the Hope which causes us to rejoice in Expectation of the Glory of God, Rom. 5. 2. 2 Cor. 1. 14. Gal. 6. 4. if we hold this firm unto the end. Which supposes that they who were partakers of this Heavenly Calling, and had at present this Cause of Rejoicing, might not hold it firm unto the End, but might fall off from it, v. 14. might depart from the living God, v. 11. Chap. 4. 11. Yea, the Apostle in this Epistle plainly doth suppose that they who had tasted of the heavenly Gift, and were made Partakers of the Holy Ghost, &c. might fall away, Chap. 6. 4, 5, 6. That the just who lives by his Faith might draw back unto Perdition, Ch. 10. 38, 39. that they might fall from the Grace of God; Ch. 12. 15.

Ver. 7. τὸ πνεῦμα τὸ ἅγιον, the Holy Ghost faith.] Hence it appears, that David writ his Psalms by the Afflatus, or Inspiration of the Holy Ghost. See Note on Matth. 23. 43.

ⁱ Ibid. Σήμερον, to day.] At present, for now is the day of Salvation, 2 Cor. 6. 2. We must do God's Commandments to day, say the Jews, from Deut. 7. 11. and receive the Reward to morrow. We must repent to day, lest we die to morrow, before we have repented. See Cartw. in locum. And again, If Israel would repent but one day, the Messiah would come; And this they prove from these words of the Psalmist יְשׁוּעָה בְּקוֹל אֲזָנֶיךָ when you hear

hear his Voice, speaking in the Prophets; or as the Targum **בְּמִסְרֵי אֱלֹהִים** when you hear him speaking by the Word, proceeding from the Father, harden not your Hearts; That this is the frequent sense of the Particle **כִּי** see Noldius, p. 89. §. 31. and it is also the sense of the Greek *ἐάν*. So *ἐάν εἴπῃ*, when he said thus, Gen. 13. 8. *ἐάν ἔξῃσωσιν*, when the Daughters of Shilo come forth, Judg. 21. 21. *ἐάν κοιμῶμαι*, when I lie down, 1 Sam. 7. 12. *ἐάν πληρωθῶσι*, when thy days be fulfilled, 1 Kings 13. 31. *ἐάν ἀποθάνω*, when I die, Job 7. 4. *ἐάν κάθῃ*, when thou sittest; *ἐάν ἀναβῇς*, when thou liest down, Prov. 3. 24, 25. *ἐάν περῇ*, when thou goest; *ἐάν τρέχῃς*, when thou runnest, Prov. 4. 12. See also in the New Testament, *ἐάν ὑψωθῶ*, when I shall be lifted up, John 12. 32. *ἐάν πορεύθῶ*, when I shall go, John 14. 3. 16. 7. *ἐάν φανερωθῇ*, when he shall appear, 1 John 3. 2. These words are therefore to be extended to the whole time of their hearing God, speaking to them by his Prophets, and especially to the time of God's speaking to them by his Son, who was to bring them into a better rest than that of Canaan, into which Joshua led them.

k Ver. 9. When, *ἔ, where.*] So the Hebrew **אֶשֶׁר** is render'd Numb. 22. 26. Deut. 8. 15. Psal. 84. 3. Eccles. 8. 10. So Numb. 20. 13. These are the Waters of Contention **אֶשֶׁר** where the Children of Israel contended.

l Ibid. *Ἐπειράσας* us, tempted me.] That to tempt God in the Scripture Phrase, is always to distrust his Power, or Goodness, after sufficient Demonstrations given of it. See Note on Matth. 4. 7. and Note here that the Apostle saith they tempted Christ, 1 Cor. 10. 9. which shews that these words may truly be applied to him.

m Ibid. *Ἐδοκίμαζέ*, proved me.] The Hebrew word which is here rendred *proved me*, is *Mal. 3. 16.* rendred by the Greek *ἀντίστη*, they resisted God; and by the Chaldee, the Syriac, and by our Version, they who tempted God; that is, saith Dr. Pocock, who went about to try, and prove him whether he could or would punish Sinners, and to provoke, and dare him to do his worst, to execute his Judgments, if he were a God of Judgment; and then to see his Works forty Years, must be to see his Judgments executed upon them forty Years.

n Ibid. *Τεσσαράκοντα ἔτη*, forty years.] If this be the right Connexion of the words, then to see God's Works forty Years must be to see his Punishments so long upon them, as he plainly threatened they should, saying, you shall bear your Iniquities forty years. Numb. 14. 33. and that so visibly, that all the Nations should discern his Judgments on them; For surely, as I live, saith he, all the Earth shall be filled with the glory of God, v. 21. But if according to the reading of the Hebrew, and the Septuagint, the forty Years should

be added to the following Verse thus, Wherefore I was angry with that Generation forty years, as the Apostle doth intimate by that enquiry, v. 17. with whom was he angry forty Years? Then the **וְנִרְאָה** and *ἔ, εἶδον* will be best rendred, though they saw my Work, as **וַיֵּרָא** signifies. Noldius, p. 220. And *ἔ, Luke 18. 7. John 16. 32. Acts 7. 5.* According as God speaks to them, Numb. 14. 22. For all these men which have seen my glory, and my signs which I did in Egypt, and in the Wilderness, and yet have tempted me these ten times, and have not hearkened to my Voice, surely they shall not see the Land. And v. 11. How long will it be ere they believe me after all the signs? &c.

Ver. 11. **וְיָבֵא אֱלֹהִים אֶת אֶשְׁמִי**, if they shall enter.] i. e. let me not be God, or let me not be true, if they enter. This is a form of swearing very frequent in the Old Testament. So Deut. 1. 35. The Lord was wrath; and swore, saying *אִם יֵרָאֵה יְרֵאָה* if any of these Men shall see that good Land of Promise, Psalm 95. 11. So 1 Sam. 3. 14. **וְיִכְרַס אֱלֹהִים אֶת הַיְדִיּוֹת**, if the Iniquity of the House of Eli shall be purged with Sacrifice, Psal. 89. 35. Once have I sworn by my Holiness **אֲנִי אֱלֹהִים** if I fail David, Psalm 132. 2, 3. Lord, remember David, how he swore, **אֲנִי אֱלֹהִים** if I go into my Tabernacle, **אֲנִי אֱלֹהִים** if I climb up into my Bed, **אֲנִי אֱלֹהִים** if I give sleep to my Eyes. So Mark 8. 12. Verily I say unto you, *ἔ, εἰ δοκιμασέ* *τῷ θεῷ ταύτην σήμερον*, let me not be true, if a sign be given to this Generation, where Christ himself swears, and therefore cannot be supposed absolutely to forbid all swearing, Matth. 5. 34.

Ver. 12. *Ἐν τῷ ἀποστῆναι*, in departing.] The Jews that tempted God, Numb. 14. are said *ἀποστῆναι*, to depart from the Land of Canaan, v. 31. They said one to another, Come let us make a Captain, *ἔ, ἀποστρέψωμεν*, and let us turn back into Egypt, ver. 4. and are said, *ἔ, μὴ πιστεύωμεν*, not to believe God, ver. 11.

Ibid. *The living God.*] So filed, to shew that he is always able to punish Unbelievers. Note also, That as he who believeth in Christ, believeth in God the Father also, John 12. 44. So he that deserts him, doth also desert the Father who sent him, and makes him a Lyar, 1 John 5. 9, 10. For he that denies the Son, hath not the Father, 1 John 3. 23.

Ver. 13. *ἵνα μὴ σκληρωθῇ ἡ καρδία*, Lest any man be hardned.] To be hardned, in the New Testament, imports Infidelity, and want of Faith. Thus Christ upbraids to his Disciples their unbelief, *ἔ, σκληροκαρδίαν*, and hardness of heart, that they believed not, Mark 16. 14. and the Jews that believed not are said to be hardned, Acts 19. 9. And so

it will be evident that here it signifies, to him that compares, v. 15. with v. 19.

f Ver. 14. *ἡ ἀρχὴ τῆς σωτηρίας*, the Beginning of their Hope.] That Hope to which we have fled for Refuge; Chap. 6. 18. That Hope which causeth us to rejoice, v. 6. Faith being *ἐλπίσιν ἡ σωτηρία*, the firm Expectation of things hoped for, Ch. 11. See the Note there.

t Ver. 16. *Τίς γὰρ ἀκούσας παρεπίκρανεν, ἀλλ' οὐ πάντες*, &c. I would render these words thus, For who were they, that hearing, did provoke? Were they not all that came forth out of Egypt? For, 1. *Τίς* signifies as well who, as some. So Acts 19. 15. *Τίς ἐστὶν ὁ κύριος*? Rev. 7. 13. *Τίς ἐστὶν ὁ κύριος*, who are they that are clothed with white Robes? Isa. 60. 8. *Τίς ὁ κύριος*, who are these? So Heb. 1. 5. *Τίς γὰρ* for to whom of the Angels said he? And here v. 18. *τίς δὲ* to whom did he swear? So Josephus, Cap. 17. of his Maccabees, *τίς ἐκ ἐλαμψετο* ποῦ τὸ θεῖον νομοθεσίας ἀλλοιῶς; *τίς ἐκ ἐξεπλήγητο*; who did not admire? who were not astonished at the Champions of the Divine Law? And then the Answer to this enquiry must be this, *ὅτι οὐ πολλοί* a few? Yea, were they not all? &c. As if it had been *οὐδ' ἓξ πάντες*. 'Tis also evident that *οὐ* and *οὐκ* are often

Interrogatives, as 1 Cor. 12. 15. John. 8. 42. See Noldius p. 487. And if the Greek will bear this Construction, it Answers best (1) to the story, as it is represented, Numd. 14. For notwithstanding the Exception made, v. 38. of Joshua and Caleb, it is said; v. 12. that *πᾶσα ἡ συναγωγὴ*, all the Congregation, *καὶ πάντες*, and all the Children of Israel murmured against Moses, and Aaron; that *πᾶσα ἡ συναγωγὴ*, all the Congregation spake of stoning Joshua, and Caleb, v. 10. and *πάντες οἱ ἄνδρες*, all the Men, v. 22. are the *ὁμιληταί*, Provokers, v. 23. the *συναγωγὴ πονηρὰ*, evil Congregation, and the Murmurers, v. 27, 35. Jos. 5. 6. And (2) it agrees best with the following Verses, which are plainly Interrogatives and Answers, With whom was he grieved? Was it not with them? To whom swore he? Was it not to them that believed not? And lastly, with the close of the Argument, which faith generally, they could not enter in.

Ver. 19. *Καὶ* here signifies idcirco therefore, as the Hebrew *ו* often does. See Noldius p. 279. So Jos. 22. 11. *καὶ φυλάξετε*, take good heed therefore. Psalm. 2. 10. *καὶ νῦν αὐτε*, be wise now therefore. See Psalm 7. 7. 18. 42.

CHAP. IV.

Verse 1. **L**ET us therefore fear, lest a promise being left us of entering into his Rest [in the Celestial Canaan, as to them in the Terrestrial] any of you should seem to come short of it [i. e. should fail of it.]

b 2. For unto us was the Gospel preached, as well as unto them, [Gr. *καὶ ἡμῶν καὶ αὐτῶν*, for we have now the Gospel preached to us, as they had then the Law to them] but the word preach'd [Gr. *ἠκούσθη*] did not profit them, not being mixed with faith in them that heard it.

c 3. For we which have believed [i. e. *οἱ πιστοὶ*, who are Believers,] do enter into Rest, as [may be gathered from what] he said [viz.] as I have sworn [or so I swear] in my Wrath, if they shall enter into my Rest, although the Works [of God in the Creation] were finished [Gr. *ἡ δημιουργία*, had been done,] from the Foundation of the World.

4. For he spake in a certain Place of the seventh Day [from the Creation, saying,] on this wise, and God did rest the seventh Day from all his Works.

5. And in this Place [he saith] again; [long after] If they shall enter into my Rest, [i. e. if they shall have a Rest from their Labours and Travels, resembling that of mine from the Creation of the World.]

6. Seeing therefore it remains that some must enter in [to this Rest of God, it being not a Rest provided in Vain, or to be enjoy'd by none,] and they to whom it was first preached, [i. e. to whom the Promise of a Rest was first made,] entred not in, because of Unbelief.

d 7. Again, he [God] limiteth a certain Day, saying, in [these Words of] David, To day, after so long a time [of their Continuance in the Rest of Canaan] as it is [there] said, To day if you will hear his Voice, harden not your hearts, [&c. speaking not of the Rest of Canaan, of which they were possessed in the Days of Joshua, as he saith to the Reubenites and Gadites, And now the Lord hath given Rest unto your Brethren, as he promised them, Jos. 22. 4.]

e 8. For if Jesus [i. e. Joshua] had given them (a) Rest [like to that of God] then would not he [i. e. God, by David] afterward have spoken of another Day [of Rest, after their Rest in Canaan.]

f 9. There remaineth therefore [yet] a [more glorious, and compleat] Rest to the People of God.

10. For he that is [thus] entred into his Rest, he also hath ceased from his own Works [i. e. from the Labours, and Travels of this Life, Rev. 14. 13.] as God [after he had finished the Creation] did from his.

11. Let us labour therefore to enter into that Rest [which yet remaineth for the People of God] lest any Man fall [Gr. that we may not fall from it,] after the same Example of Unbelief [by our Infidelity, as they did.]

12. 8 For the word of God [mention'd v. 1, 2.] is quick and powerful, and sharper than any two-edged Sword, piercing even to the dividing asunder of Soul and Spirit, and of the Joints and Marrow, and is a Discerner [or Censurer] of the Thoughts, and Intent of the Heart.

13. Neither is there any Creature which is not manifest in his sight [whose Word this is] but all things are naked and open to the Eyes of him, with whom we have to do; [Gr. to whom we must give an account, and so there is no hope these Unbelievers should escape his Judgments.]

14. Seeing then that we have a great High-Priest [merciful, and faithful to make

Reconciliation for our Sins, Chap. 2. 17. that is passed into the Heavens [to appear for ever there to make Intercession, and to prepare this Resting place for us, John 14. 2. even] Jesus the Son of God, let us hold fast our Profession [without wavering.]

15. For we have not an High-Priest who cannot be touched with the sense of our Infirmities, but [one who] was in all points tempted [i.e. exposed to Sufferings] like as we are, [and this] without Sin, [to deserve the least of them; See Note on Chap. 2. 18.]

16. Let us therefore [depending on his Power, his Intercession for, and Sympathy with us] come boldly to the Throne of Grace, [this is grace, or mercy-seat, Rom. 3. 25.] that we may obtain mercy [in the Pardon of our Sins] and find Grace [or Favour] to [a suitable] help in time of need [Gr. eis *ἐνκαιρόν* βοήθειαν, for seasonable help in all our sufferings for his sake.]

Annotations on Chap. IV.

a Verse 1. Δ Οὐκ ἔστιν ὑστερήναι, should seem to come short.] That the Word ὑστερήναι signifies to fail of, or fall from any thing, See Note on Chap. 12. 13. and that οὐκ is oft an Expletive, all Christians do acknowledge, so μὴ δοξῆτε λέγειν, say not, Matth 3. 9. οἱ δοκῆτες ἀρχεῖν, they who Rule, Mark 10. 42. ὁ δοκεῖ ἔχειν, that which he hath, Luke 8. 18. Matth. 25. 29. ὁ δοκῶν ἕσθαι, he that standeth, 1 Cor. 10. 12. See the Note on 1 Cor. 7. 40.

b Ver. 2. Καθήμεναι ὡς αὐτοὶ, as well as they.] This by some is refer'd to their hearing of the Law, as in the Paraphrase, by others as probably to the Gospel Blessings then Typified to them, for the Apostle informs us, that they all eat the same Spiritual meat, and Drank the same Spiritual Drink; for they Drank of the Rock that followed them, and that Rock was Christ, 1 Cor. 10. 3, 4. This sounds flat to them only who are averse to this Doctrine, that the Blessings of the Gospel were typified to the Jews.

c Ver. 3. Εἰς τὴν κατέπαυσιν μου, into my Rest.] Upon the true interpretation of these words here, and v. 1. κατέπαυσιν ἡμῶν, depends the true sense of this Chapter. Now some refer this to that Deliverance from their Persecutors, and the Peaceable days of Professing the Gospel, the Christians in Judea, and elsewhere, should enjoy after the Destruction of Jerusalem; but to this I can by no means assent: For, (1) the bearing of the Cross, the suffering Persecution, being so often hinted as the Portion of all that will live godly, I cannot believe that a Promise of Deliverance from them should be so often represented by the Holy Ghost as the great Gospel Blessing promised to Believers, the *εὐαγγελία*, the Evangelical Promise made to

Christians by God, that they should enter into his Rest, v. 1. the Sabbatism remaining for the People of God, v. 9. The Rest which they should strive to enter into, v. 11. and be afraid lest they should fail of, V. 1. (2) I know of no such happy Change of the Affairs of Christians in all other Parts of the World, that the Apostle should here, and almost in all his other Epistles, speak of it, as this Interpretation maketh him to do, as one of the greatest Blessings of Christianity; nor were there any such Halcyon Days enjoyed by Christians after the Desolation of Jerusalem. This will be evident from Christ's Message to the Asiatick Churches after the times of Domitian; for there he speaks to the Angel of the Church of Smyrna, Fear none of those things which thou art about to suffer: Behold Satan is about to cast some of you into Prison, that ye may be tried ten days. Be thou faithful to the Death, and I will give thee a Crown of life, Rev. 2. 10. To the Church of Pergamus, thus, I know thy Works, and where thou dwellest, where is the Throne of Satan, and thou holdest my Name, and hast not denied the Faith in the Days in which Antipas my faithful Martyr suffered, who was slain among you where Satan dwells. Ibid. v. 13. To the Church of Philadelphia, thus, Because thou hast kept the Word of my Patience, I will also keep thee from the Hour of Temptation, which shall come upon all the World, to try them that dwell upon the Earth, Chap. 3. 10. This Argument a Reverend Person endeavours to evade by saying, that John writ his Revelations in the 9th year of Claudius. But, 1st. this is contrary to the Testimony of all Antiquity, excepting only the single Testimony of Epiphanius, which also is fully answered by Dr.

Moor:

Moor : For it is generally agreed that he writ his Revelation in , or after he came from the Isle of Patmos, as may be proved from Chap. i. 9, 10, 11. Now all the Ancients say that John was banished thither by Domitian, and writ his Revelations about that time. So (a) *Irenæus* speaks expressly, saying, if the name of Antichrist had been to be divulged it would have been mentioned by him who saw the Revelation ; for it was not seen long ago, but almost in our Age, at the End of the Reign of Domitian ; which Passage cannot be understood of the Name only of the Beast, but of the whole Revelation, as is evident, (1) Because *Eusebius*, who cites this Passage, must understand him so ; for he saith, that he returned from his Exile in this Island, καὶ ὁ Δομιτιανὸς πάλαι, c. 23. after the Death of Domitian, and so he must have writ his Revelation while he lived. And (2) Because the Name of the Beast is not said to be revealed to the Evangelist, but only the Number of his Name. And, (3) the Words, καὶ ὁ Ἀποκάλυψιν ἔωρακόθ, even force this sense ; for they are properly rendred, who saw also the Revelation, distinguishing the Revelation from the Name. And, lastly, a Name cannot properly be said to be seen, nor doth St. John ever use any such Expression about it ; but a Revelation may be properly said to be seen, and St. John often saith he saw them. Again, in this Persecution of Domitian, saith (b) *Eusebius*, κατὰ λόγον, the Tradition runs, that John the Evangelist was banished to the Isle of Patmos, for the Testimony he gave to the Divine Word. And in his (c) *Chronicon* he adds, that under him the Apostle John being banished to the Isle of Patmos, ἐνθα ὁ Ἀποκάλυψιν ἔωρακεν, ὡς διὰ τὴν Ἐκκλησίαν, there saw his Revelation, as *Irenæus* testifies ; which both confirms the Tradition, and gives the true sense of the words of *Irenæus*, cited by him. So also (d) St. Jerom saith, that St. John being banished into the Isle of Patmos in the 14th Year of Domitian, Scriptit Apocalypsin, composuit the Book of the Revelations. So almost all the Greek and Latin Writers saith *Huet*. in Orig. Com. p. 72. Vide Oros. l. 7. c. 10, 11. Mart. Tyr. Timoth. apud Phot. Cod. 254. p. 1403. l. 1. Aret. in Apoc. i. 9. (2) 'Tis certain, from the second Text here cited, that Antipas had suffer'd Martyrdom before the Writing of these Epistles to the Churches. Now that Antipas suffer'd Martyrdom under Domitian, the Old R. Martyrology assures us ;

and Dr. Hammond on the place confesses ; 'Tis therefore evident that St. John speaking of this Martyrdom, which hapned in the Days of Domitian, as a thing past, must write the Revelations in, or after the Reign of Domitian. This the Doctor saw, and therefore interprets these words, Thou hast not denied my Faith, καὶ ἐν ἡμέραις, even in these Days [of fiery Trial] in which Antipas, ἀπαράδην was, or hath been slain : Thus the Time is approaching wherein Antipas, I foresee, will be cruelly martyred ; that is [if this was written in the 9th of Claudius, and Antipas slain the 10th of Domitian] I foresee he will be slain forty years hence : Which Descant, to speak in his own words, is too vain to be seriously considered. Lastly, The Christians had no such Halcyon-days for any considerable time after the Destruction of Jerusalem ; for Jerusalem was destroyed, Anno Christi 70. and the second Persecution began under Domitian, Anno Domini 96. They had therefore only Rest for twenty Years, and then comes the second Persecution, in which many * Christians were exiled, and some suffered Martyrdom ; for even Heathen Writers, saith (c) *Eusebius*, mention ὁ διωγμὸς καὶ τὰ ἐν αὐτῷ μαρτυρία, the Persecutions, and the martyrdoms of our Men. And in his *Chronicon* he saith, That Brutus in his History affirms that πολλοὶ χριστιανῶν ἐμαρτύρησαν καὶ Δομιτιανῶν, many Christians suffered martyrdom under Domitian. Ten years after the end of this Persecution, comes on a third Persecution under Trajan, in which, saith (f) *Eusebius*, so great, and heavy was the Persecution in most places, that Pliny, one of the Celebrated Presidents of the Provinces, being moved with the multitude of the Martyrs, writ to the Emperor concerning the multitude of the martyrs, that had suffered, and received this Answer from him, That they should not be enquired after, but only punished as they fell into their hands. And that (g) though hereupon the Open Persecutions ceased, yet in divers Provinces they continued, and exercised many of the Christians with divers kinds of martyrdom.

In the 17th year of Trajan, the Jews in Mesopotamia rebel, and many Myriads of them Perish. In the second of Hadrian they rebel again, and are overcome. In the 17th of Hadrian, Barchabebas set up for their Messiah, and drew an infinite multitude of Jews after him. Now all these, and especially the

(a) Δι' ἐκείνου ἀν' ὁρέδην ὁ καὶ ὁ Ἀποκάλυψιν ἔωρακόθ, ἐπεὶ γὰρ πολλοὶ χρόνοι ἔωραδην, ἀλλὰ ἡμετέρας θύρας, πρὸς τὰ τέλη ὁ Δομιτιανὸς ἀρχῆς. Apud Euseb. Hist. Eccl. l. 3. c. 18.

(b) Τὸς εἰς τὸ θεῖον λόγον ἐκνήκον μαρτυρίας Παύλου οἰκείῃ κατὰδικασθῆναι καὶ νῆσον. Ibid. c. 8.

(c) Ad An. 14. Dom. (d) Verbo Joan.

* Μετὰ πολλῶν ἐτέρων καὶ φλαβίαν.

(e) Hist. Eccl. l. 3. c. 18.

(f) Ἰσοῦ πᾶς γὰρ μὲν ἐν πολλοῖσι πόσιν ὁ καὶ ἡμεῖς ἐπητάθη ὁ διωγμὸς, ὡς Πλίνιον Σεκένδρον ἐπὶ τὰς πόλεις καὶ μαρτύρων κινήσεντα βασιλεὺς κοινῶσι πᾶσι καὶ πᾶσι πᾶσι ἀνακηρύξεν.

(g) Ὡς καὶ ἀπὸ περὶ τῶν διωγμῶν μικρὰς καὶ ἐπαρχίας ἐξέστης, πολλοὶ δὲ τῶν πᾶσι διαφορῶν ἐναγωνίζοντο μαρτυρίας. Hist. Eccl. l. 3. c. 33.

last, were severe Persecutors of the Christians of those Places. For (h) Justin Martyr oft informs us, That even after the Destruction of Jerusalem, they retained still the same hatred to the Christians, and cut them off where-ever they had Power and Opportunity. And in the Days of Barchochebas put those Christians to exquisite Torments, who would not deny Christ. And could these be the times of quiet and safety to the Christians from their Persecutors, and of Prosperous, and Peaceable Days for the Publick Worship, and Service of God? Is this the *επαγγελία*, Gospel Promise of a Rest, and Sabbatism to the People of God? The Reward which it is just with God to render them for all their Sufferings for his sake? 2 Thess. 1. 7. See Dr. Hammond on that Place.

To come then to the true import of this Phrase, let it be noted, that there is a double Rest mentioned in this, and the former Chapter, viz.

1. The Rest promised to the Jews in the Land of Canaan, Chap. 3. 11. And this, saith the Apostle, could not be the Rest of God: For if Joshua had given them (such) Rest, David could not have spoken of another Day, v. 8. Why not? saith Mr. Cl. Answer, Because then, by entering into that they would have already entered into the Rest of God.

2dly. A Rest after the Example of God, ceasing from his Labours when he had finished the Creation, which is the Rest of the Blessed that die in the Lord, *ἵνα ἀπαύσωσι* ἐν τῷ κόπῳ αὐτῶν, that they may rest from their Labours, Rev. 14. 13. And that this is the Rest which the Apostle now begins to speak of, is evident from these words, v. 10. He that is entered into Rest, he hath also ceased from his own Works, as God did from his: For what can we understand by resting from his own Works, but, as the (i) Fathers do interpret it, τῷ θανάτῳ, τῷ πειρασμῷ, τῷ θλίψεσιν, from his Persecutions; Temptations, and Afflictions, to which he is obnoxious in this present World? The Phrase seems plainly to be taken from Isa. 57. 1. where it is said of the Righteous taken away from the Evil to come, they shall enter into Peace, they shall rest in their Beds. Of this Rest, that of Canaan, and the Sabbatism there observed, were a Type, as the Jews themselves inform us; and therefore it seems reasonable

to interpret these Words agreeably to that Sense.

Ver. 7. Here Mr. le Clerc speaks thus, d
“ I say again, there is no mention in the Psalmist, of any future rest; which if true, there is no sense in the Apostle’s Words, nor any strength in his Argument; for it doth evidently run thus, there must be a Rest to the People of God, besides, i. e. succeeding that which Joshua procured them in the Land of Canaan, because the Psalmist, so long after their Rest in Canaan, makes mention of a future Rest; so the Apostle; There is no mention in the Apostle of a future Rest, saith Mr. le Clerc. He had spoken in one Place, of the Rest of God, saith the Apostle, v. 4. and he speaks again, ἐν τούτῳ, in this place of the Psalmist, of this Rest, v. 5. into which Unbelievers not entering, in this Passage of David, he again, *τίνα οὐκ ἠμέτερον*, sets, or defines a certain Day, by saying to them, who lived so long after these Unbelievers miscarried, to Day if you will hear his Voice, (and so enjoy this Rest,) Chap. 3. 18, 19. harden not your hearts, speaking there of a Rest not already enjoyed, but hereafter, to be enjoyed by them, and so not of the Rest procured to them by Joshua, εἰ γὰρ, for if Joshua had given them the Rest called the Rest of God, David would not have here spoken of another Day of Rest; but having done so, ἀρα, certo, utique, we conclude, that there remains yet a Rest to be enjoyed by the People of God.

Ver. 8. *Εἰ γὰρ ἴδοις*, for if Joshua] For e
Explication of the Apostle’s Argument, here let it be noted, That all the Greek Commentators on this Place concur in this, that the Apostle here speaketh of a threefold Rest.

1st. Of the Rest of God, mentioned, Gen. 2. 2. in these words, and God rested on the 7th Day from all his Works that he had done. Which Rest, say the Ancients, was the Symbol of the Rest of the just from all their Labours. So (l) Irenæus saith, the Seventh Day which was sanctified, and in which God rested from all his Works, is the true Sabbath of the just, in which they shall do no earthly labour; And (m) Origen saith that Celsus understood not the Mystery of the Seventh Day, and the Rest of God in which all that had done their work in Six, and had left nothing undone which belonged to them, should feast with God, ascending to the Vision of him, and in that to the general Festivity of the just, and

(h) Εχθρὸς ἡμῶν καὶ πολεμὸς ἡγῶν ὁμοίως ὑμῶν ἀναρπύτες καὶ κολλάζοντες ἡμῶς ὅποταν θύωμεν. — Καὶ γὰρ Βαρχοχέβας — Χειρῶν μόνος εἰς πτωχίας θανάτου εἰ μὴ ἀρροῖτο Ἰησοῦν καὶ Χριστὸν, καὶ ἑλθοῦσιν ἐκείδεν ἀπαρῶν. — Apol. 2. p. 72. E. Dial. p. 234. Καὶ νῦν, &c. B. C. p. 335. D. Ἀλλὰ καὶ ἡμᾶς μισοῦτε καὶ φονδεῖτε σπῆκος ἀνὰ λείβετε ἑξοσίων. p. 363. D. (i) Chrysost. Theod. Oecum. Theoph.

(l) Hac sunt in Regni temporibus, hoc est in septima die qua est sanctificata, in qua requievit Deus ab omnibus operibus quae fecit, quae est verum iustorum Sabbathum in qua non facient omne terrenum opus. L. 5. c. 33.
(m) Οὐ γὰρ οἶδε πῶς καὶ τὸ σαββατισμὸν τοῦ Θεοῦ ἡμεῖς, ἐν ᾧ ἐορτάσωμεν ἅμα τῷ Θεῷ οἱ πάντα τὰ ἔργα ἐσθλα. καὶ ἡμεῖς πεποιθότες, καὶ διὰ τὸ μὴ εἶναι ὁμιλῶμεναι τῷ Θεῷ ἀναβαίνοντες ὅτι καὶ θωπεύον, καὶ ἐκ αὐτῆς τὸ δικαίον, καὶ μακαρίων παύμεθα. L. 6. p. 317.

blessed. And again, (n) If we farther enquire which are the true Sabbaths, we shall find that the Observation of the true Sabbath reaches beyond the World; the true Sabbath, in which God will rest from all his Works, being the World to come, then when all Grief, Sorrow, and Sighing, shall fly away, and God shall be all in all.

2dly. Of the Rest of the Jews in Canaan: which is the Rest God sware the murmuring and unbelieving Jews should not enjoy, perhaps, as well in the Spiritual Sense, as in the Natural. For the Jews themselves represent their Sin as that in which they made bold, (o) *ἑαυτοὺς καταπαύειν τῷ Θεῷ, to charge God with a Lye.* And the (p) Jerusalem Targum saith, God threatened to remember it in the day of Judgment. In Midrash Tillim, an Evil Tongue is said to be worse than Idolatry: And this is proved from what these Rebels spake against God, *נור דין* the Sentence of Judgment being passed upon them for their Evil Words, Num. 14. 28: Now Idolatry is still reckon'd by them a Sin exclusive from the Heavenly Canaan, they shall not enter into the Rest of the House of my Sanctuary, saith the Chaldee, on Psalm 95. 11. However, those Jews who entered into Canaan, when they were to have Rest from all their Enemies round about, so as to dwell safely, Deut. 12. 9, 10. did so far disobey the Voice of the Lord, that he said he would not drive their Enemies out from before them, but would leave them to be as Thorns in their Sides, and Pricks in their Eyes, to vex them in the Land where they dwelt, Judg. 2. 2, 3. Josh. 23. 13. Numb. 33. 55. So that the Jews themselves expected a farther Completion of that Promise, in the times of the Messiah, as we learn from those Words of Zacharias, the Father of the Baptist, Blessed be the God of Israel, who hath visited, and redeemed his People, and hath raised up a mighty Salvation for us in the House of his Servant David, as he spake by the mouth of his Holy Prophets, which have been since the World began, that we should be saved from our Enemies, and from the hands of all that hate us: That we being delivered out of the hands of our Enemies, might serve him without fear, Luke 1. 68, 74. And hence the Apostle here concludes, that Joshua gave them not the Rest, emphatically styled, The Rest of God, as resembling his Rest from all his Works, when he had finished the World; and so there must be yet another Rest remaining to the People of God, as it follows, v. 9.

Ver. 9. *A Rest, Σαββατισμός.* The Apostle f by thus changing the word *ἀνάπαυσις*, Rest into Sabbatism, and by comparing of this Sabbatism with the Rest of God on the Sabbath, or Seventh Day, clearly leads us to the Interpretation of all the Ancient Christians; that our Glorious and Compleat Rest hereafter with God, is that of which God's Resting on the Seventh Day was a Symbol; and to the Spiritual Sabbath, of which the Jewish Doctors speak so generally, as the great thing signified by their Sabbath, as when they say, (q) *the Sabbath was given to be* *נתינת שבת העולם לסיגנון*, a Sign, or Exemplar of the World to come. The Sabbath-Day, what is it? (r) *A Figure of the Land of the Living, to wit, of the World, or Age to come, the Age of Souls, the Age of Consolations.* Thus in their Descants upon the 92d Psalm, which bears this Title both in the Hebrew, and the Greek, a Song *ליום השבת*, *eis ἡμέραν Σαββάτου*, upon the Sabbath-Day. They say (s) *this is the Age to come, שכלו שבת* which is all Sabbath. The Psalmist, saith, R. Solomon Jarchi, in locum, speaks of the business of the World to come, which is all Sabbath. A Psalm upon the Sabbath-Day, saith R. Eliezer, Cap. 19. p. 42. *that is, upon the Day which is all Sabbath, and Rest, in the life of the World to come.* And again, Cap. 18. p. 41. *The blessed Lord created seven Worlds, (i. e. Ages) but one of them is all Sabbath, and Rest in life eternal: where he refers to their common Opinion; That the World should continue six thousand Years, and then a perpetual Sabbath should begin, typified by God's resting the Seventh Day, and blessing it. So Bereschith Rabba, If we expound the Seventh Day of the Seven thousand Years, which is the World to come, the Exposition is, and he blessed; because that in the Seventh Thousand all Souls shall be bound in the Bundle of Life, for there shall be there the Augmentation of the Holy Ghost, wherein we shall delight our selves. And so our Rabbins, of blessed memory, have said in their Commentaries, God blessed the Seventh Day, the Holy God blessed the World to come, which beginneth in the Seventh Thousand of Years.* (t) Philo is very copious in this Allegory, who disputing against those, who, having learned that the written Laws were, *σύμβολα νοητῶν πραγμάτων*, Symbols of Intellectual Things, did upon that account neglect them, saith, *That though the Seventh Day was a Document of the Power of God, and of the Rest of the Creature,*

(n) Si alius repetamus quæ sint vera Sabbata, ultra hunc mundum est veri Sabbati observatio. — Erit ergo verum Sabbathum in quo requiescet Deus ab omnibus operibus suis, seculum futurum, tunc cum aufugiet dolor, & tristitia, & gemitus, & erit omnia, & in omnibus Deus. Hom. 23. in Num. F. 136. A. See Clem. Alex. Strom. 6. p. 682, 683. Barnab. Ep. Sect. 15. & Coteler. Ibid.

(o) Joseph. l. 3. c. 13.

(p) In Ps. 39. 2.

(q) Buxt. Flor. 299.

(r) Zohar. in Gen. fol.

5. Col. 2. (s) Midrash Tillim. in v. 15.

(t) Μη δὲ ὅτι ἡ ἐξέσθρις ἀναύτως μὲν τὸ ὅτι τὸ ἀφύπνῃτον ἀπεχέλει τὸ ὅτι τὸ ἀφύπνῃτον δὲ ἀναύτως ὅτι τὰ ὅτι ἀντὶ τοῦ ἀφύπνῃτον ἀντὶ τοῦ ἀντὶ. De Migr. Abr. p. 314. E. 315. A.

yet was not the outward Rest to be cast off. And again, 'Tis fitly said, δι' ἁποκαλύψεως, by Allegories, or Figurative Expressions, the Sabbaths of the Land shall be meat for you, Lev. 25. 6. (u) For Rest in God producing the greatest Good, Peace secure from War, is only that which truly nourisheth, and is to be enjoyed with Pleasure. And a third time, (x) This is the reason of the Seventh Day, or the Septenary, i. e. of the Soul resting in God, and performing no more mortal Works.

Ver. 12. Ὁ λόγος ὁ Θεῶν, the Word of God.]
 8 The Apostle seems not to speak here of the Essential Word of God, the second Person of the Trinity. (1.) Because St. Paul, in all his Writings, never applies this Phrase to our Lord Christ, it being peculiar to St. John. (2dly.) The Apostle must have very abruptly spoken here of him under this Metaphor, of whom nothing went before, but very appositely of the Gospel to which these Attributes do well agree; for (1.) The Word is quick and vital, not only promising Life to the Obedient, but threatening Death to the Disobedient from the living God, who can quickly execute it, Ch. 3. 12. (2dly.) 'Tis powerful, being the Power of God for the destruction of strong holds, and every thing that exalts it self against the Knowledge of God, 2 Cor. 10. 4, 7. (3dly.) 'Tis sharper than a two-edg'd Sword, and piercing even to the dividing asunder of the Soul and Spirit, the Joints and the Marrow; slaying Ananias and Sapphira, and delivering up others to Satan for the destruction of the Flesh, 1 Cor. 5. 5. 1 Tim. 1. 20. 'Tis (4thly.) a discerner of the Thoughts and Intentions of the Heart, there being then a gift of discerning Spirits, attending the Preachers of it, by which they judged and discerned of them; and so the secrets of their Hearts were made manifest, 1 Cor. 14. 24, 25. And, which makes this extremely pertinent to the present Exhortation, all this was very visible in the Instance of the Unbelievers here mentioned, to terrifie the Jews from falling by the same example of Unbelief. For (1.) The Word of Threatning was so quick upon those Spies, who brought up the evil Report upon the Land, that they died immediately by the hand of God, or by the Plague before the Lord, Numb. 14. 37. And as for the Rest of the Unbelievers, they were consumed, saith Moses, by God's anger, and by his wrath were troubled: They were carried away as with a Flood, they vanished as a Dream, or as the Morning Grass, which in the Evening is

cut down, and withereth, Psal. 90. 5, 6. And thus they found the weight of that Threat, γνώσασθε τὸ θυμὸν τὸ ἐργάσας μιν, ye shall know the Vehemency of my Wrath, Numb. 14. 34. They were also thus punished for the Evil Intentions of their Hearts; for, saith St. Stephen, in their hearts they turned back into Egypt, Acts 7. 30. So that by The Word of God I am inclined to understand his Threats denounced against Unbelievers, Numb. 14. Psal. 95. 11. It also may deserve to be noted, that Philo, lib. de Cherub. p. 86. G. ascribes most of these Epithets to the λόγος, saying, The flaming Sword was a Symbol of the Word, especially of the First Cause, ὁ ἐκκρινόμενος καὶ ὁ διακρινόμενος ὁ λόγος, for his Word is quick and fervent. And again, (y) God, saith he, whetting his Sword, the Diffuser of all things, divides the inform Essence of all things, and cuts them in the middle.

Ver. 13. Παρ' ὧν ἡμῶν ὁ λόγος, to whom we must render an account.] So Matth. 12. 36. Of every idle word that Men shall speak, ἀποδώσουσι λόγον, they shall give an account in the day of Judgment, Matth. 18. 23. The Kingdom of Heaven is like to a certain King, who would συναγαγεῖν λόγον, make up an account with his Servants, Luke 16. 2. Ἀπὸ τοῦ λόγου, give up an account of thy Stewardship, Rom. 14. 12. every one λόγον δώσει τῷ Θεῷ, shall give an account of himself to God, Philip. 4. 17. I desire Fruit that may abound, εἰς λόγον ὑμῶν, to your account, Heb. 13. 17. ὡς λόγον ἀποδώσαντες, as they that must give an account. 1 Pet. 3. 15. Being always ready to give to every one that asks you, λόγον, an account of the hope that is in you. And Ch. 4. 5. Οἱ ἀποδώσουσι λόγον, who shall give an account to him that is ready to judge the quick and dead.

Ver. 16. To the Throne of God.] The Jews say God hath a double Throne, one of Judgment, and the other of Mercy, and when he beholds the World obnoxious to condemnation, he rises from his Throne of Judgment, and places himself on that of Mercy. This Throne of Mercy is our blessed Jesus, styled by this Apostle ἱλαστήριον, the true Propitiatory, or Mercy-Seat: By this High Priest and Intercessor, must we come unto God, he being able to save to the uttermost, them that come unto God by him, Chap. 7. 25.

Note also, That some Great Men think the Rest, and Sabbatism discoursed of Chapters the third and the fourth, refers to the Millennium, or the time of the Conversion of the Jewish Nation, and the New Heavens, and New Earth then promised, but I am

(u) Τετρίμηνον καὶ ἡ ἀπολαυσὴν μόνον ἢ ἐν Θεῷ ἀνάπαυσις τὸ μέγιστον ἀγαθὸν πεποιτισσα τὸ ἀπὸλεμον εἰρήνην. Lib. de Profug. p. 371. D.

(x) Ἄυτη δ' ἡ κατὰ φύσιν ἐκείνη ἀναπαυομένη ἐν Θεῷ ψυχὴ, καὶ οὐ μὴν τῶν θνητῶν ἔργων ἐστὶ ποικιλομένη. Lib. quod Deus sit immut. p. 230. F.

(y) Ὁ Θεὸς ἀκοντισάμενος τὸν ποταμὸν τῶν συμπάντων, αὐτὸν λόγον, διακρεῖ τὸ ἀμφοτερον καὶ ἀποιοῖν τὸ ὅλον ὅσον. Lib. quis Rer. Divin. Hæref. p. 391. A.

not able to assent to that Opinion, for this Reason, that the *Apostle* writes to the believing *Jews* of the present Age, warning them, That there be not in them an evil heart of unbelief, in departing from the living God, and exhorting them to continue unto the end in the Faith, Ch. 3. 13, 14. that so they might not fail of this Rest of God; and to fear, lest a Promise being made of entering into this Rest, any of them should fall short of it, Ch. 4. 1, 2. And again, v. 11. Let us give diligence to enter into this Rest, that we fall not by the same Example of unbelief. Now these Exhortations could not be properly directed to the believing *Jews* of that Age, concerning the Millennium, or the glorious times which were to happen at the Conversion of the Jewish Nation, they being to die 1700 Years before that Conversion, which is not yet accomplished, and before those Glorious Days, which are not yet come; for what advantage, in reference to that, could they receive by this Diligence, who were to die so long before it happen'd, and being once

in Heaven, or Paradise, could neither expect nor desire to come down thence to be partakers of any Enjoyments, or better Company here on Earth? But these Exhortations are very properly directed to them, to take care they fail not of their Rest in the Celestial Canaan, typified by their Rest in the Earthly Canaan, the time when they should rest with God, saith Origen, ascending to the Vision of him, the Rest of Souls in the Land of the Living, the Rest in the Life, and the World to come, and in life eternal; See Note on v. 8, 10. Seeing these Blessings only can belong to, and at the Time of Retribution will only be conferred upon them who use this Diligence. And hitherto the *Apostle* seems plainly to refer it, when he speaks of so great Salvation, Chap. 2. 3. of bringing many Sons to Glory, v. 10. of their being Partakers, *κληρονόμοι* *ἐπαγγελίας*, of an Heavenly Calling, Chap. 3. 1. The Hope and Confidence of which he exhorts them to hold fast unto the end, v. 6. and then immediately begins his Discourse of this Rest.

C H A P. V.

LET us come, saith he, to God's Throne of Grace with freedom, as having there such an High-Priest, in whom are all things by way of excellency to be found, for which the Levitical Priesthood was ordained, and repaired to, as having,

1. A better Priesthood, viz. after the Order of Melchisedec, Chap. 7.
2. A better Consecration to it, viz. by an Oath.
3. A better Tabernacle in which to Minister.
4. A better Sacrifice to offer there.
5. A better Covenant to establish in his Blood.

Verse 1. For every High-Priest taken from among Men, is ordained for [the service of] Men, in things ^a pertaining to [the Worship and Propitiation of] God, that he may ^b offer both ^b Gifts and Sacrifices for Sins.

2. [And he is one] who can have compassion ^c on the Ignorant, and on them that are out of [Gr. err from] the way, [offering willingly, and interceding affectionately on their behalf;] for that he himself also is compassed with [the like] Infirmary.

3. And by reason hereof [of which Infirmary] he ought [by God's Command, and from the Nature of the thing,] as for the People, so also ^d for himself, to offer [Sacrifices] for Sins.

4. And ^e no Man taketh this Honour to himself, but he [only enjoys it] who is called of God, as was Aaron, [and his Posterity.]

5. [And] so also [was it with our Lord] Christ, [for he] glorified not himself, to be made an High-Priest, but he [appointed

him to be so] who said unto him, Thou art my Son, ^f to Day have I begotten thee.

6. As he saith also [of him] in another place, thou art a Priest for ever after the order of Melchisedec; [as being raised up to appear for ever in the Heavens, and there officiate as a Priest for us.]

7. Who in the days of his [continuance in the] Flesh, when he had offered up [Gr. offering up] Prayers and Supplications, with strong cryings and tears to him that was able to save him from Death, and was [Gr. being] ^g heard ^h in that he feared; [and being heard so far as to obtain deliverance from his fears, which he did by an Angel sent to strengthen him, Luke 22. 43.]

8. Though he were a Son, yet learned he [the difficulty of] Obedience [to the Death] by the things which he suffered; [i. e. by the Agonies, and Terrors which he suffered at the apprehension and approach of the Death he was to suffer, and so was the more fitted to be to us a compassionate High-Priest under our sufferings for his sake.]

9. And being [by these sufferings] ⁱ made perfect [τελειωθείς, consecrated to his Priesthood] he became the Author of eternal Salvation to all them that obey him.

10. [Being] called, [or constituted] of God an High-Priest after the Order of Melchisedec, [i. e. for ever.]

11. Of whom [i. e. whose Priesthood] we have many things to say, and [those] ^k hard ^k

to be uttered, [or explained, not from the nature of the things themselves, but] seeing [ὅτι] because] ye are dull of hearing.

12. For when for the time [you have professed the Faith] you ought to [have been able to] be teachers [of it to others] you have need that one teach you again, which be the
1 first Principles of the Oracles of God, and are become such as have need of Milk, [the Food of Babes, and not of strong meat, [the Food of Men.]]

13. For every one that useth Milk is [as yet] unskilful in the Word of Righteousness, for he is [but] a Babe [in Christ, 1 Cor. 3. 2. 14. 20. Gal. 4. 19. Eph. 4. 14.]

14. But strong meat belongeth to them [only] ^m who are of full Age, [i. e. Perfect Men] even [to] those who by reason of use have their Senses exercised to discern both Good and Evil.

Annotations on Chap. V.

- ^a Verse 1. **T**A' περὶ τῶν Θεῶν, in things pertaining to God.] To procure and perform those things which Relate to the Worship, and the Propitiation of the Deity. So Crellius.

- ^b Ibid. Δωρεῖται τὸ καὶ δόματα, Gifts, and Sacrifices.] both these may relate to Sacrifices for Sin; for not only Peace-offerings, but Gifts of any kind are called הקרבנות *dwg*, Matt. 5. 23. and מנחה is by the Seventy Interpreters often rendered δόμα, Gen. 4. 3, 5. Exod. 29. 41. 30. 9. 40. 26. Levit. and Numb. Centies.

- ^c Ver. 2. Τοῖς ἀγνοοῦσι καὶ παρανομῶσι.] He refers to the Sins which go under the Names of אשם והטאת for the Word הטאת belongs properly to the thing in doing which we err from the way, and an expiatory Sacrifice was therefore required from him that did so, because he knew כדון שחטא ושושג that he had erred and gone from the way; But אשם was a Sin committed out of Ignorance of the command of God. So Abarbinel. For Sins committed ἐλαττωσιν, wittingly, and with an high hand, or from a Will set in opposition to the Law of God, there was no Sacrifice appointed by the Law, and to this the Apostle alludes, Chap. 10. 26. saying, to them that Sin wilfully there remains no more Sacrifice for Sin.

- ^d Ver. 3. Περὶ ἑαυτοῦ, for himself,] Here Grotius Notes, that this being spoken generally of every Priest taken from among men, Christ also must have offered for himself a Sacrifice for Sin, i. e. that he might be delivered from those Sorrows which were the Punishments of Sin, and were inflicted on him upon occasion of our Sins. But in this he seems Guilty of great, and manifold mistakes; for (1.) the Apostle plainly speaks of the sinful Infirmities of these Priests, who therefore were to offer for their own Sin, Chap. 7. 27. Whereas of Christ he declares, That though he was in all other things made like to us, yet χωρὶς ἁμαρτίας, without Sin, Chap. 4. 15. That he offered himself to God a Lamb without spot, Chap. 9. 14. That being thus Holy, free from evil, undefiled, and sepa-

rate from Sinners, he needed not, upon a Day as those High-Priests, to offer up Sacrifice first for his own Sins, and then for the Peoples, Chap. 7. 26, 27. (2.) He was not, nor could he, after he became our Surety, be delivered from those Sorrows, which were the Punishment of our Sins, he being, as our Expiatory Sacrifice, not only on occasion of our Sins, but in our stead, to bear the Punishment of our Iniquity.

Ver. 4. Καὶ ἐχ' ἑαυτοῦ περ, no man.] i. e. ^e According to the Law, say most Interpreters, but I see no necessity of this Limitation, it being true, that no Man can promise to himself God will accept his Offerings, who hath no Commission from God to make such Offerings; whence doth arise a good Argument, to shew that Sacrifices are of Divine, and not of humane Institution only.

Ver. 5. This Day.] I have shewed, note ^f on Chap. 2. 10. that Christ was by his Death consecrated to his Priesthood; whence it must follow, that he could not exercise his Sacerdotal function till after Death, and this the Apostle sheweth here, by saying, He was made an High-Priest by the Father, saying, Thou art my Son this day have I begotten thee; for that this Relates unto the Resurrection of our Lord, is evident, because we find the same Apostle proving his Resurrection from these words, Acts 13. 33. which he could not have done, had they not been intended as a Prediction of his Resurrection.

Ver. 7. Ἐκουσθεῖς, he was heard.] i. e. ^g Delivered from his fear. So the Word doth, and must signify, when it relates to Prayer for Deliverance from Evils. So Psal. 22. 21. Σῶσόν με, save me from the Mouth of the Lion, καὶ ἀπὸ κροτάων μονοκράτων, and hear me from the horns of the Unicorn. Psal. 34. 6. This poor Man cried, καὶ εἰκούσεν αὐτὸν, and the Lord heard him, and saved him out of all his Troubles. And v. 4. I sought the Lord, καὶ ἐκούσεν, and he heard me, and delivered me from all my Fears. Psal. 55. 2. Attend unto me, καὶ ἐκούσόν με and hear me, ^h

ἀπὸ παντὸς ἐχθροῦ, καὶ ἀπὸ θλίψεως ἀμαρτεῶν, from the voice of the Enemy, and from the Vexation of the Wicked. And v. 16. I cried to the Lord, and the Lord εἰσέκουσέν μοι heard me, v. 18. He delivered my life, ἀπὸ τῶν ἐγκλιόντων μοι, from those that drew nigh to me Eccclus. 51. 10, 11. εἰσηκούσθην ἡ δέησις μου, my Prayer was heard, for thou savedst me from Destruction. See Ps. 31. 7.

h Ibid. Ἀπὸ τῆς εὐλαβείας, from his fear.] Some would have this rendred so, he was heard by reason of his Reverence of God; but it is truly rendred, from his fear; and so the word continually signifies both in the Old, and the New Testament, and when 'tis used, as it very often is, by Philo. So Josh. 22. 24. ἔνευεν εὐλαβείας ἐποιήσωμεν τῷ το, We did this out of fear. And Wisd. 17. 8. καταγέλαστον εὐλαβεῖαν ἐνόησαν, they were affected with a Ridiculous fear, Heb. 12. 28. Let us serve God acceptably, μετ' ἀδείας καὶ εὐλαβείας with Reverence and Godly fear. Acts 23. 10. εὐλαβεῖσθαι ὁ χιλιάρχος, the Captain fearing. Heb. 11. 7. Noab εὐλαβεῖσθαι fearing, prepared an Ark. So Josephus, faith of the King, Esther's Husband, That he held forth the Scepter, εὐλαβεῖσθαι αὐτὴν ἀπολυαῖν, delivering her from her fear. And in the Septuagint, εὐλαβεῖσθαι ἀπὸ προσώπου κυρίου, is to fear before God, Exod. 3. 6. Jer. 5. 22. Hab. 2. 20. Zeph. 1. 7. 3. 13. Zach. 2. 13. and εὐλαβεῖσθαι ἀπὸ προσώπου αὐτοῦ is to fear before Man, or be afraid of Men. 1 Sam. 18. 15. Job. 19. 29. IJa. 57. 11. Jer. 22. 25. Eccclus. 7. 7. This sense also the particle ἀπὸ doth require, which rarely doth import the meritorious Cause; His Prayers and Tears, also do expresse the greatness of his Fears; and lastly, The scope of the Apostle requires this sense, he being here representing our Lord as one of like Passions with us, that he might shew, he was a merciful high-Priest. This fear he became subject to, say Grotius and the Fathers, because the Divinity for a Season as it were withdrew its influence from the Humane Nature, καὶ γὰρ τὴν ἀνθρωπίνην αὐτοῦ παθεῖν ἡ Διότης συνέχευεν, for the Deity permitted the Humanity thus to suffer, saith Theodoret. And this doubtless all those Fathers, intended who followed that Reading, Chap. 2. 9. that he tasted Death for every Man, χωρὶς θανάτου; for that this was no Depravation of the Nestorians, as Oecumenius and Theophylact phan- sified, is evident from this, that his words are thus cited by (a) Origen, and by Saint (b) Ambrose, who lived before Nestorius.

Ver. 8. Ἐμαθεν ὁρ' ὃν ἔπαθε τὴν ὑπακοήν, He learned Obedience from the things that he suffered.

Ver. 9. Made perfect τελειωθείς.] That this word is taken here in the Notion of Consecration, may appear, saith the Reverend Doctor Hammond, by the words following, as the Application of it, being pronounced, or declared an High-Priest, which belongs to Christ after his Resurrection, and not before; that being the time when he entred into his heavenly Tabernacle, living there for ever to appear before God, and exercise that Function in his Presence for us; and so he became an High-Priest for ever.

Ver. 11. Δυστηνὸν δὲ, hard to be uttered.] k See here what are St. Paul's δυνόντων, things hard to be understood, 2 Pet. 3. 16. viz. those things which were not so in themselves, or through the Difficulty of the matter Revealed, but through the Imbecillity, and Weakness of them to whom they were spoken.

Ver. 12. Στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ, the first Principles of the Oracles of God.] i It is the Descant of all the (c) Ancient Commentators on this Place, that by these first Principles the Apostle understands the Humanity of Christ, because the Preachers of the Gospel spake of that only to them who were not yet perfect in the Faith: And yet this seemeth neither to be true, nor safe; not true because the Apostle had in the first, and second Chapters of this Epistle, as all these Commentators teach, spoken to these Rude Jews of the Deity of Christ; and because he mentions not Christ's Humane Nature among the Principles of the Doctrines of Christ, reckoned up Chap. 6. 1, 2. Not safe, because it seems to intimate that Christians might be taught the Faith before they had knowledge of the Divinity of Christ, and consequently that this was no necessary part of Christian Faith.

Note, secondly, That hence we may fairly guess who were, in the Epistles to St. Timothy, the Teachers of the Law, who neither understood what they said, nor whereof they affirm'd, 1 Tim. 1. 7. and the ἐτεροδιδασκαλοὶ the false Teachers, who were proud, knowing nothing, but doting about questions, and strifes of words, men of Corrupt minds, and destitute of the Truth, Ch. 5. 3, 4, 5. and who they were who were always learning, and never able to come to the knowledge of the truth, 2 Tim. 3. 7. viz. not the Gnosticks, but in all likelihood, the Jewish false-Teachers, and such as were perverted by them.

Note, thirdly, That this seems not to be spoken of all the Jews, but only of the greatest part of them; that therefore which is spoken of the Deity of Christ, the Melchise-

(a) Χωρὶς γὰρ Θεὸς ὑπὲρ πάντας ἐχούσαντο θάνατον, ὅπου ἐν ποί καίται τῆς περὶ Ἐσέμου ἀντιπαράστατος χάρις Θεοῦ. Orig. Com. in Joh. Ed. Huet. Tom. 1. p. 38. D.

(b) Ut sine Deo pro omnibus gustaret mortem. De Fide. ad Grat. l. 2. c. 4. Theodoret in locum.

(c) Στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ, τῆς πιπεντοτέρης περὶ τῆς Χριστοῦ λόγους ἐκθέσεως. Τοῖς γὰρ μὴ δυνάμεσι τῶν ἀπὸν ἀληθείας τίλλαν, τὰ περὶ τῆς ἀνθρωπότητος περὶπαρεῖν λόγα τῆς ἀληθείας οἱ κληρικοὶ. Ita Theodoret. Chrysost. Oecum. Theophylact in locum. Τὴν γὰρ καὶ ἀνθρώπων παρουσίαν τὸ κυλεῖν. Iren. l. 4. c. 75.

decian Priesthood, the Virtue of Christ's Priesthood, belonged to the more perfect, who were not to be debar'd of the knowledge of these things, by reason of the Imbecillity of their Brethren.

- m Ver. 14. *Tetelov St.*] See the sense of the word perfect, Note on 1 Cor. 2. 6. This Metaphor seems to be taken from the digestion of the Stomach; that which is light of Digestion, and needs not much Concoction, as solid Food, and strong meat doth, being

here represented by the Name of *Milk*; and so in Reference to the Judgment, that which can easily be learned, and apprehended aright, and in which we are in no great Danger of mistaking, as are the first Principles of Religion, mentioned Chap. 6. is compared to *Milk*; but that we cannot easily discern, and about which we are subject to mistakes, and wrong Conceptions, as the things mentioned in the former note, were to the *Jews*, is called *strong meat*.

CHAP. VI.

Verse 1. **T**herefore leaving the Principles of the Doctrine of Christ [tho' your small proficiency in them makes it seem almost necessary to discourse anew of them to you,] ^a let us go on unto Perfection [i. e. to the Doctrines which will render you perfect men in the knowledge of Christ,] not laying again the Foundation of [Christianity in the Doctrines of] Repentance from Dead works [i. e. from works deserving Death, Rom. 6. 23. 8. 13.] and of Faith towards God.

- b 2. [And] of the ^b Doctrine of Baptisms, [that of water and of the Spirit, by which they that repent and believe, are initiated into the Church of Christ,] and ^c of laying on of hands [after Baptism, for the receiving of the Holy Ghost,] and of the Resurrection of the Dead, and ^d of Eternal Judgment; [the great motives to engage all Christians, herein to exercise themselves, to have always Consciences void of Offence towards God, and towards all Men, Acts 34. 15, 16.]

- e 3. ^c And this will we do, if God permit.

4. [I say, let us not attempt wholly to lay again the Foundation of Christianity in those who have quite fallen from it;] for it is impossible for those who were once ^f enlightened [in Baptism,] and ^g have tasted of the heavenly Gift, and were made partakers of the Holy Ghost [sent down from Heaven, and conferred on them by the Imposition of hands.]

- h 5. And have ^h tasted the good word of God [preached among them with such variety of tongues, and confirmed by so many miracles,] and ⁱ [have seen, and felt] ⁱ the Powers of the World to come.

- k 6. If they shall fall away [from Christianity] ^k to renew them again to Repentance, seeing they [by so doing] crucifie to themselves, [or by themselves,] the Son of God afresh, and put him to an open shame.

7. For [as] the Earth which Drinketh in the Rain which cometh oft [from Heaven] upon it, and [so] brings forth Herbs meet

for them, by whom it is dressed, receiveth [farther] blessing from God [so is it with them who become fruitful under the Dew, and Showers of Divine Grace.]

8. But that [Earth] which [being thus dressed, and watered] beareth [only] Thorns and Briars, is ¹ rejected, and nigh unto ¹ Cursing, whose end is to be burnt.

9. But, Beloved, we are perswaded better things of you, and things that accompany Salvation, though we thus speak [to warn you of the Danger of falling off from the Christian Faith.]

- 10 For [if you be not wanting to your selves] God is not unrighteous to forget ^m your work [of Faith,] and [your] labour of Love, which you have shewed to his Name, in that you have ministered to the [Necessities of the] Saints, and [yet] do minister [to them.]

11. And we desire [*ἐπιθυμοῦμεν* ³ we desire therefore] that every one of you do shew the same Diligence [which hitherto you have done,] to the [Intent that you may retain a] full assurance of Hope to the end.

- 12 ⁿ That ye be not slothful [Gr. may not be slothful] but followers of them who through Faith and Patience inherit [ed] the Promises.

13. For when God [upon his Faith in offering his Son Isaac] made a Promise to Abraham, ^o because he could swear by no [ne] greater he sware by himself.

14. Saying, surely, Blessing I will bless thee, and multiplying I will multiply thee.

15. And so [accordingly] after he had patiently endured, he obtained the ^p Promise [of a Seed multiplied greatly to him, Gen. 22. 17.]

16. [God confirming his Faith in the Promises made to him after the manner of men:] For men verily swear by the greater, and an Oath for confirmation is to them an ^q End of all strife, [or Contradiction.]

17. Wherein [*ἐν ᾧ* in which thing accordingly] God [being] willing more abundantly to shew [not only to Abraham, but also] to

to the Heirs of Promise, the Immutability of his Counsel, confirmed it by an Oath.

18. That by two immutable things in which it was impossible for God to lye [viz. his Promise, and his Oath,] we might have a strong Consolation, who have fled for Refuge to lay hold upon the Hope set before us. [Who, to escape the wrath impendent on the unbelieving Jews here, and hereafter, have fled to the Hope of Glory set before us in Christ Jesus, the lively hope of an Inheritance incorruptible to which we are begotten by Christ Jesus, 1 Pet. 1. 3.]

19. Which Hope we have as an Anchor of the Soul both sure and steadfast [in all the storms and Billows of the World,] and which entrench into that within [Gr. the inward part of] the veil.

20. Whither the Fore-runner is for us entred, even Jesus [who is] made an High-Priest for ever, after the Order of Melchisedech. [And so one that can never die, or miscarry in his Office, but lives for ever, there to appear in the Presence of God for us, Chap. 7. 24, 25.]

Annotations on Chapter VI.

a Verse 1. Ἐπὶ τὴν τελειότητα, to perfection.] That to be perfect, signifies to be fully instructed in the Principles of Christian Faith, see Note on 1 Cor. 2. 6.

b Ver. 2. Βαπτισμῶν διδασκῆς, the Doctrine of Baptisms.] He speaks not of the Baptism of John, and of Christ, for the Baptism of John was preparatory to repentance, and Faith in Christ; nor of the Baptism of Martyrdom, that being not ordinarily known to the Jews by that name, but of the double Baptism, of which the Baptist spake in these words, I baptize you with Water, but there is one who cometh after me, he shall baptize you with the holy Ghost and with Fire, Mat. 3. 12. and of which our Saviour speaks to Nicodemus, saying, Except a man be born again of Water, and of the Spirit, he cannot enter into the Kingdom of God, John 3. 5. For this in order follows the Doctrine of Repentance, and Faith in God, and our Lord Jesus Christ.

c Ibid. Ἐπιθέσεις τε χειρῶν, Imposition of hands.] Imposition of hands was used in Ordination, healing of the Sick, and Absolution of Penitents; but this Imposition of Hands was not common to all Christians nor joined with Baptism, nor was it to be reckoned among the Principles, or Initiatory Doctrines of the Christian Faith. It remains therefore that we understand this of the Imposition of the Apostles hands used after Baptism for the receiving of the Holy Ghost, mention'd Acts 8. 17. Then laid they their hands on them, and they received the Holy Ghost. See Chap. 19. 6.

d Ibid. καὶ κείνα ἀιώνιος of eternal Judgment.] Hence Interpreters observe that the Doctrine of Origen, touching the Period of the Torments of the Damned, is here con-

demned: And indeed the Primitive Fathers, not Origen himself excepted, taught the contrary.

If we do not the will of Christ, saith (a) Clemens Romanus, ἡ δὲν ἡμᾶς ῥύσεται τὸ ἀιώνιον κόλασις, nothing will deliver us from eternal Punishment: The black way in (b) Barnabas is ὁ δὲς τῷ θανάτῳ ἀιώνιος μετὰ πμωείας, the way of eternal Death with Punishment. The Punishment of the Damned, saith (c) Justin Martyr is, κόλασις καὶ πμωεία ἐν ἀιώνῳ πνεῖ. Κόλασις ἀπέραντος, κόλασις ἀιώνιος, πνεῖς ἀιώνιος δίκην, endless Punishment, and Torment in Eternal Fire. In (d) Theophylus, it is, κόλασις ἀιώνιος, ἀιώνιος πμωεία eternal Punishment. (e) Irenæus in his Symbol of Faith makes this one Article, That τὰς ἀσεβῆς καὶ ἀδίκους εἰς τὸ ἀιώνιον πῦρ πέμψῃ, Christ would send the ungodly, and unjust, into Everlasting Fire.

(f) Tertullian declares, Omnes homines, aut cruciaturus destinari, aut refrigerio, utroque sempiterno, that all Men are appointed to eternal Torments, or Refreshments. And if any Man, saith he, thinks the wicked are to be consumed, and not punished, let him remember, ignem Gehennæ æternum prædicari in pœnam æternam, that Hell fire is stiled eternal, because designed for eternal Punishment; and thence concludes their substance will remain for ever, whose Punishment doth so. (g) St. Cyprian saith, Servantur cum corporibus suis animæ infinitis cruciatibus ad Dolorem, that the Souls of the wicked are kept with their Bodies to be grieved with endless Torments. Tormentis nec modus ullus aut terminus, There is no measure, or end of their Torment, saith, (h) Minutius. Lastly (i) Origen reckons this among the Doctrines defined by the Church, That every Soul, when it goes out of this World,

(a) Frag. Ep. 2. (b) Sect. 20. (c) Ap. 1. p. 41, 46. Ap. 2. p. 57, 64, 71, 87. (d) Ad Autol. p. 79. (e) L. 1. c. 2. l. 2. c. 6. l. 3. c. 4. (f) De Test. animæ cap. 4. & de Refur. carnis, cap. 35. (g) Ep. 3. l. de laude Mart. & libr. contr. Demetr. (h) P. 29. (i) Proem. ad 2^{am} Ep.

shall either enjoy the Inheritance of eternal Life, and bliss, if its deeds have rendered it fit for life, live igni æterno, ac suppliciis mancipanda est, or is to be delivered up to eternal fire and Punishment, if its Sins have deserved that State.

c Ver. 3. Καὶ αὐτοὶ ποιήσωμεν, and this we will do, &c.] This Verse by Grotius and Dr. Hammond is thus interpreted, we purpose some other time to instruct you farther in these Rudiments of Christianity, if you do not in the mean time fall from the Christian Faith, Chap. 2. 1, 3. If there be not in you an evil heart of unbelief, in departing from the Living God, Chap. 3. 12. If you fall not after the same Example of Unbelief which your Fore-fathers gave, Chap. 4. 11.

Others put this Verse in a Parenthesis, and make it to relate to these words, v. 1. Let us go on unto Perfection, or to the higher Doctrines of Christianity, as God willing we now intend to do. So Acts 18. 21. God willing I will return unto you; I will come to you speedily if God will, 1 Cor. 4. 19. And this Interpretation I like best.

f Ver. 4. φωτισθέντες, enlightened.] That Baptism from the Beginning was called φωτισμός, illumination, we learn from the concurrent Testimonies of (k) Justin Martyr (l) Irenæus, and Clem. Alexandrinus, which makes it very probable that this Phrase obtained from the beginning of Christianity and so this answers to the Doctrine of Baptisms, v. 2.

g Ibid. Γούσμενος τε τῆς δωρεᾶς τῆς ἐπουρανίου, and have tasted of the Heavenly Gift.] i. e. The Holy Ghost sent down from Heaven, stiled by our Saviour, τὴν δωρεάν τοῦ Θεοῦ, the Gift of God, John 4. 10. Thus our Saviour discoursing of Baptism by Water and the Holy Ghost, and of Regeneration, ἀνωθεν from above, by Virtue of this Spirit, saith, he discoursed περὶ τῶν ἐπουρανίων, of heavenly Things, John 3. 12. and they who were sealed with the Spirit of Promise, Eph. 1. 13. are said to be blessed with Spiritual Blessings ἐν τοῖς ἐπουρανίοις, in heavenly Things; and this Gift was imparted by Imposition of hands, Acts 8. 17. 19. 6.

h Ver. 5. Καὶ καλὸν γούσιμεν Θεοῦ ῥῆμα, and have tasted the good word of God.] i. e. And have been acquainted with the Gospel, which affords the Promise of Remission of Sins, and of Justification here, and of a Resurrection to eternal Life hereafter, v. 2. So the Promise of bringing the Children of Israel into the Land of Canaan is stiled הרבר הטוב ῥῆμα καλὸν a good Word, Josh. 21. 45. 23. 15. the word of God for bringing his People out of Captivity, is stiled הרבר הטוב my good Word, Jer. 29. 10. The words of

Consolation which the Angel spake to Jerusalem, are ירובים טובים, ῥήματα καλά, good Words, Zach. 1. 13. The Promise made to God's People of Remission of Sins, and Peace and Truth in the Days of the Messiah, is הרבר הטוב, a good Word. And the Prophet speaking of the Messiah, saith, My heart meditateth a good Word, רבר טוב, λόγον ἀγαθόν, Psal. 45. 1. This word they saw confirmed by the Gift of Tongues, and Prophecy vouchsafed to the first Preachers of it, and daily experimented in their Assemblies, 1 Cor. 14. and so they could not but be convinced of the Truth of it.

Ibid. Δυνάμεις τὸ μέλλοντον αἰῶν, the Powers i of the World to come.] The World to come doth, in the Language of the Prophets, and the Jewish Doctors, signifie the times of the Messiah, who in the Prophet Isaiah is called, ὁ πατήρ μέλλοντον αἰῶν, the Father of the World to come. See note on Chap. 2. 5. The Powers therefore of the World to come, according to the Scripture Idiotism, must be the External Operations of the Holy Ghost, viz. the Gifts of Faith, of Healing, of Casting out Devils, ἐνεργήματα δυνάμεων, 1 Cor. 12. 8, 9. the working of Miracles, or the Operations of Powers. Or, Secondly, This fourth Particular may answer to the Day of Judgment, which is the fourth thing mentioned, v. 2. as the three former seem to do to the three other things there mentioned, and then the Powers of the World to come may signifie the powerful Perswasions the Doctrine of a future Judgment administers to Repentance, and a New Life, Acts 17. 30, 31. 2 Cor. 5. 10, 11. though of this Import of the Phrase I find no Example.

Ver. 6. Ἀδύνατον τέτοις πάλιν ἀνακαινίζειν εἰς μετανοίαν, it is impossible to renew these to Repentance.] For these being all the means, internal, and external, by which God gave Testimony to the Truth of Christian Faith, and the Prophetick Office and Glorious Resurrection of our Lord, they, saith the Apostle, who, after full experience of them, do of their own accord renounce that Faith, cannot be renewed to Repentance, because they have already resisted all that Evidence which God saw fit to give Men of the Truth of that Faith, and of this Messiah, and so they become guilty of that Sin against the Holy Ghost, which, saith our Saviour, shall never be forgiven, Matth. 12. 32.

But then the παρπαύοντες, Men that thus fall away, are not those who lapse in the times of Persecution, and much less, those who, through the Temptations of the Flesh, may sometimes fall into great Sins,

(k) Καλεῖται ὁ ὅτιο τὸ λύτερον φωτισμός, ὡς φωτισμὸν ὃ διδόναι τῶν ταῦτα μαθητῶν. Just. Dial. 1. p. 94.
(l) Καλεῖται ὁ πύλαχος τὸ ἔργον ὅτιο χάρισμα, καὶ φῶσμα, καὶ τέλεον καὶ λυτὸν. Clem. Alex. Præd. I. 1. c. 6.
1. 9. A.

for to such the *Apostle* grants place for Repentance, 2 Cor. 12. 21. and one of these he delivers to Satan for the Destruction of the Flesh, that the Spirit might be saved in the Day of the Lord Jesus, 1 Cor. 5. 5. Exhorting his *Corinthians*, upon his Repentance, to receive him into their Communion, 2 Cor. 2. 7, 8. But such as, after all these Experiences of the Truth of *Christian* Faith, have voluntarily renounced it, relapsing either to *Heathenism*, or *Judaism*; for they are such as apostatize from the living God, Ch. 3. 12. such as fall through Unbelief, Ch. 4. 11. such as hold not the Profession of the Faith, Chap. 10. 23. such as draw back from the Faith, v. 38.

2ly, This will be farther evident from the Description of these Persons, they being here said ἀνασταύρουν ἑαυτοὺς, by themselves to crucify Christ afresh, and ἑξοργίζουσιν, to put him to an open shame, as one that deserved the Punishment which the Jews inflicted on him; and being Apostate Jews, to crucify Christ again.

1 Ver. 8. Ἀδίκου, rejected.] It is rejected of the Husbandman, who will spend no more labour upon it, but leave it to be scorched by the Heat, and so to be like the Heath, which is the Emblem of the Cursed man, Jer. 17. 5, 6. or like the barren Fig-tree which the Lord cursed, saying, never fruit grow on thee more, Matth. 21. 19. Accordingly, they, on whom the Showers of Divine Grace fall down from Heaven, if they Bring forth no good Fruit, shall be ἀδίκου rejected by God, continue under the Curse of the Law, and their end shall be Destruction.

m Ver. 10. τὰ ἔργα ὑμῶν, your Work.] This seems to be the ἔργον πίστεως, work of Faith, mentioned, 1 Thess. 1. 3. 2 Thess. 1. 11. and joined with ὁ κόπος τῆς ἀγάπης, the Labour of Love, as here; and which is stiled ἔργον ἀγαθόν, the Good Work, Philip. 1. 6. Rom. 2. 7. See Note on that Verse, the following Exhortation being this, That they would continue in the Faith to the End, and be imitators of them, who through Faith, and Patience did inherit the Promises.

n Ver. 12. Ἦνα μὴ νωθεῖς, that ye be not slothful.] i. e. God being so engaged on his Part to let nothing be wanting which is requisite to enable you to persevere, and so to enjoy the Fruits of your Faith in the Salvation of your Souls, see that ye be not slothful, nor faint-hearted, but still continuing the same Christian Diligence to the End, that so you may at last enjoy the Blessing promised by this Gospel, and live in an assured hope of them, as your Father Abraham did.

o Ver. 13. Ἐπεὶ οὐκ ἔστιν ἑτέρον ὃ μείζον ἐμοῦ, because he could swear by no greater.) So Philo ὁ εὖς ὃν οὐκ ἔστιν ἑτέρον ὃ μόνον ὁ Θεός, ὃν οὐκ ἔστιν ἑτέρον ὃ μόνον, ἀλλὰ

καὶ ἑαυτὸν, thou seest that God sweareth not by another, for there is nothing better than he, but by himself. Leg. Alleg. 1. 2. p. 75. D.

Ver. 15. τὴν ἐπαγγελίαν, the Promise.] This p cannot be understood of Isaac, the promised Seed, he being not only born, but offered, when God made this Promise to Abraham; nor can it be said that he inherited the Promise, because he saw it afar off, that being a sign he did not yet inherit it, or that he did this in his Posterity; for the Apostle saith, he himself inherited the Promises; which is exactly true of the Words cited here by the Apostle, surely, blessing I will bless thee, and multiplying I will multiply thee; for the Book of Genesis assures us, this Promise was exactly fulfilled in his Life, for the Lord blessed him in all things, Gen. 24. 1. He had a numerous Seed by his Wife Keturah, Gen. 25. to whom he gave Gifts, v. 6. From Ishmael arose twelve Sons, which were Princes of their Tribes, v. 13, 16. He lived fifteen years after the birth of Jacob and Esau by Rebekah, of whom the Oracle declared, that there were two Nations in her Womb; for Isaac was Sixty years old when they were born to him, v. 23, 26. He himself was born when Abraham was an Hundred years old, Gen. 21. 5. Abraham was an Hundred seventy five years old when he died, Gen. 25. 7. He therefore lived fifteen years after the birth of Jacob and Esau, and ninety years after the birth of Ishmael, and so lived to see this Promise verified to him.

Ver. 16. Ἀνταρτίως πέρας, an end of Contradiction.] (m) Diodorus Siculus informs us, that the Egyptians styled an Oath, μεγίστην πίσιν, the greatest Confirmation. It is, saith D. Halicarnessensis, τελευταία πίσιν, the last or utmost assurance. 'Tis in the Language of Procopius, ὕστατον καὶ ἰσχυρώτατον πείσιν καὶ ἀληθείας ἐνέχον, the last and firmest Pludge of Faith and Truth. That the Apostle here speaks of Promissory Oaths, is evident from the occasion of this Discourse, viz. his Promise made to Abraham. Now these Oaths being equally conducing to this good End in all Ages, we have just reason to believe that Christianity allows of them for these Ends.

Ver. 19. Εἰς τὸ ἐσώτερον ἢ καταπέτασμα, which entreteth into the veil;] Which being the Hope of the heavenly Mantians typified by the Sanctum Sanctorum, within the Veil, carries our Expectations thither: The Jews had the highest Expectations from the Service of the High-Priest entering into the Holy of Holies; if on the Day of Expiation he came out alive (n) there was great Joy, for then they thought they were accepted. How then may we rejoice in Contemplation of that Heavenly Sanctuary!

(m) τὰ ἐνδοαβελωα τῶν περὶ τὰ πύλαι διακρίνεται, καὶ τὰ ἐξωαβελωα βιβλαιοῦ καὶ τὰ ἐν τῇ λαμπρότητι πύλιν. Philo de Somn. p. 441, 442.

(n) Gemar. tit. Joma.

C H A P. VII.

Verſe 1. **[W]** *Hich Order, ſure, was very excellent, and therefore fit to repreſent the Prieſthood of the Holy Jeſus, the King of Saints, and Prince of Peace.* For this Melchifelec, ^a King of Salem, Prieſt of the moſt high God, who met Abraham returning from the ſlaughter of the *[four]* Kings *[mentioned, Gen. 14. 9.]* and bleſſed him, *[v. 18.]*

2. To whom alſo Abraham gave a Tenth part of all *[the ſpoils taken by him,] firſt being, by Interpretation of the Word Melchifelec, King of Righteouſneſs, and after that alſo ſtiled, King of Salem, which [by Interpretation] is King of Peace and being.]*

3. ^b Without Father, *[or] without Mother [of any Prieſtly order] without deſcent [from any of the Pedigree of Abraham, v. 7.]* ^c having neither beginning of Days *[from which his Prieſtly Office was to commence,] nor end of Life, in which it terminated,] but* ^d *being* ^e made like unto the Son *[a Son] of God, abideth a Prieſt continually.*

4. Now conſider how great this Man *[Gr. he was, unto whom even the Patriarch Abraham gave the tenth of the ſpoils, which anciently were given to Kings, and Prieſts, as belonging to God whom they ſerved, or Re-preſented.]*

5. And verily, They that are of the Sons of Levi, who receive *[i. e. they indeed of the Sons of Levi receiving] the Office of the Prieſthood, have a Commandment to take Tithes of the People, according to the Law, that is, of their Brethren, though they come out of the Loins of Abraham; i. e. They receive Tythes only by Virtue of the Law, and that from them only who come out of the Loins of Abraham, as well as they, Numb. 18. 21, 26.]*

6. But he ^f *whose Deſcent is not counted from them [being no kin to Abraham] received Tythes of Abraham [himſelf,] and bleſſed him, who had the Promiſes, [that in him ſhould all the Families of the Earth be bleſſed.]*

7. And without all Contradiſtion, *[in all ſolemn Benediſtions, ex officio] the leſs is bleſſed of the better, [and ſo he that bleſſed Abraham muſt be greater than he was.]*

8. And here *[under the Levitical Prieſthood] Men that die receive Tythes, but there* ^g *[in the inſtance of Melchifelec] he [received them] of whom it is witneſſed [Pſal. 110. 4.] that he liveth.*

9. And ^h *as I may ſo ſay [the Family of] Levi alſo, who receiveth Tythes, paid Tythes in Abraham.*

10. For he was yet in the Loins of his Father *[Abraham] when Melchifelec met him.*

11. If therefore ⁱ Perfection *[i. e. full Expiation of Sins] were [to be obtained] by the Levitical Prieſthood [as it muſt have been had it come by the Law, v. 18, 19.] for ^k under [Gr. about] it, the People received the Law, what further need was there, that another Prieſt ſhould ariſe *[as the Pſalmiſt ſaith] after the Order of Melchifelec, and not be [rather] called [a Prieſt] after the Order of Aaron?**

12. *[And yet you ſee this need there was;] for the Prieſthood being changed [i. e. tranſlated from the Order of Aaron, to that of Melchifelec,] there is made of neceſſity a change alſo of the Law [concerning Prieſthood, v. 14. or touching Prieſts to be repaired to for Expiation.]*

13. *[And this change is ſignified by theſe words, Thou art a Prieſt for ever after the Order of Melchifelec;] for he [i. e. Chriſt] of whom theſe things [words] are ſpoken, pertaineth to another Tribe [than that of Levi,] of which [Tribe] no man gave attendance at the Altar.*

14. For it is evident, that our Lord *[to whom theſe words belong,] ſprang out of [the Tribe of] Judah, of which Tribe Moſes ſpoke nothing concerning Prieſthood.*

15. And it is yet far more evident *[by ſaying] ^l for that [Gr. ^l that] after the ſimilitude of Melchifelec [not of Aaron, v. 11.] there ariſeth another Prieſt.*

16. Who is made *[a Prieſt] not after the Law of a Carnal Commandment, [relating to men that are Fleſh and blood, and ſo infirm, and ſubject to Mortality; for all fleſh is graſs, H. 40. 6. and therefore muſt be ſucceeded by others,] but after the Power of an Endleſs [or indiſſoluble] life.*

17. For *[thus] he teſtifieth [by ſaying,] Thou art a Prieſt for ever after the Order of Melchifelec.*

18. *[I ſay, not after the Law of a carnal Commandment,] for there is verily [in theſe words] a diſannulling of the Commandment going before, [the preceding Commandment concerning the Levitical Prieſthood, and Sacrifices,] ^m for the weakneſs *[of it as to Juſtification,] and ⁿ unprofitableneſs of it [as to the Expiation of Sin.]**

19. For *[thus] ^o the Law made nothing perfect, but the bringing in ^p of a better hope did, by ^q which we draw nigh to God.*

20. ^r And *[by ſo much as Jeſus made the Mediator of a better Covenant] in aſmuch as [his Prieſthood, by virtue of which he became this Mediator, was] not without an Oath [as was that of the Tribe of Levi.]*

21. For those Priests were made, [such] without an Oath, but this with an Oath, by him that said unto him [Ps. 110. 4.] The Lord swear, and will not repent, thou art a Priest for ever after the Order of Melchisedec; (now where no Oath intervenes, God may change his Institution, but not after his Oath.)

22. [I say,] by so much was Jesus made a Surety of a better Testament, [established upon better Promises, Chap. 8. 6.]

23. And [to proceed in the Comparison] they truly were many Priests [successively,] because they were not suffered to continue by reason of Death.

24. But this Man [Gr. but he, i. e. Jesus, v. 22.] because he continueth [for] ever, hath an unchangeable [High] Priesthood [which passeth not away, and so admits of no succession to it.]

25. Wherefore he is able also to save them to the uttermost [Gr. for ever] that come unto God by him, seeing he ever liveth to make Intercession for them, [and by that Intercession to become the Propitiation for their Sins for ever, 1 John 2. 2.]

26. [And thus was he an High-Priest suited to our condition;] for such an High-Priest be-

came us [Sinners] who is holy, [i. e. consecrated to his Office, and so Holiness to the Lord, Exod. 28. 36.] [harmless [ἀκαχοῦ, free from evil in himself,] undefiled [by the impurities of others,] separate from Sinners; [and so not liable to any Defilement by dwelling among them,] and [therefore] made higher than the Heavens, [he being ascended far above the Heavens, Eph. 4. 10. and passed through the Heavens, Heb. 4. 14. into the presence of God, there to appear for ever for us.]

27. [And so one] who needeth not daily, as those High-Priests [under the Law did,] to offer up Sacrifice first for his own sins, [which he, being free from evil, v. 26. could not do,] and then for [the Sins of] the People; [for this [last] he did once when he offered up himself.]

28. For the Law maketh Men High-Priests which have infirmity [subjecting them to Sin, and by that to Mortality, whence they have need to offer, as well for themselves as for the People, v. 27.] but the word of the Oath, which was since the Law, [as being in the Psalms written after it,] maketh the Son [our High-Priest,] who is consecrated [to this Office] for evermore; [he being not subject to those infirmities which brought Mortality upon others.]

Annotations on Chap. VII.

a Verse 1. Βασιλεὺς Σαλήμ, King of Salem.] They seem mistaken who think this Salem was the same with Jerusalem, for it is plain from this very Place, Gen. 14. 15, 16, 17. that Salem was in the way which led from the Valley of Damascus unto Sodom. (a) St. Jerom also saith, that he learned ab eruditissimis Gentis illius, from the most Learned of the Jews, that Salem was not Jerusalem, but a Town near Scythopolis, which till then was called Salem. And it retained its Name in our Saviour's days, as appears by the Evangelist, saying, that St. John baptized near Salem, John 3. 23. Now of this Melchisedec, King of Salem, let it be noted,

1. That he must be a Man, not an Angel, not the Holy Spirit: For (1) Every High-Priest saith the Apostle, is taken from among Men, Chap. 5. 1. (2dly.) The Scripture still speaks of him as a Man, describing him by his proper Name, his Kingly Dignity, and the City where he dwelt, and by his Personal Actions, proper to a Man, his bringing forth bread and wine, and his receiving the Tithes of the Spoils. And (3dly.) from those words, consider ἄλλοτε ἔτι; what an eminent Person this Melchisedec was, to whom Abraham gave the Tenth of the Spoils; things, surely, which neither Angels nor the Holy Spirit would receive, nor was it neces-

sary to prove their Dignity. Accordingly (b) Josephus saith expressly, that he was a King of the City of Salem; and (c) Philo that he was a King, and not a Tyrant.

2dly. He could not be Sem, as the Jews vainly imagine; for the Apostle saith here expressly, that Melchisedec was not γενεῶν καὶ ἐξ αὐτῶν, i. e. one who had his Pedigree, or Descent from them; which is not true of Sem; nor could he be said to be without Father, or Mother, whose Genealogy is evident from Adam, Gen. 5. 32. 10. 1. and who was the Son of Noah. Nor was Sem's Priesthood, if he had any, of a different Order from Levi's, who was in his Loins, as well as Levi was in the Loins of Abraham; and therefore it could not be said, that Levi paid him Tythes in the Loins of Abraham, but it would be as true, that he received Tythes in the Loins of Sem; for according to this interpretation, he was in the Loins both of him that received Tythes, and of him that paid them; which destroys the whole Argument of the Apostle here. Moreover, there is no visible cause why Moses should call Sem, whom he so often mentions, by any other Name than his own, by which he doth so oft make mention of him; nor is it likely that Sem reigned in the Land of Canaan, which now was in the Possession of

(a) Ep. ad Evagrium, Tom. 3. F. 14. C.

(b) Antiq. l. 1.

(c) C. 11. l. 2. de Legis Alleg p. 57.

his Brother's Son; nor could Abraham be said to sojourn there as in a strange Country, if his Noble Ancestor Sem had been King there.

3dly. Much less could he be the Eternal $\alpha\gamma\theta$, or the Son of God himself; for as he only was a Priest, according to his humane Nature, i. e. that Nature in which he was inferior to God, and which he had not yet assumed, and was then constituted an High Priest, when God said to him, at his Resurrection, *This Day have I begotten thee*, Chap. 5. 5. So could he not be an High Priest after his own Order, or made like unto himself. But Melchisedec was in this like unto him, that he was both a Priest of the most high God, and a King also in that Country; those two Offices being anciently in the same Person, whence the Hebrew כהן a Priest, is by the Targum often rendred רבן a Prince; see Gen. 41. 45. Exod. 2. 16. 3. 1. 2 Sam. 8. 18. 20. 26. 1 Kings 4. 6. Job 12. 19. and on those words Psal. 110. 4. *Thou art a Priest for ever, thou shalt be a great Prince for ever*, is the Descant of the Targum.

Note also, that here again, Mr. le Clerc is insufferable, when he says, "Because the Allegorical Writers of the Jews at that time accommodated innumerable Places to the Messiah, not relying upon any Grammatical Interpretation, but a certain old Custom of explaining the Scripture after this manner; and because they interpreted Psal. 110. of the Messiah, the Sacred Writer makes use of that interpretation to his Purpose; and because they acknowledged the Messiah ought to be like Melchisedec, he reasons against them from their own Concessions, not against other Men who might have denied what he affirmed; otherwise if the thing be considered in it self, no strong or Grammatical Argument can be drawn against others from that History; and therefore such things are not too much to be urged now, because that way of explaining Scripture, is grown out of use: That is, the Apostle proceeds all along upon weak Grounds, and urges Arguments that in themselves depend on Falshoods, only because some silly Jews had said the same things before him. I read indeed in Profane (d) Celsus this vile Reflection on the Sacred Penmen, That they produce things unknown, Phantastical, uncertain, and which no wise Man thinks to be of any strength; But I am sorry to find a Christian Writer thus exposing them to the Contempt and Scorn of Antiscripturists. Christ is a Priest for ever after the Order of Melchisedec, saith the Apostle, Chap. 6. 20. So indeed you tell us out of the idle

Tales, and Allegorical Interpretations of some Brain-sick Jews, saith Mr. le Clerc; but without all ground. It is exceeding manifest, saith the Apostle, that another Priest should arise after the Order of Melchisedec, Chap. 7. 15. 'Tis no such thing, saith Mr. le Clerc: This follows only from the vain Concessions of the Jews: Another Man may deny what you thus confidently affirm. It is exceeding Manifest, saith the Apostle; for the Scripture testifies this, by saying, *Thou art a Priest for ever, after the Order of Melchisedec*, v. 17. And God hath confirmed this by an Oath, in these words, *the Lord swears, and will not repent, thou art a Priest for ever*. You make use of a Rabbinical Interpretation, saith Mr. le Clerc, and call that falsely a Scripture Testimony; but another Man may deny what you thus assume, for no strong or Grammatical Argument can be drawn from these words.

Ver. 3. Ἀπατορ, \&c. Without Father, without Mother, &c.] It being certain that these things cannot be properly spoken of a Man, it is necessary to interpret them as I have done in the Paraphrase; and to this Interpretation the Apostle leads, by styling him $\alpha\gamma\theta\epsilon\lambda\omicron\gamma\eta\tau\omicron\nu$, without Pedigree, as being $\mu\eta\ \gamma\epsilon\gamma\omicron\gamma\epsilon\mu\epsilon\tau\omicron\iota$ Ἐξ αὐτῶν , not of the Genealogy of the People of Abraham.

Ibid. $\text{Μῆτε ἀρχὴν ἡμέρων, μήτε ζῆνς τέλος}$ ἔχων , having neither beginning of Days, nor end of Life.] Though I have placed another Exposition of these Words in the Paraphrase, I condemn not the ordinary Sense which Interpreters put upon these Words, viz. that in Scripture there is nothing said of the beginning, or end of his Life; for so Philo saith of Cain, Perhaps the Sign that Cain should not be killed, was this, $\tau\omicron\ \mu\omicron\delta\epsilon\ \pi\omicron\tau\epsilon\ \alpha\iota\omega\alpha\iota\varsigma\ \delta\iota\omega\mu\iota$, that he should never be taken away by Death, $\text{ὅδε γὰρ θάνατον αὐτῷ διαπίπτει τὸ νομοθεσίας δεδλωται}$, for Moses hath said nothing of his Death L. quod Deter. p. 145. C.

Ibid. $\text{Ἀρρώμετωσὶ ὁ ὃς πῶς ὡς ὁ θεῶς}$, but made like to a Son of God.] All the Interpreters I have met with, refer this to Christ, of whom Melchisedec was a Type, he being the Anti-type, as being emphatically a King of Righteousness, and a Prince of Peace, without Earthly Father, as to his Divinity, without Mother, as being not of the Genealogy of the Aaronical Priesthood; without beginning of Days as to his Divine Nature; and without end of Life as to his Priesthood. But the Apostle is not here speaking of Melchisedec's likeness to Christ, but of Christ's likeness to him, as being a Priest after the Order of Melchisedec; nor do these things well suit with our Lord Christ, who, as to his Human Nature, was

(d) $\text{Ἀγνοεῖν, καὶ πᾶσις, καὶ παντὶ ἀδολογῶν, ὡς περὶ γυνῆμα ἐστὶς ἀνὴρ, ἔχων ευρεῖν δύναμι, ἀσπερ γὰρ καὶ πῶς μὴδεν.}$ Orig. l. 7. p. 338.

not without Mother; not as to his Priesthood without beginning of Days, Luke 3. 23. I therefore rather think, that as in all the former Characters, so here the Apostle speaks of Melchisedec, and saith he was in this like to a Son of God, or to one of the Angels, who are immortal, and never cease to be: For it is certain that the Angels, are often styled the Sons of God, so Job 1. 6. בני האלהים *the Sons of God*, are in the Septuagint, ἄγγελοι καὶ θεοί. So also Chap. 2. 1. and Chap. 38. 7. and Psal. 29. 1. Chald. So Dan. 3. 25. The Vision of the fourth is like υἱὸς καὶ θεός, a Son of God, i. e. an Angel of God: For so it follows, v. 28. He sent his Angel, and delivered them. It is the Observation of the Book of Wisdom, Chap. 2. 3. that Man was made immortal, and to be an Image of God's Eternity; and at their Resurrection, saith St. Luke, they shall die no more, but shall be like unto the Angels, καὶ υἱοὶ εἰσὶν καὶ θεοί, and are the Sons of God, being Sons of the Resurrection; and our υἱοθεσία, or Sonship, is by this Apostle made to consist in the Redemption of the Body from Corruption. See Note on Rom. 8. 23. Melchisedec therefore being here represented as one who had no end of his Life; and upon that account, one who abides a Priest for ever, is in this said to be like to a Son of God, whence, v. 8. the Apostle opposes him to Priests that die, saying, there he received Tythes, of whom it is testified that he liveth, viz. Psal. 110. 4.

Ver. 4. ἀρχαῖων καὶ ἀρχοδυνῶν, the Tenth of the Spoils.] Τα ἀρχαῖα saith Phavorinus, are τὰ τῆς μάχης, the Spoils of War they are, saith Hesychius and Suidas, αἱ ἀρχαῖαι ἀπαρχαί, the first Fruits of the Prey; or, as (c) Josephus saith, ἀρχαῖα καὶ λεία, the Tenth of what was gotten by War; it being a very ancient Custom to give partly to the Gods, and partly to Kings, the Tenth or first Fruits of these Spoils: And so Melchisedec might here receive them both as a King, and as a Priest; That they were given to the Gods, we learn from those Words of (f) Arrian, We ought in hunting to begin from the Gods, and to present to them the first Fruits of what we have taken, ὡς μὲν δὲ ἐν τῇ νίκῃ παρέμα ἀρχαῖα, no less than in a Victory in War, the chief of the Spoils. Thus did the Athenians, saith (g) Herodotus, who τὸν ἁλόγων καὶ ἀναρτῶν ἀνδραρ, consecrated the Tenth of their Prize to the Gods. Diodorus Siculus saith all the Greeks did it; and Josephus saith, that Joshua preserved the Gold and Silver of the Inhabitants of Jericho; to be ἀπαρχαῖα εἰς αἰετος τοῦ θεοῦ, excellent first-fruits to God of their Spoils. Antiq. l. 5. c. 1. p. 136. See this as to both parts, largely proved by (h) Dr. Spencer: And evident it is, that Abraham here paid not

the Tythes of all he had, but only the Tenth of the Spoils: 1. Because he had nothing else there, the Remainder of his Estate being at Mamre. 2dly. The manner of paying Tythes being not this, that a Man shall pay the Tenth of all he hath, but only that he pay the Tenth of his Increase, and that not whenever he meets the Priest, but at the time of Harvest only, or when he receives from God's Hands the encrease of it; It cannot then be thought reasonable, that Abraham should give to Melchisedec the Tithes of any other Spoils than those he had now reaped by way of Harvest.

Ver. 6. ὁ ὃς μὴ ᾔσχετο ἀρῶν ὅτι ἀνθρώπου, whose Descent, &c.] Thus (i) Philo saith, That ἱερεὺς ἑαυτοῦ πεποιθὲν ὁ θεός, ἔδεν ἐργον αὐτῷ σεδία. τυπώσας, God made him his Priest, having not mentioned any Work that he did before: And elsewhere he saith, That he received ἀντομαθὴ καὶ ἀντοδιδασκίαν ἱεροσύνην, a Priesthood taught and learned by himself.

Ver. 8. He.] They seem to be mistaken who think this belongs only to Christ, and not at all to Melchisedec: The contrary is manifest, (1.) From the Particle καὶ, which shews that the Apostle is still speaking of the same Person, i. e. Melchisedec; and from the three following Verses, which all speak of him; nor is here more said of him than v. 3. where 'tis affirmed he had neither beginning of Days, nor end of Life. And by the Opposition betwixt the Aaronical Priests as dying, and him as living, and by the Word μαρτυρεῖσθαι, which respects a Testimony of this thing, it is evident that the Apostle infers this from the words of the Psalmist, Thou art a Priest for ever, after the Order of Melchisedec.

Ver. 9. ὡς ἔπος εἰπῶν] is not here to speak briefly, and as in a word, but ὡς ἂν εἴπῃ τις, as Man may say; or ὡς ἂν εἴπω, that I may so say; because, saith Theophylact, it was πάλαιμα a harsh Figure; For in such a manner, saith (k) Quintilian, we use to mollify harsh Expressions: which is enough to guard us against the Inference which some make from these words, that in like manner we may be said to have sinned in Adam, as being in the Loins of Adam when he sinned. Which may be granted τῶντων ὡς in a manner, because we derived from him that Death which was the Punishment of his Sin, as coming from the Loins of one Mortal, and deriving from him a Nature subject to that Sin which deservert Death; and more cannot be infer'd from these words, because the Apostle here says no more of Levi, but that he in a manner, paid Tythes in Abraham: (2.) Because by the like Argument, it may be proved, that Jesus Christ himself, as Man, paid Tythes to Melchisedec, for

(c) Antiq. l. 5. c. 1. p. 136. (f) L. 5. c. 77. (g) Hist. l. 9. p. 541. (h) L. 3. 10. §. 2. (i) L. 2. Alleg. p. 57. E. (k) Ec si quid periculosum dixisse videtur, quibusdam remediis praemuniendum est, ut ipse ait, si licet aliter, quodammodo, l. 8. 3. Tunc reserō, Oecum. hic.

he also was in the Loins of *Abraham*, when *Melchisedec* met him, and consequently that he was also inferior to *Melchisedec*; which perhaps was the very Reason why the *Apostle* thus mollifies his words, and is so careful to let us know he useth here a Form of Speech which is not proper, and exact, and such as ought not to be pressed too far: And therefore (3.) The Subject matter fairly shews the Difference; for Tythes are paid out of such things as are the *Father's* Goods, and so would have descended by the Laws of Nature, and Nations, to their Posterity, had they not been thus given to another; but good, and evil Actions are merely Personal, and therefore, though the Effects of both may, and often do descend unto Posterity, the good Actions of the Parents bringing Temporal Blessings on their Off-spring, and their evil Actions subjecting them to Temporal Calamities, and Diseases; yet their Merit, or Demerit, cannot be properly derived or propagated to their Posterity; for as no Man is a good Man, in the account of God, purely because his Father, or some of his Progenitors were so; so neither is any Man properly a Sinner, or evil in the sight of God, merely because his Parents were so before he was born.

i Ver. 11. *πλειώσις*, *Perfection*.] That this word, relating to *Priests* and *Oblations*, signifies *Expiation*, and *Purification*, See note on Chap. 10. 1.

k Ibid. *Ἐπ' αὐτῇ γὰρ ὁ λαὸς νενομοδότητο*, for about that the People received the Law,] i. e. The Law appointed that the People under all their Defilements, which needed any Expiation, and Purgation, should repair to the *Levitical Priests*: Or, under that Priesthood the People received the Law concerning Sacrifices, the Priesthood being first instituted, and then the Laws concerning Sacrifice, and Expiation.

l Ver. 15. *Ἐι, for that*.] The Particle *εἰ* often signifies *quod*, that, in Scripture, as doth the Hebrew *כִּי*. So *Acts* 26. 8. *Why should it be thought impossible; εἰ Θεὸς νεκροὺς ἑγείρει*, that God should raise the Dead? And v. 23. *εἰ πάλιν ὁ Χριστὸς, εἰ μετῴσθη*, &c. That Christ hath Suffered, and that he is the first that arise from the Dead. So *Jer.* 2. 28. *Where are thy Gods? εἰ ἀνστήσουσιν*, that they may arise and save thee? See *1 Tim.* 5. 10. *2 Chron.* 6. 18.

m Ver. 18. *Διὰ τὸ αὐτὸς ἀδυνάει*, for the weakness of it.] For what the Law could not do, i. e. that deliverance from Death, that Justification to Life it could not give, *ἐν ᾧ ἡμεῖς διὰ τὸ σαρκὸς*, in that it was weak through the Flesh, rendring us subject to the Transgression of it, and so to death by the Sentence of it, Christ by his Sacrifice for Sin did, *Rom.* 8. 3.

Ibid. *Τὸ ἀνωφελεῖς, the unprofitableness*,] of n the Law here mentioned, must not be taken absolutely, for that the *Apostle* denies, declaring in his Answer to that Question, *What advantage then hath the Jew* (above the Gentile?) or, *τίς ἡ ἀφέλεια*, what is the Profit of the Circumcision? That it is much every way, *Rom.* 3. 1, 2. And reckoning among their Advantages, the giving of the Law, *Rom.* 9. 4. and shewing the uses of it, and the reason which moved God to give it, *Rom.* 7. 8. *Gal.* 3. 19, 24. but the Precepts of the Ceremonial Law were, *ἀδυνάει καὶ πτωχῇ σοφίᾳ*, weak, and beggarly Elements, compared to those of the Gospel, *Gal.* 4. 9. and wholly unprofitable as to Justification, or the Absolution of the Sinner, or Transgressor of it, from the guilt of Sin, as the *Apostle* testifies in these words, *Rom.* 3. 9. *What then are we* (Jews) *better than they* (the Gentiles?) *ὃ πάντως*, not altogether: for we have before proved (touching) both Jews (Chapter the second) and Gentiles (Chapter the first) that they are all under Sin, (and so both equally stand in need of Justification by Faith.)

Ver. 19. *Οὐδὲν γὰρ ἐπλείωσεν ὁ νόμος*, For the Law made nothing perfect.] Nor is it to be wondered that the Law of which the *Levitical Priesthood* was the chiefest part, and that only which concern'd the Expiation of Sin, should be thus disannull'd, since it was thus weak and unprofitable as to the Absolution of the Sinner from the guilt of Sin, and could not by its Sacrifices *πλείωσαι*, procure an Absolution as to Conscience, to those that came unto God by them, from the guilt of Sin, *Chap.* 10. 1, 2. They could not make the Worshipper of God by them perfect, as appertaining to Conscience, *Ch.* 9. 9. i. e. so as to have no more Conscience of the guilt of Sin. This made it necessary that they should give place to the Introduction of a better hope.

Ibid. *Ἐπεισώγειν κρείττονος ἐλπίδος*, the Introduction of a better hope] i. e. The Introduction of that Sacrifice which gives a better hope, a hope of entering, not into an Earthly Tabernacle, which was all the Jewish Sacrifices could procure, (the way of entering into the Holy of Holies being not yet made manifest, *Ch.* 9. 8.) but of entering within the Veil, *Ch.* 6. 19. The hope of good things to come, by a better and more perfect Tabernacle, *Chap.* 9. 11. The hope not of an Annual, but of an Eternal Redemption, v. 12. not of an Inheritance to be continued for a little time in the Land of Canaan, but of an Eternal Inheritance, v. 15. Christ being entred, not into an Earthly Tabernacle, as the *Aaronical Priests* only did, which was the Figure of the True, but into Heaven it self, there to appear in the Presence of God for us, *Chap.* 9. 24. and so procuring to us freedom to enter into the Holiest by the blood of Jesus. Ibid.

q Ibid. δι' ἧς ἠγιάσαμεν τὸ Θεῷ, by which we draw nigh to God.] Having our Consciences purged from Dead Works, by the Blood of Christ, to serve the living God, Chap. 9. 14. and having through him freedom to come unto him with full assurance of Faith, Chap. 10. 22. and by which we are made ἡγῶς, nigh to God through the Blood of Jesus, Eph. 2. 13. and have access unto the Father; v. 18.

r Ver. 20. Καὶ καθ' ὅσον — κατὰ πῶτον.] Here is plainly the Figure called σύγχυσις, or συμπλοκή verborum, that which is put last, being to be construed first, as is manifest from the ὁ 3; but he, relating to the Mediator of the better Covenant, in the following Verse, So Mark 14. 23, 24. And taking the Cup, he gave thanks, and gave it to them, and they all drank of it, and he said unto them, This is the Blood of the New Testament, &c. For it is manifest from Matth. 26. 27, 28. that Christ first said, This is my Blood of the New Testament, before they drank of it. And so those words, v. 23. And they all drank of it, must in construction follow those of v. 24. This is the Blood of the New Testament. So Rev. 20. 12. And I saw the dead, small and great, standing before the Throne of God, and they were judged, &c. And, v. 13. and the Sea gave up her Dead, and Death and Hades gave up their Dead, and they were judged according to their Works: And yet 'tis certain, that the Sea and Hades must give up their Dead, before they could stand before the Throne of God, or be judged. So Heb. 2. 9. We see Jesus made a little lower than the Angels, for the suffering of Death, crowned with Glory and Honour; that he by the Grace of God, might taste Death for every Man, i. e. for the suffering Death, that so by the Grace of God he might taste Death for every Man, crowned with Glory and Honour.

f Ver. 26. Ἄκακῳ, harmless.] Ἄκακῳ ἢ ἔστιν, ἁπόνητον, the Word imports one free from Sin. So Chrysostom and Theophylact; and this, saith (1) Philo, must be the property of a true High Priest, for ὁ πρὸς ἀλήθειαν ἀρχιερεὺς, καὶ μὴ ψευδώνυμος, ἀμύπητος ἀμαρτημάτων ἐστίν, he that truly, and not improperly, bears that name, is free from Sin: And of him that was to enter once a Year into the Holy of Holies, (m) he saith, He must be, ὁλόκληρος καὶ παντελής, σκεῖ μὴδὲν, μὴ μέγα, μὴ μικρὸν, ἀπλῶς καὶ ὁρίων πᾶσι, ἀλλ' ἀρίστῳ καὶ ἀλόγῳ

καὶ πάντα τελειοτάτη καὶ καθάρῳ φύσει, entire, perfect in all things, not tainted at all with any Passion, great or small, but of a nature sound, whole, and every way perfect, (καὶ χωριστὸν ἀπὸ τῶν ἀμαρτωλῶν, separate from Sinners.) This must signify something different from ἀκακῳ, free from evil, and undefiled by Sin. And what can that be, besides what I have hinted in the Paraphrase? Now to clear up this, let it be noted, That though the Holy of Holies was the place into which none entered but the High-Priest, and he only once a Year, after a Sin-Offering had been first offered for him, yet God Commands that an Atonement should be made for the Holy Place, because of the uncleanness of the Children of Israel, and because of their Transgressions in all their Sins, Lev. 16. 16. i. e. because it was feared among an unclean People, it needed an Atonement. That therefore our High-Priest might be every way clean, and undefiled, he was to be not only free from Sin, but also separate from Sinners, as the (n) High-Priest was seven Days before the Expiation, and when he made the Expiation, Lev. 16. 17.

Ver. 27. Τὸ τοῦτο ὃ ἐποίησεν ἑαυτῷ, for this he did once for all.] Grotius, and the Socinians contend, That Christ is here said to have offer'd up himself for his own Sins; but then by Sins, they say, is improperly signified his natural Infirmities and Sufferings. But where hath the Word Sin any such import? It is indeed sometimes applied to Impurities, not Moral, but only Legal: As in the Case of Menstruous Women, Lev. 12. 8. 15. 13. and to Leprosies sent by the hand of God, for the Punishment of Sin, Lev. 14. 30. but never to any thing which by the Law of Moses was accounted no Defilement. And how improper is it to make the same words used but once signify properly Sin, when respecting the People, and only Sufferings, with respect to Christ? Moreover, how did he offer up himself for his own Sufferings? Did he Suffer that he might not Suffer? Or that he might not be obnoxious to them? The Interpretation therefore, of all the Ancient Commentators, which I have given in the Paraphrase, ought to stand in opposition to this vain Invention.

(1) De Victimis, p. 652. E.

(m) Lib. de Temul. p. 202. D.

(n) See Seld. de Syn. l. 3. c. 11. & Codex Jōma, c. 1.

C H A P. VIII.

Verſe 1. **N**OW [for] of the things which we have ſpoke, this is the Sum ; [i. e. to give you a ſummary of the things ſpoke in the former Chapters, touching our High-Prieſt Chriſt Jeſus ; Or, but the chief of the things ſpoke is this, that,] we have [in him] ſuch an High-Prieſt, who is ſet on the right hand of the Throne of the Majeſty in the Heavens, [there to officiate for us.]

a 2. [And who is therefore] A Miniſter of the [Heavenly] Sanctuary, and of the true Tabernacle ^a which the Lord pitched, and not Man, [for by the Word of the Lord were the Heavens made, Pſal. 32.]

3. [An High-Prieſt, I ſay, of the Heavenly Sanctuary, and therefore one who muſt have ſomething to offer in that Sanctuary :] For every High-Prieſt is ordained to offer Gifts and Sacrifices [in that Sanctuary in which he executes that Office ;] wherefore it is of neceſſity that this Man [the High-Prieſt in Heaven] have ſomewhat to offer [there.]

4. [I ſay there, and not on Earth :] For if he were on Earth, he ſhould not be a Prieſt, [or had he been [ſtill] on Earth he had not been a Prieſt at all,] ſeeing that there are [other] Prieſts that [are appointed to] offer Gifts according to the Law.

b 5. ^b Who ſerve to the Example, and ſhadow of Heavenly things, [or in that Holy Place, and Tabernacle, which is an Example, and ſhadow of the Heavenly,] as [we learn from what] Moſes was admoniſhed of God, when he was about to make the Tabernacle. For ſee, ſaith he, [Exod. 25. 40.] that thou make all things according to the Pattern, ſhewed to thee in the Mount. [For calling it ὁ τύπος a Type or Pattern, he ſhews that it was only a Reſemblance of the things in Heaven, and not the Heavenly things themſelves, Chap. 9. 23.]

6. But now he [Chriſt] hath obtained a more excellent Miniſtry [viz. that of Offi-

ciating in the Heavenly Sanctuary,] by how much alſo [Gr. ὅσῳ ἤ. in as much as alſo] he is the Mediator of a better Covenant, which was eſta bliſhed upon ^c better Promiſes.

7. [A better Covenant, I ſay] For if that firſt Covenant [made by Moſes with the Jews] had been ^d faultleſs, [ſo that God ſhould have found no cauſe of blaming them who lived under it] then ſhould no place have been ſought for [the introduction of] the ſecond.

8. [But ſo it was not] for finding fault with them [for the breach of it,] he, [i. e. the Prophet] ſaith, Behold the Days come, ſaith the Lord, when I will make a New Covenant with the Houſe of Iſrael, and with the Houſe of Judah.

9. Not according to the Covenant that I made with their Fathers, in the day when I took them by the hand to lead them out of the Land of Egypt, becauſe they continued not in [the obſervance of] my Covenant, and I [therefore] ^e regarded them not, ſaith the Lord, [Jer. 31. 31, 32, 33.]

10. [I ſay not according to that Covenant,] For this is the Covenant that I will make with the Houſe of Iſrael, after thoſe Days, ſaith the Lord, I will put my Laws into their mind, and write them in their Hearts ; and I will be to them a God, and they ſhall be to me a People.

11. And they ſhall not [have need to] teach every Man his Neighbour, and every Man his Brother, ſaying, Know the Lord ; for all ſhall know me from the leaſt to the greateſt.

12. [I ſay, I will be their God] For I will be merciful to their unrighteouſneſs, and their Sins and their Iniquities will I remember no more.

13. In that he ſaith, ^f A New Covenant he hath made [a Declaration that] the firſt [is] Old. Now that which decayeth and waxeth old, is ready to vaniſh away.

Annotations on Chap. VIII.

a Verſe 2. **H**Ν ἱερὸν ὁ κύριος, the ſanctuary which the Lord pitched, and not Man.] That is, of Heaven it ſelf. For, 1^{ſt}, τὸ ἱερὸν in this Epiſtle, being put abſolutely, oft ſignifies the Heavenly Sanctuary, the Holy Manſion in which the Divine Majeſty reſides gloriouſly, in Oppoſition to the ἁγίον κοίτην, Earthly Holy, mentioned Chap. 9. 1. and the true Tabernacle which the Lord pitched, and not Man, is the Heaven-

ly Tabernacle, ſet in Oppoſition to the χεῖροποίητον, or that of Moſes which was made with hands, and ſtyled by the Chaldee Paraphraſt the Sanctuary above, in which the Angels Sing God's Praiſes, Pſal. 29. 9. So Chap. 9. 11. Chriſt being come an High-Prieſt of good things to come, by a greater, and more perfect Tabernacle, ὁ χεῖροποίητος, not made with hands, that is to ſay, not of this building, but by his own Blood he entred once into the Holy Place

Place (*ἱερὰ ἐῖς τὰ ἅγια*, once for all into the Holy Places.) Chap. 10. 19. having freedom of access into the Holy Place, and having an High-Priest over the House of God. And Chap. 9. 23, 24. It was necessary that the Examples of the things in the Heavens should be purified with these, but the heavenly things themselves with better Sacrifices than these. For Christ entered not into the Holy Places made with hands, *ἐῖς χειροποιήτα ἅγια*, which are the figures of the True, but into Heaven it self, to appear now in the Presence of God for us. And this is suitable to the old Notions of the Jews, who oft declare, that the Chief intention of making the Tabernacle, and other things, was, That they might be a Book of Wisdom to instruct them in the things above, which they respected; and that when Moses made one Tabernacle on Earth, another was made by the Angels in Heaven, *Buxt. Hist. Arcæ*, p. 83, 84. It also was their Opinion, That the second Part of the Tabernacle was made to be an Image of the Visible World; and the Holy of Holies to be a Resemblance, *mundi supercœlestis*, of the Celestial World. So (a) Philo often calls the Tabernacle of the Jews, *τὸ χειροποιήτων*, and says, it was a shadow, or Resemblance, *ἡ Ἀρχετύπη* of the Archetypal, or Original in Heaven. Moses, says he, framed *τὴν ἀρχετύπον*, the Archetypal Plan of the Tabernacle; Bezeeleel only, *τὰ αὐτῶν μνημεῖα*, the Resemblance of things; and this he proves by the Apostle's Argument, used v. 5. For, Moses, saith he, used God for his Guide, who said to him, see thou make all things according to the Pattern shewed thee in the Mount. (b) Bezeeleel, saith he, signifies one, *ἐν σκιαῖς ποιῶν* employ'd in making shadows; whereas Moses was employ'd not to frame the shadows, but, *ἀρχετύπους φύσας αὐτὰς ἡ ἀρχετύπων*, the Archetypal Natures of the things themselves. (c) Elsewhere he distinguisheth betwixt the *τὰ ὁρατά ἐκ τῆ ἀψύχου καὶ φανερῆς δημιουργίας ὕλης*, visible things of the Tabernacle made of inanimate, and corruptible matter, and *τὰ ἀόρατα καὶ τὰ νοητὰ δημιουργία*, the invisible, and intellectual Ideas of which the other were the Images. (d) The first he calls *ἱερὸν χειροποιήτων*, the sanctuary made with hands, of which Moses had the Incorporeal Ideas. And Josephus (e) saith, That the second part of the Tabernacle signified that Earth in which Men conversed, but the third Part was appropriated to God, Heaven being inaccessible to Men; which seems to be the very thing the Apostle intendeth by those words, The Holy Ghost, this signifying, that the way into the Holiest of all was not yet manifested, whilst the first Tabernacle was yet standing, Heb. 9. 8.

Ver. 5. *ἡ προσέγγισις καὶ σκιά*, to the Example, and shadow. These words, saith Mr. le Cl. can by no means signify a Prefiguration of something future; for Heaven was a great while before the Tabernacle, and Temple; but this Argument is of no force, for though Heaven be Older than the Tabernacle, yet that considered as a place in which the Jews then worshipped, and enjoy'd Communion with God, might be a Type of that Place in which they were hereafter to Worship, and enjoy him.

The Argument of the Apostle is to this effect, Christ could not be a Priest on Earth, because he could have there no Tabernacle in which to offer Sacrifice; the only Place God had appointed upon Earth to offer Sacrifice in, being the Mosaic Tabernacle, and the Temple, in which no other Sacrifices could be offered but those appointed by the Law; no Oblation made, or to be made, but by the Levitical Priesthood. Moreover, this Tabernacle being the shadow of the Heavenly one, that must succeed it as the substance, therefore the Oblation to be made by this High-Priest, after the Order of Melchisedec, must be made in that Tabernacle which was to succeed, and follow this, as being the substance of that shadow.

Ver. 6. Better Promises. Those of the Law being only Temporal Promises, relating to Blessings to be conferred upon them in the Land of Canaan; this Covenant had the Promise of an eternal Inheritance, to be conferred upon them in the Celestial Canaan, Chap. 9. 15. These Spiritual Promises were indeed made to the Fathers also of old, before the Law, whence they are said, by Faith to look for a better Country, that is, an heavenly, and to have expected a City that hath Foundations, whose builder and maker is God, Heb. 11. 10, 16. But then these Promises of a Saviour, and of such Salvation by him, were not made in, and by the Law, but long before it, Rom. 4. 13. Gal. 3. 15, 17. as they must be if made to them who lived, and died long before it. Under the Law also they had Spiritual Promises, and Types of the Messiah in it, who was the Promised Seed in whom all these Promises were made, and by whom they were purchased; but then they had not these Promises by the Law, nor these Blessings by the Levitical Priesthood, but by Vertue of the Lamb slain from the Beginning.

Ver. 7. *ἄμωμος*. If the first Covenant had been faultless. That is, say the Fathers, *εἰ ἀμώμους ἦντοί*, if it could have made them blameless that were under it. So Theodo-

(a) Legis Alleg. l. 1. p. 61. B.

(b) L. de Templ. p. 202. A. B.

(c) *ἡ τῶν ὁρατῶν μοῖρα* *καὶ τῶν ἀόρατων* *καὶ τῶν νοητῶν*, *ἡ τῶν ὁρατῶν μοῖρα* *καὶ τῶν ἀόρατων* *καὶ τῶν νοητῶν*. Antiqu. Judaic. l. 3. c. 8. p. 86. G.

(b) L. de Plan. Noë. p. 170. B.

(d) L. de Vita Mos. p. 515, 516.

ret, Chrysostom, Oecumenius, Theophylact; and so the Words following do force us to interpret this clause; for the Apostle, and the Prophet plainly charge the breach of the Old Covenant upon the Jews themselves, blaming them for it, v. 9. I know some Interpreters render the Words, *μεμάρτυρόντες αὐτοῖς λέγει*, *blaming it he saith to them*; but the Observation of the Ancient Fathers is this *ἐν τῇ ἐπιμέμωρτον αὐτῇ, ἀλλὰ μεμάρτυρόντες αὐτοῖς*, *he said not blaming it, but blaming them*, and the Words following, *because they continued not in that Covenant*, do justify that Exposition.

Object. But you will say, How doth it follow that the Covenant was faulty, because the Jews continued not in it, any more than that the new Covenant is also faulty, because many Christians do not observe the Conditions of it? I answer, That the word *faulty*, doth not here signify sinful in it self, for so this Apostle denies it to be faulty, Rom. 7. 12. but only imperfect, and defective as to the great end of the Covenant, *do this, and live*, it being a Law that could not give Life, Gal. 3. 21. and as to the preserving those that were under it from offending, and so becoming blame-worthy; and obnoxious before God, Rom. 3. 29. This being premised, I say, two things shew that the Prophet, and the Apostle so lay the fault on them, as plainly to insinuate there was also an Imperfection and deficiency in the Law they were under, which ministred Occasion to it, 1st. Because he lays the blame, not on some refractory Persons only, but on the whole House of Israel, and Judah. Now where all, good and bad, come under blame, there must be some Imperfection, and Defect in the Law, with reference to the two great Ends fore-mentioned. 2^{ly}. Because for the Prevention of this blame, God by his Prophet doth not call them to a more exact observance of that Law, and Covenant, but promiseth a new Covenant, plainly insinuating thereby, that there was need of a new, and better Covenant to prevent their Transgression, and render them fit objects of his Grace and Favour for the future. Accordingly this weakness of the Law is by St. Paul resolved partly into such Causes as respect the Offenders, and partly into such as do respect the Law it self. Into such as respect the Offenders, as v. 9. *the weakness of the Flesh*, which made them unable to perform that exact Obedience the Law required, and so it became unable to justify them; for this the Law could not do, in that it was weak through the Flesh, Rom. 8. 3. and their carnal Inclinations which made them averse to the Spiritual Precepts of the Law, Rom. 7. 14. And this the New Covenant remedied by requiring not perfect, but only sincere Obedience, as the

Condition of those Blessings which it promiseth, and giving the Assistance of the Holy Spirit to perform that Obedience. For, to come to the Imperfections of the Law it self, compared with this New Covenant;

First, The first is this, That the Law required exact Obedience, but gave no inward Spiritual Assistance for the Performance of that Duty. Hence the Apostle puts this Difference betwixt the Law and the Gospel, that the first is only the *Ministration of the Letter*, the second is the *Ministration of the Spirit*, 2 Cor. 3. That under the Law the Jews served God in the oldness of the letter, whereas under the Gospel we serve him in the newness of the Spirit, Rom. 7. 5. That then the Inclinations, and desires of the things forbidden by the Law wrought in our Members to bring forth fruit unto Death; whereas, if we through the Spirit do mortifie the deeds of the Flesh we shall live, Rom. 8. 13. Then, the good which they would they did not, Rom. 7. 19. But now the Righteousness of the Law is fulfilled in us, who walk not after the flesh, but after the spirit, Rom. 8. 4.

Secondly, The Law not only made all that were subject to it obnoxious to Condemnation for the guilt of Sin, but also was unable to remove that guilt, and clear the Conscience from the sense and Terror of it. It could not justify us, saith the Apostle, for by the Deeds of the Law shall no flesh be justified, Rom. 3. 20. Gal. 2. 16. That is, it could not absolve us from Condemnation on the Account of Sin, it could not by the Sacrifices it offered daily take away the guilt of Sin, Heb. 10. 4, 11. and so could not make the worshipper perfect as pertaining to Conscience, Heb. 9. 9. whereas by Virtue of the Blood of Christ a full Remission of them was procured, so that God would remember them no more, Heb. 10. 17, 18. and so the Conscience was by it purified from dead Works, Heb. 9. 14.

Thirdly, The Law considered not as Moral, that being the Law common to all Mankind, but as purely *Mosaical*, contained in it only Ceremonial Precepts, which had no real, or intrinsic Goodness in them to commend them to our Practice, whence by the Apostle it is said to consist of outward and Carnal Ordinances, imposed on them only till the time of Reformation, Heb. 9. 10. and to contain only the Elements of the World, Gal. 4. 3. weak and beggarly Elements, v. 9. whereas the New Covenant is a Law written in the Heart, v. 10.

Lastly, As the Mosaical Law had no inward goodness to commend it, so also was it wanting in the Promise of those Spiritual and Eternal Blessings, which are the Sovereign Motives to Obedience, and to Purification of our selves from all Filthiness of Flesh and Spirit; whereas, by virtue of the Death of Christ,

Christ, a Promise of an Eternal Inheritance is procured for us, Heb. 9. 15. and an entrance into the Holy of Holies through the Blood of Jesus, Chap. 10. 19. On which account the Apostle saith, The Law made nothing perfect, but the bringing in of a better hope, did, Heb. 7. 19.

e Ver. 9. And I regarded them not.] *καὶ οὐκ ᾔμαρταν αὐτῶν*. So the Septuagint, and from them the Apostles whereas the Hebrew runs thus, *וְאֲנֹכִי בַעֲלִיתִי*, and, or though I was an Husband to them: But the Learned Dr. Pocock hath shewed that the Hebrew *בַּעַל* not only signifies in the Arabick to govern, and be a Husband, but also to refuse, despise, and nauseate. And so it well accords with the words of the Septuagint.

f Ver. 13. For explication of this New Covenant let it be considered,

First, That it is expressly promised to be made with the whole House of Israel, with them to whom the Old Covenant was made, with them who were brought out of the Land of Egypt; it therefore is not a Promise made to, or a Covenant made with some few Elect, and chosen People out of Israel, and Judah, but with those who abode not in their former Covenant, and so were not regarded by God. Now hence it is manifest,

That this can be no promise of absolute Election, or vouchsafing irrefragible Grace to any of the Jews, because then the whole Nation of the Jews must have been converted. 2ly. Because this is a Promise of something to be done in the last times, or in the times of the Messiah, whereas God hath at all times his Elect, and doth at all times vouchsafe them his Effectual Grace. 3ly. Because this is here called a Covenant, which implies two Parties Covenanting, or stipulating, the one Obedience, the other Blessings on the Performance of it; whereas an absolute Promise admits of no Conditions. 4ly. The Elect always persisted in their Covenant with God, and were always regarded by him, they always were his People, and he always was their God; this therefore can be no New Covenant with them.

Secondly, This being a Promise of a New Covenant, of which New Covenant Christ is declared here to be the Mediator through his Blood: it cannot properly be said to be fulfilled in the Complete import of it before our Saviour's Sufferings, and the Preaching of Justification through Faith in his Blood. Nor seems it to have been yet accomplished in the Extent, and the full meaning of it, as it will be when the blindness of the Jews shall be removed, and so all Israel shall be saved, Rom. 11. 25, 26. For this is God's Covenant with them, when he shall take away their

Sins, v. 28. which though he did make good at the first Preaching of the Gospel to as many as believed in Jesus, yet since that was the time of the falling, and casting off the Generality of that Nation, a Remnant only being then preserved from Judicial Blindness, I believe there will be a time when this, and other like Promises made to them in the Old Testament, shall have a more complete accomplishment. But to proceed to the proper import of the Words;

First, I conceive that the Phrase, I will put my laws into their mind, and write them on their Hearts, imports, That he would clearly, and perspicuously make known his Will to them, and by his Holy Spirit make such a deep impression of it on their Spirits, and so continually bring it to their Remembrance, that it should be as powerful upon them, and as present to them, as if it were writ upon their hearts. For these two Metaphors, both in the Scripture, and the Jewish Writers, chiefly signify two things:

1. A clear and a perspicuous Revelation of the Mind, and Will of God, so that we need not be at much Pains to search it out: As in these Words, *The commandment which I command thee this day is not hidden from thee, neither is it far from thee; the word is near unto thee in thy mouth, &c. ἐν τῇ καρδίᾳ σου, and in thy heart, and in thy hands, that thou shouldst do it. See I have set before thee Life and Death, Deut. 30. 11, 14.* And so, saith the Apostle, is it with that word of Faith which we preach, 'tis nigh to the Christian in his Mouth to confess, and in his heart to believe it, Rom. 10. 8, 9. And the Law written in the Hearts of Heathens, is the Law so plainly taught them, that their own Consciences do inwardly condemn them when they do transgress it, Rom. 2. 15. This also is apparent from the consequent Effect of writing this Law in the Christians Hearts, and putting it in their inward Parts, viz. that they shall have no need to teach every one his Neighbour, saying, *Know the Lord; for they shall all know him from the least to the greatest.* This Law must therefore be plain to the Capacities of, and easie to be perceived by them all: And to this Interpretation the (e) Fathers give a general Consent.

2. An Efficacious Impression of them on the Soul, and on the Memory, so that we do not let them slip out of our Minds: So Deut. 6. 6. *These words which I command thee this Day shall be in thy Heart, they shall be,* *לִבְךָ לִיבְכוֹן* writ upon the Table of thy Heart, saith Jonathan B. Uziel, and thou shalt talk of them when thou sittest in thine House, and when thou walkest by the Way, and when thou liest down, and when thou risest up, v. 7: They

(e) See Jerome in Jer. 31. 31. Chrysost. in Rom. 10. 8. Theod. in 10. Cyril. of Alex. Com. in Job. 1. 21. p. 1071. Chrysost. in Heb. Hom. 14. To. 4. p. 509.

shall be *על לבבך, כי עשיתו כן*, in thy heart and soul, saith the Septuagint. As the Expression is, Deut. 10. 18. by which Expressions he requires, *μὴ ἀποστῆναι τὸ νόμον ἀπὸ τοῦ καρδίας αὐτῶν*, that the Law should not depart from their hearts, 2 Maccab. 2. 3. So Prov. 3. 1. My Son forget not my Law, but let thy heart keep my Commandments, v. 3. write them upon the Table of thy Heart. And again, Chap. 7. 1. My Son keep my words, and lay up my Commandments with thee: Bind them upon thy finger, write them upon the Table of thy heart, v. 3. So the Targum on Cant. 8. 9. saith, God will remember them for the sake of the Law, which is written *על לוחות הלב* upon the Table of the Heart of his Children. And Jer. 17. 1. The Sin of Judah is said to be written on the Table of their Hearts, as if their Memory of, and Affection to it, could never be obliterated. And the Targum on Job 30. 4. saith, They who let the Law slip *על לוח לבבם* from the Table of their Hearts, burning Coals shall be their meat. So frequent is this Phrase to this sense, both in the Scripture, and the Jewish Writers. Accordingly Clemens gives this Commendation of the Corinthians, that the Commandments of the Lord *ἐν τῇ καρδίᾳ αὐτῶν ἐγγεγραμμένοι*, were written upon the Tables of their hearts, § 2.

That the words in which this New Covenant is framed, Jer. 31. 33, 34, 35. may have a more exact and full Completion, at the second calling of the Jewish Nation, this Apostle seems to intimate, Rom. 11. 27. but

that they also were fulfilled by the first Advent of our Lord, can only be denied by them who think, with Mr. le Cl. that the Apostle argues upon unsound Foundations, for he most clearly saith, That the Old Covenant was only to continue till the New Covenant, in which God promised to be merciful to our Iniquities, took place, and also that this New Covenant was established in the blood of Jesus, the Mediator of a better Covenant, v. 6. and proves that Christ had by his Sufferings perfectly procured the Remission of the Sins of them that were sanctified, or cleansed from the guilt of Sin by Faith in his Blood, by the words of this New Covenant, Chap. 10. 14, 15, 16, 17. Secondly, He says, That the Old Covenant, there mentioned, was to vanish away, at the coming of this New Covenant, v. 13. and thereby intimates that this New Covenant mentioned Jer. 31. 33. began to take place, even from the Abolition of the Old Covenant, consisting in Ordinances which were only to continue till the time of Reformation, Heb. 9. 11. and which were taken away by the Death of Christ: This therefore seems to be one of those places which prove there will be a double Completion of the Promises and Predictions contained in the Old, and perhaps in the New Testament, and thereby shew they may admit of a double sense, the one relating to the first, the other to the second Coming of our Lord.

CHAP. IX.

- Verse 1. (THE Apostle had declared, Chap. 8. v. 5. that the Tabernacle had only a Shadow of heavenly things, this he now proceeds to shew in the following words.)
- a Then verily ^a the first Covenant had [*ἡ πρώτη ἡ ἐν ἡμετέροις σκηνή, the first Tabernacle therefore had*] also Ordinances of Divine Service, and a worldly sanctuary, [in which that worship, and these ordinances were performed.]
2. For there was a Tabernacle made, the first [Gr. *σκηνη γὰρ κατασκευασθη ἡ πρώτη, for a first Tabernacle was prepared*] wherein was the Candlestick, and the Table, and the shewbread, which [first Tabernacle] is ^b called the sanctuary, [or Holy.]
3. And after the second Vail the [other] Tabernacle [was prepared, v. 2, 6.] which is called the Holiest of all;
- c 4. Which had [for its use] the ^c Golden Censer, [used only on the day of Expiation,] and the Ark of the Covenant overlaid round about with Gold ^d, in which was the Golden Pot that had Manna, and Aaron's Rod that budded, [Numb. 17. 10.

Exod. 16. 33, 34.] and the Tables of the Covenant [1 Kings 8. 9.]

5. And over it [the Ark, were] the ^e Cherubims of Glory shadowing the Mercy-seat, of which we cannot now speak particularly, [so as to give the mystical signification of them.]

6. Now when these things were thus ordained, [or these things being thus prepared] the Priest went always into the first Tabernacle, accomplishing the service of God.

7. But into the second went the High-Priest alone ^f once every year, [i. e. one Day only in the year, and then] not without Blood, which he offered for himself [first,] and [then] for the ^g Errors of [Gr. *Sins of Ignorance committed by*] the People.

8. The Holy Ghost, [by whose Afflatus Moses was directed to prepare the Tabernacle,] this signifying, [by this Admission of the High-Priest alone, and that but once a year, and that then only when all the People were gone out of the Tabernacle of the Congregation,] that ^h the way into the [true] Holiest of all was not yet made

made manifest, while as the first Tabernacle was yet standing.

9. Which was a figure for the time then present, [*ἡ τὴν ἀρχαὴν εἰς τὸν κατὰ τὴν ἀνθρώπων ὥραν*, which figure continues till this present time, viz. in the like service performed in the Temple,] in which were [*προσφορὰν, ἑρῶν*,] offered both Gifts and Sacrifices that could not [*οὐ δύνασθαι, which Sacrifices cannot*] make him who did the Service, [*i. e. who brings these Gifts, and Offerings*] perfect, as pertaining to the Conscience.

10. [*ὡς βεβήκοντες*] only in Meats and Drinks [*τοὺς ἀρκητοὺς*] to be obtained from by these Worshipper, [*Ἐβ. 10. 9.*] and divers Washings [*τοὺς ἀρκητοὺς*] to be then used by the Priests officiating, [*Exod. 29. 4, by the Levites; Numb. 8. 7. and by the People defiled, Lev. 15. 8. before they might enter into the Temple*] and [*in other*] Carnal Ordinances, [*which only Sanctified to the purifying of the Flesh, v. 13. and were therefore*] imposed on them [*only*] * until the time of Reformation [*of all things, by this new High-Priest.*] [*These Carnal Ordinances include all the Sacrifices, and other Services perform'd in the Tabernacle.*]

11. But Christ being come [*ἡ ἀρχὴ*, made] an High-Priest, [*not of present temporal Blessings in the Land of Canaan, but*] of good things to come, [*not by the Service of the Tabernacle made with hands, v. 23. but*] by [*a Service performed in*] a greater, and more perfect ¹ Tabernacle, not made with hands, that is to say, not of this Building [*i. e. the building of this worldly Sanctuary, v. 1.*]

12. Neither [*yet to be procured, as the Mosaical Blessings were,*] by the blood of Goats and Calves, but by his own Blood; He [*to procure those good things for us*] entred in [*not as the High-Priest did yearly into the earthly Tabernacle, but, ἑπάναξ*] once [*for all*] into the [*Heavenly*] Holy Place [*with this blood*] having obtained [*for us by it not an annual, but an*] ^m eternal Redemption.

13. For if the blood of Bulls and Goats, and the Ashes of an Heifer sprinkling the unclean [*Num. 9. 2, 4.*] ⁿ sanctifyeth to the purifying of the Flesh [*from Ceremonial Defilements, and so procures a free admission to the service of the Tabernacle.*]

14. How much more shall the blood of Christ, who, [*being sanctified*] through the eternal Spirit, ^o offered himself [*as a Lamb*] without spot to God [*John 1. 29. 1 Pet. 1. 19.*] ^p purge your Consciences from dead Works, [*i. e. from Works deserving Death.*] ^q Rom. 6. 23. that so you may be admitted ^q to serve the living God [*in his Church here, and in his heavenly Sanctuary hereafter, Chap. 10. 19, 20, 21?*]

15. ^r And for this cause [*ἵνα τὸν, or by this blood*] he is [*become*] the Mediator of the New Testament, [*in which he promises to*

be merciful to our Iniquities,] that by means of [*his*] Death, [*for the Redemption of the*] Transgressions that were [*committed by us*] under the first Testament, [*and not by that fully expiated,*] they which are call'd [*to be*] God's Church and People, might receive the Promise of [*an*] eternal Inheritance.

16. [*I say by means of his Death*] For where a Testament is [*that is unchangeable*] there must also of necessity be the Death ^u of the Testator.

17. For a Testament is of force [*only*] after Men are dead, otherwise it is of no strength at all while the Testator liveth, [*and so hath power to revoke his Testament.*]

18. Whereupon [*ἔθεν, whence it is that,*] neither the first Testament [*made with the Jews, Exod. 24. 8.*] was dedicated without blood, [*which blood shewed the death of the Sacrifice was necessary to make that Testament.*]

19. For when Moses had spoken every Precept to all the People according to the Law [*given at Mount Sinai,*] he took the ^x blood of Calves and of Goats, with Water [*mixed with the blood, to keep it from congealing,*] and [*with*] Scarlet Wool and Hyssop, [*the Wool to receive, and imbibe the blood, and the Hyssop to sprinkle it, Exod. 12. 22. Lev. 14. 49, 50. Psalm. 51. 7.*] and sprinkle [*the blood*] both [*upon*] the Book [*of the Covenant,*] and [*upon*] all the People.

20. Saying, [*This is the blood of the*] ^y Testament which God hath enjoined to you.

21. Moreover he ^z sprinkled likewise with ^z blood both the Tabernacle, and all the Vessels of the Ministry.

22. And ^{aa} almost all things are by the ^a Law purged [*purified*] with blood and without shedding of blood is no Remission.

23. It was therefore necessary, [*by virtue of the Mosaick Institution*] that the patterns of things ^{bb} in the Heavens should be purified ^b ^b with these [*Sacrifices,*] but the Heavenly things themselves [*i. e. our Bodies to be received into Heaven are to be purified*] with better Sacrifices than these.

24. [*I say the Heavenly things themselves,*] For Christ is not entred into the Holy Places [*of the Tabernacle*] made with hands, which are the figures of the true [*Holy Place,*] but into Heaven it self, now to appear in the Presence of God, [*and so prepare, and consecrate those Mansions*] for us.

25. [*It was not necessary, I say, that he should enter with his blood, as the High-Priest did into the Earthly Tabernacle,*] nor yet that he should offer himself often, as the High-Priest [*did, who*] entred into the Holy Place every year with [*the*] blood of others, [*to make an annual Attonement for the guilt of Sin.*]

26. For then must he often have suffer'd ^{cc} since the foundation of the World, [*his*] ^c offering himself before God with his blood being

the consequence of his Sufferings,] but now once d d in the end of the World [ἐν συντέλειᾳ τῶν αἰώνων, in the end of the Ages] hath he appeared to put away [the guilt of] Sin, by the Sacrifice of himself.

27. And [in this the Death of Christ resembles that of all other Men, for] as it is appointed unto Men once to die, but after

this [comes] the Judgment [when they shall die no more ;]

28. So Christ was [Gr. being] once offer'd to bear the Sins of many, and unto them that look for him shall he appear [Gr. shall appear to them that look for him] the second time ^{cc} without [any more Sacrifice for] Sin e e unto Salvation, [i. e. for their Salvation.]

Annotations on Chap. IX.

a Verſer. **H** Πρώτῃ Διαθήκῃ, the first Covenant.] Some of the Ancients, as Chrysostom, read only ἡ ἁγία, but none of them read διαθήκῃ, but many of them σκηνῇ, as Theodoret and Oecumenius ; and this I believe to be the true Reading : For 'tis well observed by the Fathers who do, and who do not, read the word σκηνῇ, that the Apostle having before proved from the Enallage of the Priest, and Priesthood, and of the former Covenant ; that an end was put unto the Jewish Constitutions ; proceeds now to prove the same from the Consideration of that Tabernacle which was a shadow of good things to come. Secondly, because the Thred, or the Contexture of the Apostle's Argument seems plainly to require this Reading ; For the Tabernacle consisting of two parts, an outward House called the Holy Place, and an inward House called the Holy of Holies ; the Apostle here calleth the outward House the first Tabernacle, and discourses of it as such, v. 1. 2. and then v. 3. proceeds to the Holy of Holies, or the second Tabernacle, saying, the first, or outward Tabernacle had a worldly Sanctuary, in which the Rites of the Jewish Worship were performed ; for a first Tabernacle was prepared by Moses, containing such and such things ; and then a second, containing other things ; now this first Tabernacle is called a worldly Tabernacle, because, as both the Jews, and Fathers say, it was designed to represent this lower World ; the Earth and the Sea, saith (a) Josephus ; It was καὶ σκηνὴ τῆς αἰσθητοῦ σύμβολον, a Symbol of the sensitive World, saith (b) Clemens Alexandrinus. See Dr. Spencer de legibus Hebr. p. 188.

The διατάγματα λατρείας, are the Constitutions, or the Rites, and Rules of Worship prescribed to be used in the Service of the Tabernacle ; διατάγματα, τὸ τίσι, σύμβολα, δευτέρως, ἱεροδιδασκίας, Ordinances, that is, Symbols, Constitutions, Laws. So Chrysostom, Oecumenius, Theophylact.

b Ver. 2. Ἡς λέγεται ἁγία, which is called the Sanctuary.] Or, as other Copies read, ἥς λέγεται ἁγία, which is called holy.] Vain therefore is the Argument of Mr. le Clerc. That the Writer of this Epistle did not well understand Hebrew, and therefore cannot be

thought to have been St. Paul, but rather some Grecian, to wit, because he calls the Sanctuary only ἁγία, Holies ; whereas, according to the constant usage of the Hebrew, he should have called it ἁγία τῆς ἁγιῶν, Holy of Holies. For (1.) All this depends on an uncertain Reading, and an uncertain Accent ; read but ἁγία and there is no foundation for this Argument ; seeing then, the Apostle speaks not of the Sanctuary, but of the first Tabernacle, which was only called Holy. And so Chrysostom, Oecumenius, and Theophylact read ; and Theodoret observes, that the Tabernacle was divided into two parts, by the Veil, the one was called Holy, the other the Holy of Holies ; and that ἡ ἁγία μόνον, ὡς πρὸς τὴν ἁγίαν τῆς ἁγιῶν, the Apostle calls this the first Tabernacle, to distinguish it from the Sanctuary, as it is evident he doth from the Verse following, which demonstrates that ἁγία is the true reading in this Verse. (2dly.) It depends upon a false Criticism, for מִן הַקֹּדֶשׁ 1 Kings 8. 8. signifies ex Adyto, or from the most holy Place, where the Ark was, as appears from 2 Chron. 5. 8. See Dr. Lightfoot's Treatise of the Temple, Ch. 15. Sect. 4.

Ver. 4. χρυσὸν θυμιατήριον, the Golden Censer.] c Of this Golden Censer the Jews inform us, that it was only used on the great day of Expiation, when the High-Priest entred into the Holy of Holies ; and that on other days they offered Incense in a Silver Censer. So Maimonides and Abarbinel. See Buxt. Hist. Arcæ, p. 76.

Ibid. Ἐν ᾧ, in which, &c.] Of the Ark the d Scripture saith expressly, That there was nothing in it but the Tables of the Covenant, 1 Kings 8. 9. 2 Chron. 5. 10. Whereas the Pot of Manna, and Aaron's Rod, are here said to have been also in it. To solve this Difficulty, some Interpreters say, That, as v. 2. the Apostle tells us what was in the first Tabernacle, viz. the Candlestick, the Table, and the Shew-bread : So here he seems to tell us, not what was strictly in the Ark, but in the Holy of Holies, saying, it had for its use the Golden Censer, and the Ark, and in it the Tables of the Covenant, the Pot of Manna, and Aaron's Rod. But the words, over it were

the Cherubims, relating not to the *Holy of Holies*, but only to the *Ark*, confute that Exposition.

Others say, That *the Pot of Manna*, and *Aaron's Rod*, are said to be in the *Ark*, as being placed in the *Receptacles* of the *Ark*; or the *Coffers* in the side of it, mentioned *Deut.* 31. 26. *i Sam.* 6. 8. Hence they are said to be laid up, not in, but *before the Ark of the Testimony*, *Exod.* 16. 34. *Numb.* 17. 10. or *with the Ark*, as *Beth*, which answers to *ἐν*, here signifies, *viz. cum, ad, prope, juxta*. See *Noldius de partic.* p. 144. 145. So *ἐν Γαβζών* is near *Gibeon*, *Jos.* 10. 10. and *ἐν Κιαιθραίμ*, near *Kiriath-Fearim*, *Judg.* 18. 12. *Bochart. Hieroz.* l. 2. c. 50. p. 590. And this Exposition solves the Difficulty, and agrees fully with the Tradition of the *Jews*, for that there were such *Capsula's* to the *Ark* for this use, is owned; saith (c) *Buxtorf*, both by the *Talmud* of *Jerusalem* and *Babylon*. (d) *Maimonides* saith, There was a *Stone* in the west part of the *Holy of Holies* on which the *Ark* was placed, and *before it the Pot of Manna*, and *the Rod of Aaron*. *Moses Mikkotfi* says the same, and (e) *Abarbinel* adds, That our Interpreters write that *this place does not deny that the Pot of Manna, and the Rod of Aaron were kept there for the Children of Israel, as it is said in a certain Tradition of our Rabbins*.

e Ver. 5. *Cherubims of Glory*.] So called, because *the Glory of the Lord* dwelt between the *Cherubims*, and shined forth from them, *Psal.* 80. 1. *Thou that dwellest between the Cherubims shine forth*: And they being Emblems of the *Angelical Nature*, were also Emblems of the *Divine Presence*, before which the *Angels* stood continually.

f Ver. 7. Ἀπαξ ἑκάστῃ ἐνιαυτῷ, once every Year.] The *Priest* entred into the *Holy of Holies* on the great Day of Expiation thrice, to offer Incense, *Lev.* 16. 12. to offer the blood of the *Goat*, *v.* 15. and to make an *Atonement* for himself, *v.* 17. which makes it necessary to *Paraphrase* the words as I have done.

g Ibid. καὶ τῶν ἁγνοημάτων, and for the Ignorance of the People.] 'Tis certain that the *Law* allow'd of *Sacrifices* for Sins committed not out of mere ignorance, *i. e.* for lying, and false-swearing, *Lev.* 6. 1, 6. We therefore must either say with *Vatablus* and *Munster in locum*, that Sins committed through the violence of our Passions and Affections are called Sins of Ignorance, and so they stand opposed to Sins of *Presumption*, *Numb.* 15. 27, 28, 30. or that the Sins of the People are here so stiled, because they are mostly such.

Ver. 8. Τὴν ὁδὸν ἁγίων ὁδὸν, the way into the *Holy of Holies*] *i. e.* Into the *Heavens* was not yet revealed or opened. Thus did the *Jews* themselves interpret this Symbol, saying, That (f) *the Adytum ὃ τῷ ἱερεὶ ἄβυσσος*, which was inaccessible to the *Priests*, represented the *Heaven* where *God* dwelt. This Interpretation all the *Ancient Commentators* give us of this Place, *viz. Chrysostom, Theodoret, Oecumenius, Theophylact*, saying, These things were so prepared, that they might learn, ὅτι τὰ ἅγια τῶν ἁγίων, τῶν ὁδῶν ὁ ἁγίων, ἢ ἔστιν ἄβυσσος, that is, that *Heaven* represented by the *Holy of Holies* was as yet inaccessible, for *Christ* first entred into *Heaven*, καὶ ἔσται ἡμῶν ὁδὸν ἀπὸ τῆς γῆς, and so rendred it accessible to us: And therefore as the *Apostle* saith here, ἡμῶν παραπρόσθετος ὁδὸν ἁγίων ὁδὸν, the way into this *Holy of Holies* was not yet manifested. So he saith in the next Chapter, that we *Christians* have τὴν ἑισόδον τῶν ἁγίων ἐν τῷ αἵματι τοῦ Ἰησοῦ, an entrance into *Heaven* by the blood of *Jesus*, and ὁδὸν νεωτέρα, a new way which he hath made new through his *Flesh*, *i. e.* Our *Forerunners* being thus entred into *Heaven* with his blood to appear before *God*, and so to prepare these *Mansions* for us, the way of our entrance into *Heaven* is now made manifest.

Ver. 9. Τελειώσωσι καὶ συνείδησιν, to perfect i according to the Conscience.] The best account of this *Phrase*, relating to what the *Law*, and its *Sacrifices* could not do, may be learn'd from what the new *Covenant*, and the *Blood of Christ*, in which it was establish'd, is said to do. 1. Then that blood offered in the Presence of *God* is said to take away Sins εἰς τὸ συνείδησις, so as that there shall be no return of them upon the Conscience; no need of any more Obligation for the Sins of such a Person, there being in him no more Conscience of Guilt, after his Justification by Faith in the blood of *Jesus*. For where Remission of Sins is, there is no more Offering for Sins, because the Tenor of the New *Covenant* runs thus, Their Sins, and their Iniquities will I remember no more, *Chap.* 10. 17, 18. Hence the *Apostle* argues thus, That the *Law*, with those *Sacrifices* which were offered every year, could not, εἰς τὸ συνείδησις τελειώσαι, perfect for ever them that come to *God* with them, because if they could have done that, the *Worshippers* once purged by them would have had no more Conscience of Sin, *Heb.* 10. 1, 2. *i. e.* they would not have been still conscious of the guilt of Sin, and so could have no need yearly to repeat the same *Sacrifices*. And of our Saviour's Sacrifice he speaketh thus, That by one offering τετε-

(c) *Hist. Arcæ*, p. 71.

(d) *Ibid.* c. 5. p. 69, 70.

(e) *In 1 Reg.* 8. 9.

(f) *Jos. Antiq.* l. 3. c. 8.

ἀπαρτῶν εἰς τὸ ἁγιάσαι, he hath perfected for ever them that are sanctified, i. e. are purged by it from the guilt of Sin, Heb. 10. 14. Wherefore, to perfect according to the Conscience, is so fully to expiate from the guilt of Sin, that it shall no more be remembered by God, and we shall have no more Conscience of the guilt of it. Now the consequences of this full Remission are these two, 1. A coming unto God with freedom, and full assurance of Acceptance with him. This the Apostle frequently ascribes unto the Death of Christ, who suffered for our Sins, that he might bring us to God, 1 Pet. 3. 18: saying, by him who hath reconciled us to God by the Cross, We have freedom and access with confidence to the Father by Faith in him, Eph. 2. 16, 18. 3. 12: and upon that account exhorts us to come to him in full assurance of Faith, having our hearts sprinkled from an evil Conscience. Heb. 10. 22. 2dly. A right of entrance into Heaven. This, saith the Apostle, could not be obtained by the Service of the Tabernacle, v. 8. but only by the Death of Christ by which the way into the Holy of Holies is laid open, Chap. 10. 19, 20. Eternal Redemption is obtained for us, Chap. 9. 12. and we receive the Promise of an eternal Inheritance; and so it consequentially signifies to have a full Assurance of acceptance with God here, and of Happiness with him hereafter.

Ver. 10. Μέχρι καὶ τῆς ἀποδόσεως, till the time of Reformation. That is, as the next Verse expounds it, till the coming of Christ, the Messiah of the Jews, when they themselves expected a Reformation of the Law, saying, That (g) the Law which was learned in that Age, was Vanity, in respect of the Law of the Age to come, That is, saith the Gloss on Eccles. 11. 8. לפני חידושי של משיח in respect of the Law of the Messiah; and that, then the Law will be renewed. For (h) our Doctors, saith the Author of Sepher Ikkarim, declare, That all Israel shall receive a second Law from the Mouth of God, immediately as formerly; and this they all prove, as the Apostle doth, Chap. 8. from Jer. 31. 31, 32, 33.

Ver. 11. That the Tabernacle here mentioned is not the Body of Christ, but Heaven it self, See Note on Chap. 8. 2.

Ver. 12. Αἰώνια λύτρωσις, eternal Redemption. Here it is evident, 1. That this our High-Priest hath procured for us a perfect and perpetual Expiation from the guilt of Sin, and this Slichtingius on the Place fully grants. 2. That this λύτρωσις, or Redemption, was procured by the blood of Christ, we having, ἀλύτρωσις, Redemption through his blood, even the Remission of Sin, Eph. 1. 7. That therefore was the λύτρον, or Price paid, to procure this Redemption. That

this ἀλύτρωσις, or Redemption from Transgression, was made, ὑπὲρ πολλῶν, by the Death of Christ, suffering as a particular Victim for us, there being no other way of procuring this Remission under the Law, v. 22. and no other known to, or heard of by the Jews. And lastly, That suffering thus, he also must suffer in our stead, as all Piacular Victims did. Whence he is said to give his Life, λύτρον ἀντὶ πολλῶν, a Ransom for many, Matth. 20. 28. ἀντὶ πάντων, a Ransom for all, 1 Tim. 2. 3. See the Note there.

Ver. 13. Ἀγιάσει τοὺς τοῦ σώματος καθαρίσματα, Sanctifies to the purifying of the Flesh. It is truly observed by the Reverend Dr. Hammond, that to sanctify to the purifying of the Flesh, is to make legally clean, i. e. so as that they might come into the Congregation again, it being the Sanctification, ἡ καθαγιασμός, of the unclean; but still in a Metaphorical Signification, as cleansing signifies Expiation, and obtaining pardon of Sin, and when this is done by a Sacrifice, ἀπαρτῶν signifies to expiate, and cleanse from Guilt by virtue of it. In which sense it is used throughout this Epistle, and that agreeably to the import of it, when it relates to Sacrifices, in the Old Testament. So Ch. 10. 10. ἡμαρτωροὺς ἐσθλοὺς, we are sanctified, i. e. are purged from the guilt of Sin, by the Body, or as other Copies read, by the blood of Christ, offered once for all. And v. 15. By one offering he hath perfected for ever them that are sanctified, i. e. hath entirely purged them who by this Offering are cleansed from the guilt of Sin: He being offered once, εἰς τὸ πολλὰν ἀνεργάσαι τὰς ἀμαρτίας, to bear, or take away the Sins of many, and εἰς ἀπαρτῶσιν ἀμαρτίας, for the putting away Sin by the Sacrifice of himself, Chap. 9. 26, 27. and v. 29. where it is styled, the blood of the Covenant, ἐν ᾧ ἡνδύσθη, by which he, who now counted it as common, was sanctified, or cleansed from the guilt of Sin, it being the blood shed for the Remission of Sin, the blood of that New Covenant which said, I will be merciful to their Impieties, and their Sins, and their Transgressions will I remember no more, v. 17, 18. So Chap. 13. 12. Therefore Jesus, that he might sanctify the People by his own blood, suffered without the Camp: Where both the blood sanctifying, and τὸ πρὸς ἀμαρτίας, the Sacrifice for Sin, v. 11. to which it answers, shew that Christ sanctified the People by the Oblation of himself as a sin-offering, to cleanse them from the guilt of Sin. See the Note on Hebr. 2. 11.

Ver. 14. Ἐαυτὸν ἀσπιλῆσαν, offered himself without Spot to God. In Heaven, saith Dr. Hammond; For that Oblation, saith

Grotius, must be here understood which answers to the legal Oblation made in the *Holy of Holies*, which the Oblation of *Christ* upon the Cross doth not, but his Oblation in the Heavens. Against this Interpretation some object, That *Christ* presenting himself with his Blood in the Heavens, is never stiled an Oblation; but that is a plain mistake, see Note on Chap. 8. 3, 4. and of evil consequence; for if *Christ* had no Oblation to offer in Heaven, he could not be an High-Priest there, since every High-Priest must have something to offer in that Sanctuary, in which he exercises his Priestly Office. But yet it being said, not that He offered his Blood, but that *αὐτοῦσεβεν ἑαυτὸν*, he offered up himself, which he did upon the Cross, Eph. 5. 2. Heb. 9. 25, 28. And the *αὐτοσφρα*, or Oblation of the Sacrifice, being properly the giving it up to the Death, or to be a peculiar Victim in the Sinners stead, these words may very well be thus interpreted, who through the Holy Spirit, by which he was sanctified from the very Womb, offered himself a peculiar Victim without spot to God. But then the Blood of *Christ* here mentioned as purging the Conscience from dead works, must be his Blood presented before God in the Heavenly Sanctuary; for the Apostle had spoken before, v. 7. of the Blood brought into the Holy of Holies by the Aaronical High-Priest, and declared that it could not perfectly expiate the Conscience from the guilt of Sin, v. 10. and therefore here the Analogy requires that he should speak of the Blood of *Christ*, brought by our High-Priest into the Heavenly Sanctuary. Moreover he had said before, that he entered with his Blood into the Holy of Holies, v. 12. and therefore, v. 14. must be still speaking of the Effect, or Influence of this Blood there presented for us.

P Ibid. *καθαίρει συνείδησιν ἀπὸ νεκρῶν ἔργων*, purge the Conscience from dead works.] *Τὸ καθαίρειν*, here, as the Comparison clearly shews, being in sense the same with *ἀπαλλάττειν* in the Verse preceding, must signify the cleansing of the Conscience, not from the inclination to Sin, by the Holy Spirit, but from the guilt of Sin, by the Blood shed for the Remission of it. And (2dly.) This is the constant sense of the word *καθαίρειν* in the Old Testament, when joined with *ἀπὸ ἁμαρτιῶν*. So Lev. 14. 19. The Priest shall make an Atonement for him that is to be cleansed from his uncleanness, *ἵνα καθαίρῃς* ὁ ἱερεὺς νεκρὰ καὶ ἁμαρτίας σου καὶ τὰς ἁμαρτίας σου. And Chap. 16. 30. The Priest shall make an Atonement for you, to cleanse you, *καθαίρῃς ὑμᾶς ἀπὸ πάντων τῶν ἁμαρτιῶν ὑμῶν*, from all your Sins. So Josh. 22. 17. Psal. 51. 3. Jer. 33. 8. Ezek. 24. 13. Hence then it follows that the dead works from which their Conscience was to be thus cleansed, must signify works which deserved Death by the Tenor of the Old Covenant.

Ibid. *ἀναρτίον ὁσπ' ὧν, τοῦ σερβε τοῦ ζῶντος* God.] God being an Holy God, can enter into Covenant with none; or admit them to his Service, whilst they lie under the guilt of Sin unpardoned, and so have not found Grace in his sight. Noah found Grace in the Eyes of God, and with him he established his Covenant, Gen. 6. 8, 18. Abraham believes in God, and this was counted to him for Righteousness, and then the Lord makes a Covenant with him by Sacrifice, Gen. 15. 10, 18. So Exod. 24. 6. the Jews offer Burnt-Offerings, and sacrifice Peace-Offerings to the Lord, and the Blood is sprinkled upon all the People, and then he enters into Covenant with them. Hence the Apostle saith, Let us draw nigh to God with full assurance of Faith, having our hearts sprinkled from an evil (or condemning) Conscience, Heb. 10. 22.

Ver. 15. *Διὰ τὸν*, may either relate to the end of *Christ's* mediatory Office, and so be rendred for this End, or for this Cause, or to the Means, by which that New Covenant, of which he is the Mediator, was established, and then it will be best rendred, by this Blood; his Blood being stiled, The Blood of the New Covenant, Matth. 26. 28. Mark 14. 24. and the Covenant being stiled, The New Covenant in his Blood, Luke 22. 20. 1 Cor. 11. 25.

Ibid. *Ἔς ἀναλύσας, ἵνα ὅτι τῇ αὐτῇ διαθήκῃ ὁσφύσας*, for the Redemption of Sins under the first Covenant.] St. Paul's Design, in the Epistles to the Romans and Galatians, is to shew, that the Law could not justify any Man, i. e. that it could not procure his Absolution from the guilt of Sin, but rather left all guilty before God; and his Design in this Epistle is to shew, that the Sacrifices offered under the Law, could never take away Sin, Chap. 10. 4. And hence ariseth the necessity that *Christ* should shed his Blood for the Redemption, i. e. for the Remission of Sins committed under the Old Covenant, before we could be capable of entering into the New; or have a right to the Blessings of it.

Ibid. *τὴν ἐπαγγελίαν*, the promise of an Eternal Inheritance.] The immediate Promise of the New Covenant, established in the Blood of *Christ*, is Remission of Sins, Ch. 10. 17. but then this being an Eternal Redemption from them, v. 12. and such as perfects for ever them that are sanctified, Ch. 10. 14. upon it necessarily follows the Promise of an Eternal Inheritance, there being nothing to exclude us from it, but the guilt of Sin. Hence is there a close Connexion betwixt *Christ's* overcoming Death, and bringing Life and Immortality to light; and this emphatically is stiled the Promise of the Gospel, Tit. 1. 2. 1 John 1. 2. & 5. 11.

Ver. 16. *Ἀνάσταν φέρειν*, there must be.] There must be produced, saith Dr. Hammond,

monit, as the word *ἐπισημαίνω* signifies, *John* 18. 28. *Acts* 25. 7. there must intervene. So *Schmidius* and *Buddeus*.

x Ver. 19. Τὸ αἷμα τῶν βοῶν, &c. the blood of Calves and Goats.] There seems no need of the Conjecture of Bishop *Usher*, and others, that besides the Burnt-Offerings, and Peace-Offerings, mentioned by *Moses*, *Exod.* 24. 5. there were then offered Sin-Offerings, the *Holocausts* themselves being expiatory Sacrifices, as is evident from these words, *Lev.* 1. 4. He shall put his hand on the head of the Burnt-Offering, and it shall be accepted for him to make Atonement for him: Now the (i) Jewish Doctors tell us, That this Imposition of Hands was always joined with Confession of Sins over the Sacrifice, which Confession still concluded with a Prayer, that the Sacrifice might be an Expiation for them. And the Phrase, it shall be accepted, ἐξιστάμενος ὑπὲρ αὐτοῦ, to make an Atonement for him, used here, and *Lev.* 14. 20. concerning *Holocausts*, is as much as ever is said of Expiatory Sacrifices. (2dly.) This may be farther urged from the word *Kapher*, used concerning *Holocausts*, *Lev.* 1. 3. that being the word used to import Expiation for Sin; on which account the Syriac Version saith, that the Burnt-Offering was designed, ad placationem obtinendam à Deo, to appease God: And the (k) Chaldee Paraphrast, That the Burnt-Offering came ad expiandum pro cogitationibus Cordis, to expiate for the thoughts of the heart. And 'twas the general Opinion of the Jews, saith (l) Dr. *Outram*, that some kind of Sins were expiated by *Holocausts*. And (3dly.) All the Sacrifices of living Creatures before the Law, were *Holocausts*, and yet 'tis certain that many of them were offered to appease God, and expiate for Sin. Thus *Noah*, after the Flood, offered Burnt-Offerings, *Gen.* 8. 20. and yet *Josephus*, *Antiq.* l. 1. c. 4. hath inform'd us, That he offered a Sacrifice to atone God, and appease his Displeasure. The Sacrifices which *Job* offered for his Children, were Burnt-Offerings, yet were they also Offerings for Sin, *Job* 1. 5. the reason of their Oblation being thus assigned, It may be that my Sons have sinned. The Oblation which God commanded his Friends to make, was a Burnt-Offering, *Job* 42. 7. and yet it was offered to appease God's Wrath, and prevailed, with the Prayer of *Job*, λῦεν τὸ ἀσπίαν αὐτοῦ, to procure Absolution from their Sin. Nevertheless, because *Josephus* speaking of this matter, mentions the Blood, τὸ αἷμα τῶν ἀρνείων, of the Rams slain; as the Apostle doth τὸ αἷμα τῶν βοῶν, the blood of the Goats: Hence it seems necessary to allow these also were slain

then, either as Sin-Offerings, or as Burnt-Offerings, as they are allowed to be, *Lev.* 1. 2, 3, 10.

Ver. 20. Διαθήκη, Covenant, or Testament.] y This Discourse, saith Mr. le Clerc, is to be look'd upon merely as the Play of an Hellenistical Writer, who, because he saw that *Diadman* was used for that Covenant whereof Christ is the Mediator, and signified also a Testament, and Christ was dead, thence deduced Consequentials which are true indeed, considered in themselves, but here rely upon weak Principles, rather to set off his Discourse, according to the Custom of that Age, than to convert the Jews to the Faith by the force of Reasoning. Thus is the great Apostle of the Gentiles turned into a Jewish Rabbini, setting off his Discourse by weak Reasonings, because it was customary for the Jews to do so. Our Word and Preaching is, saith the Apostle, not in the words of Man's Wisdom, but in demonstration of the Spirit, 1 Cor. 2. 4. By your leave, saith Mr. le Clerc, you sometimes speak not in the words of Man's Wisdom, but of Jewish Folly, talking plainly like an Allegorical Philo, making often such Accommodations of Scripture, and such Consequences deduced from them, in which no regard at all is had to Grammar. We speak the Wisdom of God, saith the Apostle, *ibid.* v. 7. No, saith Mr. le Clerc, your Discourse is to be look'd upon merely as the Play of an Hellenistical Writer. We speak the things which God hath revealed unto us by his Spirit, and have received this Spirit, that we may know the things which are freely given us of God; which things we speak not in words taught by humane Wisdom, but in words taught us by the Holy Ghost. No, saith Mr. le Clerc, even in things relating to the New Covenant, established in the Blood of Christ, your Discourse relies upon weak Principles, and is no better than playing with the Ambiguity of words, and deducing Consequences without any regard to Grammar. For true it is indeed, That a Testament is ratified by the Death of the Testator, and Christ is dead, but Christ was not the Mediator of a Testament; for Testaments do not want Mediators: And if it should be granted that he was, he could not be thought at once a Mediator, and a Testator, by whose Death alone a Testament was confirmed. The Testator here is God the Father, whose Heirs Men are in Conjunction with Christ, but God the Father can in no Sense be said to die. Thus Mr. le Clerc confutes the Author, and yet says, he does not lessen the Authority of this Epistle, though others think he plainly overthrows it; but, God be thanked, he does it still without just ground. For,

(i) Dr. *Outram* de Sacrif. l. 1. c. 15. § 8, 9; 10.

(k) *Jon.* in *Lev.* 6. 7.

(m) *Ibid.* p. 111. § 7.

1st. 'Tis plainly false that God can be the Testator here, and that for his own Reason, because God the Father can in no sense be said to die: For a Testator must have his Testament, and where there is a valid Testament, there, saith the Apostle, must of necessity be the Death of the Testator. A Testament, saith Mr. le Clerc, being ratified by the Death of the Testator.

Secondly, I grant, that Christ was not the Mediator of a Testament, but then he was the Mediator of a Covenant, which, as it was sealed with, and confirmed by his Blood, procuring for us such Blessings as he by his will designed for, and declared should be conferred upon Believers, through Faith in his Blood, became also a Testament. Thus when he said, For their sakes, ἀγαπῶ ἑμαυτὸν, Joh. 17. 19. i. e. I offer up my self as a Piacular Victim, that they might be sanctified, or truly purged from their Sins; he adds (m) as his last Will and Testament, Father, I will that those whom thou hast given me be with me, where I am. So here he is become an High-Priest of Good things to come, purchasing eternal Redemption for us, by his Blood. And v. 15. He became the Mediator of that New Covenant, in which God promised to be merciful to our Transgressions, and to remember our Sins no more, procuring the Remission of them by the intervention of his Death, that we that believe in him might receive the Promise of an eternal Inheritance, which he died to entitle us to, and confer upon us; whence it is stiled, the purchased Possession. This therefore was his Will and Testament, that they for whom he died should live through him, and this Testament could not be confirmed but by his Death; He therefore was at once the Mediator in whom the New Covenant, promising to us Remission of Sins, was made, and the Testator, by whose Death the Testament, That they who believed in him should have eternal Life, was ratified.

Moreover, what if after all, here should be nothing said of a Testator, but only of a Mediator of such a Covenant as was to be ratified in the Blood of Jesus? this sure would confound all that Mr. le Cl here offers; and yet I think, with Submission to better Judgments, that even this may be maintained against him.

For though there be here mention, v. 16, 17. τὸ διαθεμεν, yet is it not necessary that word should signify a Testator properly so called, but only a Promiser, and one that confirms his Promise with his own Blood. For διατίθημι, in Phavorinus, is προτιθέμεναι, I Promise, I Covenant, and διατίθημι διαθήκην, is very commonly in Pro-

fane Authors, to enter into Covenant; and so the Phrase διαθήσεται διαθήκην, and διέθετο διαθήκην, (n) is constantly used in the Old Testament, and therefore the Participle διαθεμεν, derived from the same Verb, must probably have the same signification here, in which it is still used by the Septuagint, and which it always bears in the New Testament. Thus Acts 3. 25. You are the Children, διαθήκῃς ἧς διέθετο of the Covenant which God made with our Fathers. Luke 22. 29. Καθὼς διατίθημαι ὑμῶν and I appoint to you a Kingdom, καθὼς διέθετο as my Father hath appointed me, So here Chap. 8. 10. and 10. 16. Ἡ αὐτὴ ἡ διαθήκη ἣν διαθήσεται, this is the Covenant which I will make with the house of Israel. And because Covenants were usually made, Victimæ cadendo, by Sacrifices, and established in Blood, as both the Hebrew Berith, the Latin Fœdus, and the Greek σπονδή, whence the word Spondeo is derived, shew; and the Phrases, ὄρκη τεύχειν, fœdus ferire, and percutere; accordingly it was in the New Covenant established in the Blood of Jesus. Hence the Apostle speaks thus of this Covenant, and the Appointer, Disposer, or the Maker of it.

V. 15. That by Virtue of this Blood he is become the mediator of a better Covenant.

V. 16. For where there is a Covenant διατίθηται θανάτῳ, made by Death, or ratified by the Blood of him that makes it, v. 15.] there of necessity must intervene the Death, τὸ διαθεμεν, of him that makes the Covenant, or Promise.

V. 17. For a Covenant [of this nature] is only firm [ἐν νεκροῖς] in the death of them who make it, as other Covenants were ratified by the Death of the Sacrifices used at the making of them] and is of no force whilst [ὁ διαθεμεν] the maker of the Covenant lives.

V. 18. Whence [i. e. because without shedding of Blood there is no Remission; so it was also in] the first Covenant, [for it] was not Dedicated without blood.

To this sense the Contexture of the Apostle's Argument doth plainly lead; for Chapter the 8th he introduceth the Promise of a New Covenant, in which God engageth to be merciful to our Iniquities, and to remember our Sins no more, v. 12. and so by removing our Guilt made us fit to be partakers of an eternal Inheritance. This Remission of Sins, saith he, could not be purchased by the Gifts and Sacrifices under the Law, for they could not fully purge the Conscience from the guilt of Sin, Chap. 9. 9. but Christ, by his own Blood, hath purchased Eternal Redemption for us, v. 12. and by this Blood, he is become the Mediator of a better Covenant; He having

(m) Ἡ αὐτὴ γὰρ ἡ κατὰ Χριστὸν διαθήκη, θέλω ἵνα ὅπου ἐγὼ εἶμι καὶ ἔτοιμος εἶμι. Theophyl. in locum.

(n) See Kircher's Conc. v. 1. p. 2139.

suffered Death for the Remission of Sins committed under the Old Covenant, that we might receive the Promise of an eternal Inheritance, v. 15.

And this Death was necessary for him to suffer for the obtaining of these Ends ; For where there is such a Covenant, there is a Necessity that the Death of him who ratifies this Covenant with his blood, should intervene ; for such a Covenant is only ratified upon the Death of them by whom it is made, and is of no force, whilst he lives that makes the Covenant, because this Remission of Sins is not to be procured without shedding of Blood. Which was a thing so absolutely necessary under the Law, that neither was the first Covenant dedicated, or established without Blood.

Now, if this be so, here is no playing with the Ambiguity of the word *συνάκων* nor any intimation of an Hellenist, but rather of an Hebrew, using the word in the sense which both the Hebrew, *Berith*, usually bears, and in which *συνάκων* answers to it in the Septuagint : And so there was no just Occasion for the Dangerous Reflexions, which Mr. le Clerc hath made on this Discourse of the Apostle.

z Ver. 21. *Ἐρράντιστε, &c.*] Of this sprinkling of the Tabernacle, and all the Vessels, we read nothing in the place of Exodus forecited, or in any other part of the Law, but (o) *Iosephus* saith, That *Moses* did *σεραπιδεν* τὸ σκευὴν, καὶ τὰ περὶ αὐτῷ σκευῶν, ἐλάττω, καὶ τὸ αἷμα τῶν ταύρων καὶ τῶν αρνίων σπράγγισεν, consecrate for God's service the Tabernacle, and all the Vessels of it, anointing them with oyl, and with the blood of Bulls and Rams.

a a Ver. 22. *Almost all things.*] He saith, almost, because some things which could abide the fire, were purified by fire, *Numb.* 31. 23. and others by Water, *Lev.* 16. 28.

b b Ver. 23. *Ἀυτὰ δὲ τὰ ἐννεύγνια, the Heavenly things*] For Explication of these words let it be observed, 1st. That the Apostle here speaketh all along, not of Purification of Persons, but of Things, of the Tabernacle and of the Vessels of it, v. 21. of the τὰ πάντα all other things which were to be purified ; of the *ὑποδείγματα τῶν ἐν οὐρανοῖς, the Patterns of the things in heaven*, v. 23. that is, the Tabernacle and the Utenils of it. Chap. 8. 5. The Heavenly things themselves, opposed to them, cannot therefore signifie, Men in general, viz. the Church Triumphant, or Militant, or in particular our Souls or Consciences, but the Heavenly Place, stiled, v. 24. *Heaven it self*, the Place into which Christ entred, in which he appears before God, the Place of which the Tabernacle made with hands was a figure.

2^{ly}. Observe, That by God's Appointment an Atonement was to be made for the

Holy Place, by the blood of a Sin-offering sprinkled upon, and before the mercy-Seat seven times, Because of the Uncleaness of the Children of Israel, and because of their Transgressions and their Sins, *Lev.* 16. 16. Now these could not defile that holy Place into which they never entred, but yet they rendred them, and their services unworthy to appear, and to be tendred before it, as they still did, worshipping towards, or before this foot-stool of the Divine Majesty. An atonement was also to be made for the Tabernacle of the Congregation, in which God dwelt among them, because of their Uncleanesses, which rendred them unworthy to come into that Tabernacle where he was present ; whence 'tis observable, that no man was permitted to be in the Tabernacle, till the Atonement was made for it ; so that the Purification of the Holy of Holies, was only the Preparing of it to be still a mercy-seat, to which they might repair with their Prayers, Praises, and Adorations, and from which God might graciously shine forth upon them, when purified by this Atonement from the Defilements of their Sins. And the Purification of the Tabernacle was only to prepare it to be a Place in which they might present their Persons before God, thus cleansed by this Atonement from the Guilt of Sin.

And in like manner was Heaven it self to be prepared, or purified for us by our Lord's entrance into it with his own Atonement, or Propitiatory Sacrifice. 1st. That our Prayers and Praises might ascend up thither, and be accepted at God's mercy-seat, as being offered to God by our High-Priest, and rendred acceptable by the Atonement he had made for the Pollutions cleaving to them. Hence is he represented as having a Golden Censer, and much incense to offer, with the Prayers of all Saints, *Rev.* 8. 3, 4. (2^{ly}) That our Persons might be admitted into this Heavenly Tabernacle, as being cleansed by his Blood from those Defilements which they had contracted ; Accordingly Our Lord tells his Disciples, In my Father's house are many Mansions ; I go to prepare a Place for you, *John* 14. 2, 3. And here he is said to purifie and prepare, these heavenly Mansions for us, by entering into heaven, there to appear with his blood of sprinkling in the Presence of God for us.

Ver. 26. *Ἀπὸ καταβολῆς κόσμου, from the Foundation of the World.*] This Phrase is used six times elsewhere in the New Testament, viz. *Matth.* 13. 35. 25. 34. *Luke* 11. 50. *Rev.* 13. 8. 17. 8. in this Epistle ; God's works were finished from the Foundation of the World, *Heb.* 4. 3. And in all these places it manifestly signifies from the beginning of the World. See *Psal.* 78. 2. *Matth.* 13. 35. and

therefore must in Reason bear the same import in this Text; and then it proves, against *Crallius*, that the Sufferings of Christ had respect to all preceding Generations; For if his Sufferings had not respected the Sins of the whole World, where is the necessity, upon the supposition here made, of the reiteration of his Sacrifice, that he should have suffered from the beginning of the World?

dd Ibid. Ἐπὶ τῇ σωτηρίᾳ τῶν αἰώνων, at the end of

the World.] Dangerous here is the Note of *Grotius*, That *St. Paul*, in id propendebat, ut crederet de propinquo imminere mundi ruinam. See this confuted, Note on 1 *Thess.* 4. 15. and that τὸ πᾶν, and ἡ σωτηρία τῶν αἰώνων, signifies not the End of the World, but the last of the three celebrated Ages of the World. See Note on 1 *Cor.* 10. 11.

Ver. 28. χωρὶς ἁμαρτίας, without a Sin-offering.] See Note on 2 *Cor.* 5. 20.

CHAP. X.

THE legal High-Priest, I say, went yearly into the Holy of Holies, v. 25. as it was necessary for him to do in that imperfect Dispensation;

a 1. For the Law having [only] a shadow
b of good things to come, and b not the very
c Image of the things [themselves,] can c never with those Sacrifices which they [who officiated under it] offer'd year by year continually, make the comers thereunto perfect, [or, make the Comers thereunto perfect, i. e. absolved from the guilt of Sin for ever.]

d 2. For d then would they not have ceased to be offer'd, because that the Worshippers once purged [by them eis τὸ διηνεκές for ever,] would have had no more Conscience of Sin, [i. e. would not have been after conscious of the Guilt of Sin.]

3. But [so far are they from procuring this perpetual Remission, or freeing those that offer'd them from being any more conscious of Sin, that] in those Sacrifices there is a Remembrance again made of Sins every year, [viz. in the great Day of Expiation, whereas where there is full Remission of Sins, there is no remembrance of them any more, and so no more offering for Sin needful, v. 16, 17.]

e 4. They could not, I say, expiate for ever, or clear them from all conscience of Sin; For it is impossible that the Blood of Bulls, and
e Goats, e should take away Sins [for ever, so that no farther Sacrifice should be needful to that End.]

f 5. Wherefore when he [the Lamb of God that taketh away the Sins of the World] f cometh into the World, he [in the Psalmist] saith, Sacrifice and Offering thou wouldst not, g but g a Body hast thou prepared [for] me, [i. e. thou wouldst not have them to continue after my coming into the World to offer my self a Sacrifice for the Sins of the World, they being only to continue till the time of Reformation, Chap. 9. 10. and here, v. 9.]

6. In Burnt-offerings and Sacrifices for Sin thou hast had no pleasure.

7. Then said I, Lo, I come [as] h in the volume [or Roll] of the Book it is written of me to do [τὸ πῦρ, that I should do] thy Will, O God [i. e. to offer my Body a Sacrifice for Sin according to thy Will.]

8. Above when he said [ἀνέπεσον λέγων, when he, i. e. Christ, had said before, *Psal.* 40. 6.] Sacrifice and Offerings, and Burnt-offerings, and offering for Sin, thou wouldst not, neither hadst pleasure therein, [speaking of the Sacrifices] which are offered by the Law;

9. Then said he [afterwards, v. 7.] Lo, I come to do thy Will, O God: [and thus] he taketh away the first [the legal Sacrifices,] that he may establish the second, [the Oblation of his Body, v. 10.]

ik 10. i By the which k Will we are sanctified through the Offering [Gr. ὁ δὴ δὴ ἡμεῖς, who are sanctified by the Offering,] of the Body of Jesus Christ [ἐφ' ἡμᾶς] once for all, [not as the legal Sacrifices, once every year, Chap. 9. 25, 26.]

11. And every Priest [according to the Law,] standeth [Gr. stood] daily ministering, and offering oftentimes the same Sacrifices, which can never take away [the guilt of] Sins.

12. But this man [Christ Jesus] after he had offer'd one Sacrifice for Sins, [by which the guilt of them hath been fully taken away, Heb. 1. 3. is] i for ever sat down on the Right hand of God, [and so is placed over all his works, according to *Psalms* 8. 6.]

13. From henceforth expecting till his Enemies be made his foot-stool; [till the Devil, Anti-christ, Death, the Wages of Sin, and the last Enemy be abolished, 1 *Cor.* 15. 25. and so the following words of the Psalmist, Thou hast put all things in subjection under his feet, be fully accomplished.]

14. For by [this] one offering [of himself to the Death for us] he hath m perfected m for ever [i. e. completely expiated the Sins of] them that are sanctified, [through faith in his blood procuring the Remission of Sins, *Acts* 26. 18,]

15. Wherefore [and of this] the Holy Ghost also is a Witness to us; for after he had said before;

16. This is the Covenant that I will make with them; after those days, saith the Lord, I will put my Laws into their hearts, and in [or upon] their minds will I write them [Jer. 31. 33.]

17. [He adds, as a farther promise, or part of the new Covenant.] And their Sins and Iniquities will I remember no more.

18. Now where [such a] Remission of these is, [as cuts off the Remembrance of them any more,] there is ⁿ no more [need of] offering for Sin, [See v. 2, 3.]

19. Having therefore, Brethren, boldness [or liberty] [See Note on Chap. 3. 6.] to enter into the Holiest by the Blood of Jesus, [from which the Jews were Typically debarred, the way into the Holiest being not then revealed, Chap. 9. 8.]

o p 20. By a ^o new and ^p living way, which he hath consecrated [or made new] for us through the Vail, that is to say [through] his flesh, [offered for our Sins upon the Cross.]

q 21. And having [such] ^q an High-Priest over the House of God [i.e. the Church, Chap. 3. 6. 1 Tim. 3. 15. Or, over the House not made with hands in which God dwells, Chap. 8. 1, 2. 9. 1, 11.]

22. Let us [who are of this House, Chap. 3. 6. and for whom this Freedom is procured by this High-Priest] draw near [to God] with a true [upright] heart, in full assurance of Faith, [that our services shall be accepted now, and our Persons hereafter admitted into his Presence, as] having ^r our hearts sprinkled [by the blood of Jesus] from [the accusations of] an evil Conscience, and our Bodies washed with pure water. [viz. the Laver of Regeneration.]

23. Let us hold fast the Profession of our Faith [Gr. the hope we profess] without wavering, [or being moved from the hope of our Calling, Col. 2. 23. that hope which causeth us to rejoyce, Chap. 2. 6. which entreteth within the veil, Chap. 7. 27.] for he is faithful who hath promised [this Entrance into it.]

24. And let us consider one another [as members of the same body] to provoke [one another] to love and to good works [or works of Charity. See Note on Tit. 3. 8.]

25. Not forsaking the Assembling of our selves together, [i.e. not drawing back from Christianity to Judaism, v. 26, 38.] as the manner of some is, [who for fear of Persecution from the Jews, return to the worship of the Synagogue, v. 32, 36.] but exhorting one another [to perseverance in the Faith,] and [that] so much the more as you see ^f the day [of vengeance upon the unbelieving, and Apostatizing Jews,] approaching.

t 26. ^t For if we Sin wilfully [by renouncing, and falling off from Christianity] after that

we have received the Knowledge of the Truth, there remains no more Sacrifice for Sin, [in ^u ~~it~~, there is not yet left any other Sacrifice, besides that which you reject, to purge you from the guilt of Sin, and therefore nothing can remain for such Apostates,]

27. But a certain fearful looking for of Judgment, and fiery Indignation which shall devour the Adversaries [of Christ, the Son of God, v. 29.]

28. [And of this you may be assured from what befel those who revolted from the Law of Moses, for] He that despised Moses's Law died without Mercy, under [the Testimony of] two or three Witnesses [of that Apostacy, Numb. 15. 30, 31. Deut. 27. 2—7.]

29. Of how much forer Punishment suppose ye [then] shall he be thought worthy, who hath trodden under foot the Son of God, [using him with the greatest contempt, and hath accounted the Blood of the [new] Covenant, ^u wherewith he was sanctified [or purged from the guilt of his Sins, Chap. 2. 11. 9. 13. 13. 12.] an unholy thing [such as pollutes, rather than purges, as being the Blood of a malefactor,] and hath done despite to the Spirit of Grace, [by refusing to own him as the Spirit of God, yea rejecting him as a Lying Spirit, and his Gifts, and Miracles as Illusions.]

30. For we know him that hath said, [i.e. who introduceth God thus speaking,] Vengeance belongeth to me, and I will recompense, ^x saith the Lord, [Deut. 32. 35,] And ^y again [in the same place, v. 36. saith of him] The Lord shall judge his People,

31. It is a fearful thing to fall into the hands of the Living God, [who ever lives to punish those who revolt from him. See Chap. 3. 12.]

32. But call to remembrance [ἀναμνήσασθε, remember therefore] the former days, in which after ye were illuminated [i.e. baptized into the Christian Faith, Chap. 6. 4.] You endured [courageously,] a great fight [Gr. conflict] of afflictions, [For a great Persecution then befel the Church, which was at Jerusalem, Acts 8. 2. 1 Theff. 2. 14.]

33. Partly while you were made a gazing-stock [or spectacle] both by Reproaches and Afflictions, and partly while ye became Companions of them that were so used [Acts 5. 41. The Apostles, especially Paul and Barnabas, Acts 14. 5, 19, 20. 17. 10, 14, 15.]

34. For he had Compassion of me in ^z my Bonds, [Acts 20. 23. 21. 4, 11, 12, 13.] and took joyfully the spoiling of your goods, knowing in your selves, [by the Testimony of that Spirit who is the Earnest of our future Inheritance, Ephel. 1. 14. 4. 30.] that you have in heaven a better, and an enduring substance.

35. Cast not away therefore your Confidence [*καὶ ὁ ἄνθρωπος, your freedom in profession of the Faith,*] which hath great Recompense of Reward; [*for with the mouth confession is made unto Salvation,* Rom. 10. 10.]

36. For ye have need of Patience, that after ye have done the Will of God [*i. e. have suffered according to his Will,* 1 Pet. 4. 19.]
a a ye might receive ^a the Promise [*d Reward.*]

47. For [*the Vision of Habakkuk, respecting the coming of Christ, and exhorting you to wait for him,* said then, yet for a time, as I do
b b now,] yet a little while, ^b and he that

shall come [*Gr. ὁ ἐρχόμενος, he that cometh to reward your Patience,*] will come, and will not tarry.

38. [*It also adds these words of Comfort to the faithful, and Terror to the Revolters, expect him,* Σικαῖ 3.] now [*for*] the Just shall live by [*his*] Faith, ^c but if any Man ^c draw back [*ἢ ἐὰν ὑποσείηται,* and if he draw back from it] my Soul, [*said God,*] shall have no pleasure in him.

39. But we [*I hope,* Chap. 6. 9.] are not of them that draw back to Perdition, but of them that believe to the saving of the Soul.

Annotations on Chap. X.

a Verse 1. Σκια ἡ μελλόντων ἀγαθῶν. a shadow of good things to come.] i. e. Of those good things to come, of which Christ is the High-Priest; their Tabernacle being only a shadow or figure of that Caelestial Tabernacle into which he, as our Fore-runner, hath already entred, Chap. 9. 11. the Purgations they obtained by their Sacrifices from the Defilements of the flesh, of the Purifications of our Consciences from dead works, v. 13, 14. their annual Redemption, of the Eternal Redemption obtained by Christ, v. 12. their freedom of Entrance, being cleansed by their Sacrifices, into the Tabernacle of the Congregation, of our freedom to enter into the Holy of Holies.

b Ibid. Ὁὐκ αὐτῶν ἡ εἰκόνα ἥν θεωροῦμεν, not the very Image of the things.] The Apostle here distinguishing betwixt the things, and the Image of them; I think the word Image cannot properly be rendred, substance, but we under the Gospel do enjoy such lively representations of the good things to come, as are both Assurances and Forecasts, and beginnings of them, the Earnests of our future glory, in the enjoyment of the Holy Spirit, who is the Earnest of it, Eph. 1. 14. and by whom we are changed into the Image of our glorious Lord, 2 Cor. 3. 18. the Image of our enjoyment of God, and dwelling for ever with him, by being made an Habitation of God through the Spirit, Eph. 2. 22. the Image of our Entrance into his Presence, in that freedom of access we have already to the Father through Christ, Eph. 2. 18. 3. 12. The Image of our final Absolution, in that Justification which is attended with that Peace of God which passeth understanding. And this sufficiently answers the Objection of *Esthlin* against this sense, viz. that a more express signification of these future good things would not more efficaciously avail towards the Exhibition of them. For such an Image of them, as is also an earnest, forecast, assurance, and an imboation of them, is sufficient

to make the comers to God perfect for ever, as far as we are capable of being so in this life; as being fully assured of the entire Pardon of our past Sins, so as that they shall not be remembred any more, and of the enjoyment of those future Blessings, of which we have received already the earnest, first-fruits, and assurance.

Ibid. Ἐἰς τὸ διμνεῖς ἕλεσται διναῖ τὸν πρῶτον. c χειρὸς τελῶσαι, could never make the Comers to them perfect for ever.] All Interpreters allow a σύνχρησις, or Trajection of the words in this Verse. Now this which I make in the Translation seems to be confirmed by the Effect of our Lord's Sacrifice opposed to these, for that, saith the Apostle τετελείωκεν εἰς τὸ διμνεῖν, hath perfected for ever them that were sanctified, i. e. hath cleansed them for ever from the guilt of Sin, v. 14. That therefore which he here denies to the legal Sacrifices, must be also this, that they could τελῶσαι εἰς τὸ διμνεῖν, expiate Sins for ever; or so as that they who were once purged by them should have no more Conscience of Sin, v. 2. and to this Sense the following Argument inclines.

The words τελῶν, and τελῶσαι, have two significations; the one is *Agonistical*, and then it signifies to Reward and Crown, as in those words, That they without us, μὴ τελῶσθαι, might not be made perfect, i. e. be crowned, or have their full Reward, Heb. 11. 40. See the Note there. The other is *Sacrificial*; for when it is joined with Sacrifices, or hath relation to them, it signifies ἀγιάζειν, ἢ καθαρίζειν, to sanctifie and purge from the guilt of Sin. Whence τελειώσεις is rendred by *Hesychius*, and *Phavorinus*, ἀγιάσεις. So the Sin-offering, by which Aaron and his Sons were sanctified; and set apart for the Priesthood, is stiled, θυσία τελειώσας, Exod. 29. 34. And the sacrifice by which the Temple was sanctified, or purged from its Defilements, is stiled, θυσία τελειώσας, 2 Macc. 2. 9. And therefore what is here cannot make perfect, is, v. 4. cannot ἀφαιρεῖν ἁμαρτίας.

ἀμαρτίας, take away Sins; and v. 2. *καταλείψας*, is to purge from the Conscience of Sin. See Chap. 9. 9, 12, 14.

And lastly, the word *προσέρχου* here seems not to signify the Comers to it, i. e. the Law, but the Comers to God for Pardon by these legal Sacrifices; for the word in this whole Epistle still relates to coming to God, as the Phrase is expressly, Chap. 7. 25. 11. 6. the coming to the Throne of Grace, Chap. 4. 16. and in this Chapter, v. 22. *προσέρχου*, let us come [to God] with a true heart.

d Ver. 2. *Ἐπεὶ ἂν ἂν ἐπαύσαντο προσερχόμεναι*, for then they would not have ceased to be offered.] Some leaving out the *ἂν* translate the words, thus, For then sure they would have ceased to be offered; but the *ἂν* is found in Chrysostom, Theodoret, Oecumenius, Theophylact, and the Alexandrian Manuscript, and therefore ought not to be omitted: Others, with the Arabick Version, read the words Interrogatively; For then would they not have ceased to be offered? Which gives a very good Sense. But yet there seems to be another Sense of them very agreeable to the Context; viz. for then they would not have ceased, or been taken away, to give place to another Sacrifice for Sin, as the Apostle proves they were, from v. 5. to the 9th.

e Ver. 4. *Ἀφαιρέν ἀμαρτίας*, to take away Sins.] Is not, as Grotius here notes, *efficere ne ultra peccetur*, to make us Sin no more; for that is not the Effect of Christ's Blood, but, as far as in this imperfect State we are enabled so to do, of his sanctifying Spirit. Moreover the Apostle speaks, v. 1. of Expiation of the Conscience from the guilt of Sin, of Expiation by the legal Sacrifices which did not inwardly sanctify, of Purgation by the Oblation of them, v. 2. from that Sin of which there was a yearly Remembrance in the Oblation of those Sacrifices to make Atonement for them, v. 3. and therefore the *ἀδυνατον* δ, which connects this Verse with the former, and shews that to be impossible to be effected which he had said before was not effected by those Sacrifices, must confine this Phrase to the taking away the guilt of Sins, by (a) Expiation and Atonement for them, not to the Removal of the Power and Dominion of them, by internal sanctification. And so *ἀφαιρέν ἀμαρτίας*, always signifies, either to take away Sin by a mere Act of Grace, absolving from the Punishment due to it, as when Nathan said to David, *ἀφείλεν ὁ Κύριος τὸ ἁμάρτημα σου*, the Lord hath taken away thy Sin, thou shalt not die, 2 Sam. 12. 13. And the Seraphim to Isaiah, *This hath touched thy Lips*, καὶ ἀφείλεται τὰς ἀμαρτίας σου, and he will take away thy Sins, Isa. 6. 7. And Isa. 27. 9. By this *ἀφαιρέσει* ἀνομία Ἰακώβ,

shall the Iniquity of Jacob be forgiven; and this is his blessing, *ὅταν ἀφίλωμαι τὴν ἀμαρτίαν αὐτοῦ*, when I shall take away his Sin. And when God saith to Joshua, *ἰδοὺ ἀφείρηκα τὰς ἀνομίας σου*, Behold, I have taken away thy Sins, Zach. 3. 4. Or when this Phrase hath relation to a Sacrifice, to take it away by that, as when 'tis said, Lev. 10. 17. Wherefore have you not eaten the Sin-offering in the Holy Place, seeing it is most Holy, and God hath given it you, *ἵνα ἀφίλητε τὴν ἀμαρτίαν τὴν συναγωγῆς, καὶ ἐξέλθῃσθε ἀπὸ αὐτῶν ἕναντι Κυρίου*, that you might bear [away] the Iniquity of the Congregation, to make an Atonement for them before the Lord? See v. 11.

f Ver. 5. *Ἐισέρχου εἰς τὸ κόσμον*, coming into the World.] The Socinian Gloss here, de ingressu Christi in mundum futurum, i. e. of Christ's going out of this World into the next, or into Heaven, is so absurd that it needs no refutation; his coming into the World in the Scripture Phrase being his descending from Heaven to be with us, John 16. 28. I came down from the Father, and came into the World; and his going hence to Heaven being styled his leaving of the World, John 13. 1. 16. 28. 17. 11. And though the Phrase of entering into the World may, sometimes in St. John, import Christ's entering on his Prophetick Office, or his appearing publicly in the World, as *ὁ ἐρχόμενος* is that Prophet which was to come into the World; yet the Connexion of it here with the time, when a Body was prepared for him, will not suffer us to doubt that it importeth here his Assumption of the Humane Nature, and his being born into the World in it. And so this Phrase is used when Christ is styled the true Light that enlighteneth every man that cometh into the World, John 1. 9. For though the Grammatical Construction, doth not hinder but that, *ἐρχόμενος εἰς τὸν κόσμον*, may be construed with Light thus, which coming into the World enlighteneth every man, yet *בָּרַךְ בָּאוּ עוֹלָם* all that come into the World, being the constant Phrase by which the Jews express all Men living, as Dr. Lightfoot on the Place observes; and the Jews themselves speaking of God himself after this manner *אֵלֹהֵינוּ בָּרוּךְ כִּי נִתְּנָה לָנוּ אֵל* (b) Thou art he that illuminates every man that comes into the World; this is a plain confirmation of our Translation of these Words.

Ibid. *Σώμα κατασκευασμένον μοι*, a Body hast thou prepared, or framed for me.] The words in the Hebrew are *כִּי יִתֵּן לִי אָזְנוֹתַי* my Ears hast thou bored, in plain Allusion to the Ceremony used to a slave that would not have his liberty, but would continue in his Obedience to his Master, and would not go free, Exod. 21. 6. Deut. 15. 17. And seeing this was done out of love to his Master; the boring of his

(a) See Grot. de satisf. contra Soc. c. 10.

(b) Vajikra Rab. Sect. 31.

Ear seems not to be commanded as a note of Infamy, but as a solemn devoting of him to his Master's service; though were it used as a mark of servitude it answers still exactly to our Saviour, who took upon him, saith the Apostle, *μορῇ δούλου*, the form of a Servant, or of a slave, and became obedient to the Death for us, when he might have been free from it, out of love to his Father, and us his Children, Heb. 2. 14. And because he only could appear in this form, and performed this Obedience in the Body he assumed for this Purpose, the seventy Interpreters, perhaps by the internal Motion of the Holy Spirit, translated the Phrase thus, *A Body hast thou prepared*, or framed for me; for that the Apostle did not change the Translation of the Septuagint, but find it thus, his words declare, when he saith *he taketh away the first*, viz. Sacrifice, and offering according to the Law, *that he might establish the latter*, i. e. the Oblation of his Body, or his Obedience to the Death in the Body thus prepared for him. So read Theodoret, St. Austin, Euthymius, St. Chrysostom, Apollinarius and Ambrosius; so read the Arabick and Ethiopick Versions; and they who read otherwise may be supposed to have followed not the Greek, but the Hebrew. And this Reading the Apostle approves, and follows, as the true meaning of the Hebrew Phrase, and that which so fitly doth Express our Saviour's Oblation of himself, as that Sacrifice which was to put an end to those which only were the Types, and Shadows of it: And his giving up himself entirely as a Servant to do the Will of God, on which account Slaves, and Servants, who were altogether at the Beck and Will of their Lords, were both by Jews and Heathens called *σώματα* Bodies. Thus Raguel gave to Tobias half his Goods, *σώματα, καὶ κτήνη, καὶ ἀργύριον*, Servants, and Cattle, and Money, Tobit 10. 10. The sale of the Captive Jews by Nicanor is in the Greek thus, *ἀνοσιμαὺς ἰσχυρὰ καὶ σώματων*, 2 Maccab. 8. 11. Joseph Antiq. Jud. l. 12. c. 2. p. 390. F. So all the Servants of the Men of Sichem are, *πάντα τὰ σώματα αὐτῶν*, Gen. 34. 29. And *σώματα* is by our Translation rendred *Slaves*, Rev. 18. 13. So Aristotle, Strabo, Demosthenes, and J. Polux use the word. See Constantine.

I do not find that the Ancient Jews interpreted these words of Christ in express Terms, but they say enough to justify the Apostle's Argument from this Text. For hence they conclude, that (c) God had no principal Regard to Sacrifices, and that Obedience, and Praise was better than Sacrifice; and that (d) a further Salvation was to be expected, even the Salvation of God, Psalm. 50. 23. Isaiah 45. 17. which was *עוֹלָם עוֹלָם* an eternal

Salvation; or, in the Language of the Apostle here, Salvation, *εἰς τὸ παντελές*, for ever, Hebr. 7. 25. *εἰς τὸ διηνεκές*, Chap. 10. 14.

Ver. 7. *In the Volume of thy Book it is written of me that I should come to do thy Will.* It being there written that the Messiah was to make his life an offering for Sin, Isa. 53. 10. and by that to cause these Offerings, and Sacrifices to cease, Dan. 9. 27. therefore he is said to go to his Cross, as it was written of him, Matth. 26. 24. and the Rulers of the Jews are said to have fulfilled the Scriptures in condemning him, and to have done that which was written of him, Acts 13. 27, 29. See Luke 24. 44, 46.

Ver. 10. Though perhaps the Article *οὗ* should be left out, it being not read by Chrysostom and Theodoret, or by the Syriac Version, yet because it is in the Alexandrian Copy, in Oecumenius, Theophylact, the Arabick Version, and in many Manuscript Copies I thought fit to give it a place in the Paraphrase, and then 'tis easie to perceive that *ἡμᾶς* must be repeated to compleat the sense.

Ibid. *Ἐν ᾧ θέλημα*, by the which Will. Christ had said in the Psalmist that his Father would not have the Sacrifices, and Oblations of the Law continued, but that his Will was that he should once for all suffer for the Sin of Man, by the Execution of which Will, perform'd by Christ's oblation of his Body for us, we are sanctified: Where *ἀπαλλάξεν*, or *ἀπαλλάξας*, doth not signifie to be freed from the Power and Dominion of Sin, but from the guilt of it, as is proved, note on Chap. 9. 13. and this is farther proved from the means of this sanctification, viz. the Oblation of Christ's Body, that being offered as a peculiar Victim, to purge us from the guilt of Sin, and from the Condemnation due unto us for it; nor doth the Apostle here understand the Oblation of Christ's Body in the Heavens for us, that being properly his Intercession, but the Oblation of his Body on the Cross, and his Sufferings, Heb. 2. 10, 11. and Chap. 13. 12. And lastly, this being effected by the Oblation of Christ's Body, *ἐξάπαξ*, once for all, as it restrains the word to his Oblation on the Cross, which was but once performed, and is past, whereas his appearance in the Heavens for us, is still present and perpetual, so doth it perfectly overthrow the pretended Sacrifice of the Mass; for if by this one Oblation he hath perfected for ever them that are sanctified, what efficacy can there be in this vain Repetition of it? Nay, must it not import that Remission of Sins is not fully obtained for us by our Lord's Sacrifice on the Cross? For, saith the Apostle, where Remission of these is, there is no more offering for Sin, v. 18.

1 Ver. 12. *Ἔτι τὸ διανεῖς for ever.*] By comparing this with v. 14. *By one Offering he hath perfected, εἰς τὸ διανεῖς for ever them that are sanctified,* and with v. 1. where it is denied that the legal Sacrifices could, *πλεῖσται εἰς τὸ διανεῖς, expiate Sins for ever;* and from the stress the Apostle here, v. 10. and elsewhere lays upon this *ἁρπαγὴ ἑρᾶπαξ, Oblation once for all,* I imagine that these words may be better rendred thus, *This man after he had offered one Sacrifice for Sin for ever, is sat down.*

m Ver. 14. That *πλεῖστων εἰς τὸ διανεῖς, is to expiate Sin for ever,* see note on v. 1. And that the Apostle here speaks of them who are sanctified by this Expiation, hath been observed, note on Chap. 9. 13. as is apparent from the Testimony of the Holy Ghost produced here to confirm this, viz. *that God would remember their Sins no more, v. 17.*

A Question ariseth from v. 4. and 11. upon what ground it is here asserted that *the legal Sacrifices could never take away Sin?* And wherein lies the Difference in point of Expiation between the *Sacrifices of the Law,* and the Oblation of *the Body of Christ,* that one could purge the Conscience from the sense of guilt, and take away Sin for ever, and the other could not? "If all must be resolved into Divine Appointment, and Divine Acceptation, how is it impossible that the Blood of Bulls and Goats should take away Sin? Was it not possible that God might have appointed, and accepted of the Life of a Beast, instead of that of the greatest Malefactor, who thereby might be freed, not only from a Temporal, but likewise from the Obligation to eternal Death? Now in Answer to this question, I conceive that divine Acceptation must neither wholly be excluded, nor wholly be assigned as the Cause that the Oblation of our Saviour's Body was thus available for that Expiation of the guilt of Sin, which could not be obtained by the Legal Sacrifices.

And, first, I say, Divine Acceptation must not, yea cannot wholly be excluded, for that would render the Oblation of our Lord's Body, of what virtue soever it might be in it self, wholly unable to procure the Pardon of our Sin, and exclude all true Remission, and forgiveness of Sin. For,

1st. The Punishment of another, being not the thing threatned, or required, but only the Death of the Offender, can be of no avail to free the Criminal from Punishment, though he that is the substitute be never so able, or so well inclined to suffer it, unless the Governour, or he to whom the Execution of the Law belongs, be willing to accept of his Vicarious Punishment and whensoever he is pleased, and sees just cause to do so, it is an Act of Grace and Favour to the Criminal, and a Remission of his Perfo-

nal Obligation to bear the Punishment he had deserved. In Punishments inflicted on the Criminal it is true, that so far as he suffers what the Law exacts, so far doth he dissolve the Obligation to farther Punishment, and so far must his Punishment be inconsistent with Remission, for as far as any man is punished, he is not forgiven. But by Admission of another to suffer in our stead, we are as much forgiven as we could be, did he not suffer in our stead, because we are as much exempted from suffering any Punishment on the Account of our Offences, and how can we be more forgiven than we are by such an Act as removes from us the whole Punishment as much as if we never had offended? The Vicarious Punishment is indeed the motive, and the procuring cause of this forgiveness, as it renders it consistent with the Governour's Honour and with the Ends of Government to grant it, but it takes off nothing from the Freedom of the Pardon.

Secondly, I add, That divine Acceptation must not be assigned as the only cause that the Oblation of our Saviour's Body was thus available for the Expiation of the guilt of Sin, for then no reason can be given why he might not have accepted of the Blood of Bulls and Goats, and much more of the Sufferings of any Ordinary Man for the procuring our Exemption from the guilt of Sin, whereas two Reasons have been already offered in the Note on Chap. 2. 14. why the Blood of Bulls and Goats could never take away Sin; viz. 1st. Because they were not of the same Nature and Original with Man, who sinned, and so could not dissolve the debt his Nature had contracted. 2^{ly}. They never could procure for us a Resurrection, and so they could not free us from that eternal Death our Sins deserved, nor could any mortal Man do it, because he never could have power to raise his own Body, only that Jesus who had power to lay down his Life and take it up again; who hath life in himself, and who can make the dead hear the Voice of the Son of Man, and Live, can do this. Indeed they could do nothing of that which was requisite, saith this Epistle, and the whole Scripture, for that end. But the great reason why the Blood of Bulls and Goats could never take away Sins, is this, that they could never answer the great Ends of Punishment, and thereby render it consistent with the Honour of the Governour, and with the Ends of Government to admit the substitution of them in our stead. Now the Ends which Wise Men do assign of Punishments are these:

1st. *Παράδειγμα, That they who suffer may be exemplary to others,* and may, by what they suffer, deter others from the Commission of the like Offences, by letting them, in their Example, know what they must suffer when the

the Guilt of their own Sins is laid upon them.

21y. *Nescio.* That the Offender may learn Wisdom by the Rod, that the Remembrance of what was suffered for it might prevent the Repetition of his Sin, and that he may be fitted to embrace that counsel of our Saviour, *Sin no more, lest a worse thing come upon thee.*

22y. *Ti moia.* The Vindication of the Prince's Honour, and the Preservation of the Law, as he hath established, from Contempt. Now to apply this to our Purpose, I say;

1. That by the Obedience of our Lord Christ unto the Death in our stead, these ends of Punishment are very signally obtained, and that with more advantage to God's Glory, than if the Punishment of our Offences had been inflicted upon us, and so God by it may be truly said to have been satisfied, seeing that Justice, which consists in Punishing for the Transgression of a Law, is truly satisfied, when all those Ends for which the Punishment of the Offender could be desired, are obtained.

2. I add, that none of these Ends could be at all obtained by the suffering of Bulls and Goats, and not comparatively by the sufferings of any mortal man whatsoever. And,

1st. God by this Dispensation hath given us the best, and most effectual Example to deter us from Sin. For three things only can be requisite to this end, that the Punishment of Sin be insupportable when we suffer it; inevitable when we by our Rebellions have made our selves the Vessels of God's Wrath; and that we have a lively sense, and deep impression of all this upon our Spirits. Now,

The Example of our Saviour's Sufferings shews how insupportable the Punishment will be which Justice will inflict upon the Sinner; for if the Apprehension of it produced such Agonies, and Consternations in the Soul of Christ, that God saw need to send an Angel to support him under them, how must the Sinner sink under that Burden when it is laid upon his Shoulders? If he who was the well-beloved Son of God found it so dreadful to lie under the Burden for some hours, to lie exposed for ever to it, must be far more intolerable; If the Consideration of God's paternal love, and of the glorious issues of his Sufferings, was scarce sufficient to support our Lord under the Terrours of that Cup, what will support the Sinner when he shall see himself to be the everlasting Object of God's Wrath?

This Example also shews, that Impenitent Sinners cannot escape this Wrath of God, since he inflicted so great a Punishment on the beloved of his Soul, when he became our surety. For if on this account God spared not his only Son, we may be sure he will not

spare his stubborn Enemies. With what strong Cries, and with what Earnestness did our Lord pray to be delivered from this Cup? And yet when he had made his Soul an Offering for Sin, thus did it please the Lord to bruise him: If then his Ears were shut against the Cries of his beloved Son; how can they be opened to the howlings of Rebellious Sinners? If God was pleased to lay so great a load on him who was but Sponsor for our Sins, their Punishment cannot be milder who commit them. And,

Lastly, This Example gives us the most lively sense, and deep impression of these things, as being the most sensible Demonstration of God's Indignation against Sin, which is recorded in the Sacred Writings. To find God *drowning the whole World*, and raining *Fire and Brimstone* on *Sodom and Gomorrah* for Sin; to see the Darling Objects of his Love, the *Jewish Nation*, become for above 1700 Years the Objects of his forest Wrath, are Instances sufficient to deter men from Sin: But then to see God mix a Cup so bitter, so full of Gall and Wormwood, for his own *Innocent and well-beloved Son*, and make him drink it off, only because he undertook to be our surety; to see him lifted up upon the Cross, the Earth trembling under him, as if unable to bear his Weight, the Heavens darkened over him, as if shut against his Cry; and all this because our Sins did meet upon him, is sure an Eminent Demonstration of God's Indignation against Sin.

2ly. Whereas inevitable Ruine must have followed upon the Execution of the deserved Punishment on the Offender's Person, God, by this method, hath taken a most excellent way for Reformation of the Sinner, which was the second End of Punishment. For what can be a more effectual motive to abstain from Sin than this Example, which so clearly represents the greatness of the Provocation in the Greatness of the Punishment, and shews it is impossible that guilty Persons should avoid the stroke of God's Vindictive Justice, or bear the Weight of his Almighty Arm?

3ly. God by this Dispensation hath sufficiently consulted the Preservation of his Honour, and secured the Reverence, and Observation of his Laws, which was the third great End of Punishment. For,

God, by declaring thus he would not pardon our Offences without this satisfaction made for the Violation of his Law, hath fully Vindicated his Institutions from contempt, seeing by this Example he hath let all Men know, that though he be a God of great long-suffering and Mercy, he will by no means clear the Sinner, or suffer Sin to go unpunished.

Again, God by this Dispensation hath Vindicated his Honour more than if he had destroyed

destroyed the Sinner, having more evidently shewed his Hatred of, and great Displeasure against Sin, by punishing it so severely in his only Son, when he became our surety. For the greater is the inducement to remit the Punishment of Sin, the greater must be his hatred who inflicts it; that therefore this Consideration, that he who suffered was his well-beloved Son, would not induce him to remit the Punishment, must be the highest Demonstration of his most perfect hatred of all Iniquity.

But that none of these Ends could be at all obtained by the substitution of a *Bull*, or *Goat*, or *Ram* to suffer in our stead, must be extremely evident, this being a substitution very supportable, especially by the Rich, who very freely spend much more upon the satisfaction of their Lusts, and who would therefore gladly buy a Freedom to commit them at so small Expence. This then would be so far from tending to reform the Sinner, that it would rather be a great Encouragement to him to continue in his evil Courses, when he thus knew the Damage could be very little to him; this also could not tend to the Honour of the Law-giver, but rather would tempt Men to conceive that his Displeasure against Sin could not be great, since he required so little to repair his Honour, and that he was not much concerned for any satisfaction for the violations of his Law, when such slight matters were by him thought sufficient Expiations for them.

Moreover the Oblations of any Ordinary Man could not procure this Expiation for us; 1. Because he could only suffer that Punishment he had deserved by his own Sins: Now evident it is, no satisfaction can be made by me for others, by suffering that which Justice doth require me to suffer for my own Offences. 2. Because he could not overcome Death, he never could raise up himself from the Grave, and so could not procure that Redemption from it to another, which he could not obtain for his own self. Nor, 3. Is it visible how he can serve the Ends of Justice, or of Government, by doing so, more than the Criminal himself would do by his own Sufferings. For, 1. What great Indication would it be of Divine Hatred to Sin, that he required only the Death of a Mortal Man to expiate the Sins of the whole World? Or, 2. What discouragement could this afford to Sinners from continuing in their evil Courses, or what great dread of Divine Vengeance? For if, as 'twas conjectured by most Nations, the Death of a Malefactor might be sufficient for this Purpose, what Nation could ever want such Ex-

piations for their Sins? Or, if it were to be a good Man, seeing they bore so great love to Mankind in general, and to their Country in Particular, some of them would still be ready to offer their own lives for Preservation of their Nation; or how by this would God consult either the Honour of his Government, or secure the Reverence and Observation of his Laws, by thus requiring only one Criminal to suffer less than he himself deserved, to make Atonement for the continual Violations of his Sacred Laws by a whole Nation, or even the whole Race of Men.

Ver. 18. *Οὐκ ἐν προσφορῇ, no more offering for Sin.*] From these, and many other Passages of this Epistle the Sacrifice of the *Mafs* declared by the *Trent Council*, Sess. 22. Can. 2, 3. to be a true, and proper propitiatory Sacrifice for Sin, is utterly overthrown. For 1. From these words of the Apostle, *It was not needful that he should offer himself often, for then must he have often suffered*, Chap. 9. 24, 25, 26. it is very evident that Christ cannot offer himself, but he must suffer. Since then they dare not say that Christ suffers in the *Mafs*, neither can they say that Christ offers himself there. 2ly. From those words, *without shedding of Blood there is no Remission*, Chap. 9. 22. it follows, either that the Sacrifice of the *Mafs* must be a bloody Sacrifice, and so Christ's Blood must be as often shed, as he is offer'd in the *Mafs*, or else that it obtaineth no Remission of Sin. 3ly. This follows from those Words, *By one oblation he hath perfected* [i. e. hath perfectly and fully expiated, and that] *for ever, them that are sanctified*; for what necessity of, what virtue can there be in doing that again which is perfectly, and fully done already, and that for ever? And lastly, where Remission of Sins is so obtained by Christ's one oblation, that God will remember them no more, there is, saith the Apostle, *no more need of Offering for Sin*; but by the Blood of Christ, the Blood of the New Testament, such Remission is obtained, saith the same Apostle, v. 15, 17. Ergo;

Ver. 20. *Ὁδὸν ἀνεσκαύον, a new way.*] The way into the Highest Heaven being before ἀκατάβατος, impassable, saith Josephus. See note on Chap. 9. 8. there being no entrance for us into that Place, till our Fore-runner had entred into it, Chap. 7. 20. till he had purified, and prepared it for us by his better Sacrifice, Chap. 9. 23. John 14. 2. This was the Doctrine of all the Primitive Christians, That Christ by his Death opened this veil for the Just that were from Adam (e) ἀποκαταστάσεις, excluded from those blissful Regions (f) That δόξα φεγγών τ' εἰς αἰῶνα

(e) Cyril. Hierol. Car. 4. p. 27.

(f) Thadd. apud Euseb. Hist. Eccl. l. 1. c. 13. p. 35.

μὴ ῥηδύμενα, he rent open the Inclosure which from the beginning had not been laid open. Hence (g) Tertullian saith, the Patriarchs were, Dominica Resurrectionis appendices, the Appendants of our Lord's Resurrection; and therefore, as ῥηδύμενος is here to be repeated from v. 19. so the Preposition διὰ, through, seems here not to denote the means, or the Condition of Entrance into the Holy of Holies, but rather the Term to be passed through; as if he should have said, we have a new way of Entrance through the veil, now rent, which, before it was so, hindered our Entrance into that Place, that is, through the Flesh, or body of Christ broken upon the Cross, and so letting out that Blood which procures that Entrance, as the Blood the High-Priest carried with him procured his Entrance, Chap. 9. 7.

p Ibid. καὶ ζῶσαν, and living way] That is ζωνοῦσαν, leading to, and giving Life, saith Grotius. He dying for us, that we might live through him, 1 John 4. 9. Thus the Bread of Life, John 6. and the Word of Life, Acts 5. 20. Phil. 2. 16. is the Bread, and Word giving Life; In opposition to the Dead shadows of the Law, saith Dr. Hammond, or the Sacrifices prescribed by it, all whose Virtue was in their Death, we being reconciled by the Death of Christ, but saved by his Life, Rom. 5. 10. Our access to these Mansions being obtained by this Fore-runner, made higher than the Heavens, Chap. 7. 26. made a Priest there after the Power of an Endless Life, v. 16. and therefore able to save us to the uttermost, because he lives for ever, there to make Intercession for us, v. 25.

q Ver. 21. An High-Priest] i.e. an High-Priest so merciful, and able to help us when tempted, and so faithful in the Performance of his Office, Chap. 2. 14.

r Ver. 22. Ἐψημωμένοι τὰς καρδίας, having our hearts sprinkled from an Evil Conscience, &c.] Here is a manifest allusion to the things requisite to procure to a defiled Jew admittance to God's Sacred Presence in the Temple, or the Tabernacle. The Jewish Maxim saith, that the very Root and Essence of the Sacrifice was the sprinkling of Blood; And therefore on the great Day of Expiation the Bullock for the Sin-offering, and the Goat for the Sin-offering, which was brought in to make Atonement in the Holy Place for the People, was sprinkled before the mercy-seat seven times, Lev. 16. 14, 15, 27. and so they were made clean from all their Sins before the Lord, v. 30. and admitted again into the Tabernacle of the Congregation, from which they were excluded till this sprinkling was performed, v. 17. Again, when the Israelites were in a great fear that by coming near the Tabernacle they should be consumed, saying, Behold,

we die, we perish, whosoever cometh any thing near unto the Tabernacle of the Lord shall die, Numb. 17. 12, 13. God appoints the Water made of the Ashes of the Red Heifer, to cleanse them from those legal Impurities which rendered them unfit to come into his Tabernacle, and made it Dangerous for them to approach unto it, stiling it on that account a Purification from Sin, v. 9. and this Water was to be sprinkled on the Unclean, and he was to wash his Cloaths, and bath himself in Water, and being thus purified might come into the Sanctuary, v. 19, 20. This sprinkling of the Blood and Water sanctifying to the Purifying of the Flesh, Heb. 9. 13. Let us therefore, saith the Apostle, who have not our Flesh only, but] our Consciences purified from the guilt of Sin, by the sprinkling [not of the Blood of Bulls and Goats, but] of the Blood of Christ, and have our High-Priest still presenting this Blood before the Mercy seat, and who have our Bodies washed with the pure Water of Baptism, the Laver of Regeneration, [as the Cloaths, and Bodies of the unclean were with Fountain Water,] draw near to God with greater Freedom than they could.

s Ver. 25. Ἡμεῖς, the day approaching] i.e. The Day of the Lord's coming to destroy the Unbelieving Jews, and to execute his Vengeance on them for rejecting, and crucifying their Messiah, stiled by St. Luke, the Days of Vengeance, Chap. 21. 22. ἡμεῖς ἡ ἐλπίς ἡμεῖς, the day of the Lord's coming, which who can bear? saith the Prophet, Mal. 3. 2. ἡμεῖς καὶ ὡς καὶ ὡς, the Day burning like an Oven, ἡμεῖς ἡ ὥρα, the day coming that shall so burn up them that do wickedly, as not to leave them Root or Branch; ἡμεῖς καὶ ἐγγύς, the Day of the Lord drawing near, when all the Inhabitants of the Land should tremble; Joel 2. 1. μέγας ἡμεῖς καὶ ἐγγύς, the great and terrible Day of the Lord, v. 11. 31. ἡμεῖς ὡς, the Day of the Son of Man. That this is the meaning of the place will appear from the scope of the Apostle, which is to terrify them he writes to, by the Consideration of that dreadful Day of Vengeance threatened to the unbelieving Jews, not only by our Lord, but their own Prophets, and now near at hand; as it follows from v. 26. to v. 32.

t Ver. 26. Ἐκείνους γὰρ ἀμαρτανόρων ἡμεῖς, for if we Sin wilfully.] That these words do not concern every Sin committed knowingly against the Laws of Christ, but only such as do consist in Apostatizing from the Faith after we have received the Knowledge of it, and rejecting him as our Prophet and Law-giver, will appear, 1. from the parallel Place, Chap. 6. 45, 6. for they who there cannot be renewed unto Repentance, are they who fall away

from the Faith after they have been enlightened, &c. which plainly answers to these words here, *they who Sin wilfully after they have received the knowledge of the Truth; they are there said to crucify afresh the Lord of Life, and to put him to an open shame; yea to fall away after they have tasted of the heavenly Gift, and have been made partakers of the Holy Ghost, which also answers to the Trampling under foot the Son of God, and the doing despite to the Spirit of Grace.* 2. From the Instances produced out of the Old Testament; for the Argument used, v. 28. from the Comparison of him who despised Moses's Law, and therefore was to die without mercy, under the hand of two or three Witnesses, Deut. 17. 6. plainly concerns them only who Transgress'd God's Covenant, by going, and serving other Gods, v. 2, 3. And as for those who sinned voluntarily, or with an High Hand under the Law, and so were to be cut off, and have no Sacrifice allow'd to expiate their Sin, Numb. 15. 30, 31. they were such as blasphemed, or reproached the Lord, i. e. revolted from him, and would not own him as their Governour; they despised the word of the Lord, they made the Covenant given in Sinai void, by contemning the Authority by which it was enjoined, as the Hebrew signifies, and so they were indeed Apostates from God. 3. From the preceding Exhortation, v. 25. *not to fall off from the Assemblies of Christians, and the following, not to cast away their Confidence, v. 35. not to draw back from the Faith, v. 38. it being better not to have known the way of Righteousness, than having known it to depart from the holy Commandment delivered to them, 2 Pet. 2. 21. And lastly from the Expressions used, v. 29. which can agree to none besides Apostates from the Christian Faith, for to tread the Son of God under foot, must surely signify the extremest contempt that can be cast upon him; count the blood of the Covenant, by which we are purified, it self, unclean, and polluting, can be only done by him who looks on Christ, not as the Saviour of the World by it, but as one who deserved to suffer what from the Jews he did: And to do despite to the Spirit of Grace, cannot well signify less than that which our Lord styles the Sin against the Holy Ghost, which Men cannot commit, and in their hearts continue Christians.*

u Ver. 29. *Ἐν ᾧ ἡμαρταν, by which he was sanctified.* That this refers not to Christ sanctifying himself, or offering himself as a particular Victim for us, John 17. 19. but to him who counted this blood an unholy thing, seems clear, 1. From the constant usage of this Phrase in this Epistle, where he that is sanctified is he that is purged from the guilt of Sin, Ch. 2. 11. and in this very Chapter, where it is said, v. 10. that we are ἁγιασμένοι

sanctified by the oblation of the Body [or the Blood] of Christ, and v. 14. that by one oblation he hath perfected for ever, *πὸς ἀγιασμούς, them that are sanctified.* 2dly. From the Phrase, the Blood of the [New] Covenant; i. e. of that Covenant in which God promises to be merciful to our Iniquities, and remember our Sins no more, Chap. 8. 12. 10. 17. 3dly. Because though Christ is said to sanctify himself, yet is he never said to be sanctified, but only ἀγιάζειν τὸ λαόν, to sanctify the People by his own Blood, Ch. 13. 12.

Ver. 30. *Saith the Lord, λέγει Κύριος.* x These words are not to be found in many Manuscripts; they are not in the Vulgar, Syriack or Ethiopick Version; not in the Original, or in the Septuagint, and therefore seem to have crept in here from Rom. 12. 19. where instead of οἰδαμὲν ὅς ἐστιν κύριος, we know him that speaketh, we find λέγει κύριος, for it is written; which reading Chrysostom here hath, and without these words the sense runs better.

Ibid. *And again.*] Not Psalm 135. 14. y the words there being taken from Deut. 32. 36. but in the same place, or in the following Verse. So Chap. 2. 13. *I will put my trust in him,* Isa. 8. 17. *ὃ παλιν, And again,* v. 18. *Behold I, and the Children which God hath given me.*

Ver. 34. *Τοῖς δεσμοῖς μου, my bonds.*] Were z this certainly the true Reading, it would fairly prove St. Paul the Author of this Epistle, but the other Reading τοῖς δεσμοῖς οὐκ ἐπαθήσατε, you had compassion of them that were bound, is more likely to be the true Reading; for so reads the Alexandrian, and two other Manuscripts, the Syriack, the Vulgar Latin, and St. Chrysostom.

Ver. 36. *Τῷ ἐπαγγελίᾳ, the Promise.*] That aa is primarily the Recompence of Reward mentioned, v. 35. So Chap. 11. 39. *ἐπαγγελία, the Promise is the same with the Recompence of Reward, v. 26. the things not seen but hoped for, which are the Objects of our Faith, v. 1. But then this Epistle being directed to the believing Jews, who had both from their Prophets, and from our Lord, a Promise, that in the great and terrible Day of the Lord, whosoever should call upon the name of the Lord should be saved, Joel 2. 32. and that the ἐπαγγελλόμενοι ἄς Κύριος παρουσιασθῇ, i. e. they, whom the Lord had called by his Gospel, should be delivered, Ibid. That when the day was to come that burned like an Oven, then was the Sun of Righteousness to rise on them that feared him, with healing on his Wings, Mal. 4. 1, 2. that he who endured to the End shall be saved, Matth. 24. 13. and to whom it was said, Hab. 2. 3, 4. The Vision is, *ἔτι ὥσον χρόνον γὰρ ἕως ἂν ἔλθῃ, yet for a time then, now for a very little time ὑπομένον αὐτόν, with Patience wait for him [the Messiah, say the Jews.]* for*

for he that cometh will come, and will not tarry. Wait for him, say the (h) Jews לִכְבֹּל שָׂכָר to receive your Reward: Christ also having taught them by a Parable, that God would come, ἐν ῥᾷ, speedily to avenge his Elect, who cried unto him, under Persecutions, Day and Night, Luke 18. I believe that the receiving this Promise verified to them, which tended so exceedingly to confirm their Faith, might be here intended, especially if we consider that the Apostle could not properly affirm of our Lord's coming to Judgment, that it was μίσην ὀλίγον ὅσον, a very very little while, and he would come, and would not tarry.

b b Ver. 37. Ὁ ἐρχόμενος.] This is the Peculiar title given to the Messiah by the Jews, as we learn from the Baptist's Question to him, τί εἶ ὁ ἐρχόμενος; Art thou he that should come, or look we for another? Matth. 11. 3. and from the Hosannas of the Jews, sung to him in these words, blessed be ὁ ἐρχόμενος, he that cometh in the Name of the Lord, Matth. 21. 9. And the Jews do not only interpret this Passage of him, but also encourage themselves to wait for him, by this very Argument of the Apostle, שָׂכָר לִכְבֹּל. That they may receive their Reward; for (i) Blessed, say they, are all that hope in him, Isa. 30. 18.

c c Ver. 38. Ὁπισθεύων, If any man draw back.] The Reverend Dr. Hammond hath shewed from Phavorinus, and from Acts 20. 20, 21. Gal. 2. 12. that this word signifies to draw back, refuse, and fly from a thing; and so the Object of it being here Faith, must signify his flying from, and drawing back from the Faith, or refusing still to profess it; and so, as it follows, must be his Drawing back unto Perdition; and because this is done usually from fear of Persecutions, hence is it joined with fear, Gal. 2. 12. Peter ὀπισθεύων ἑαυτὸν, withdrew himself, fearing the Circumcision; and sometimes is put to signify fear; so Deut. 1. 17. μὴ ὀπισθεύῃς πρόσωπον ἀνθρώπου, you shall not be afraid of the face of Man; and because Men's cowardly Fears make them to hide, dissemble, and play the Hypocrite, hence it is reckoned by (k) Julius Pollux, among the words which signify to conceal,

and hide, and by Hesychius, and Suidas is rendred, ὑποκρίναι, δολιδεῖν, he plays the Hypocrite, and deals deceitfully; all which, in things which do respect our God, and our Religion, are pernicious to the Soul, especially if we consider, that he that draws back, stands opposed, v. 39. to him that believeth, and therefore is an Unbeliever; and v. 38. to him that liveth by his Faith, and therefore can have none, or only a dead Faith: And lastly, that God here solemnly declares, his Soul shall have no pleasure in him, and then he must still lie under his sad Displeasure.

Note, 2dly, That ἐὰν ὁ ὀπισθεύῃ, refers plainly to the Just Man, the Man who lives by his Faith; and in the Prophet, to him that is with Faith and Patience to wait for the Accomplishment of the Vision; and v. 39. the ὀπισθεύων, the Drawer back, stands opposed to him that believeth to the Salvation of his Soul. The words do therefore plainly suppose that the Just Man who liveth by that Faith, in which, if he persisted, he would save his Soul, may draw back unto Perdition. And this is also evident from the ensuing words, my Soul shall take no Pleasure in him; for they do plainly intimate, that God took Pleasure in him before his Drawing back, for otherwise this Threat would signify nothing, the Lord taking Pleasure in no Man but in Just Men only, and such as live by Faith.

Note 3dly, That ἐὰν ὁ may be rendred not Hypothetically, and if, but cum vero semet subtraxerit, but when he shall draw back, which I have shewn to be the common Import of the Greek ἐὰν. Note on Chap. 3. 15. But if we read them Hypothetically, the supposition cannot be of a Thing impossible, for then God must be supposed to speak thus, If the Just Man do that which I know is impossible for him to do, and which I am obliged by Promise to preserve him from doing, my Soul shall have no pleasure in him; which is to make God seriously to threaten Men for such a Sin, of which they are not capable, and of which they are engaged to believe they are not capable, if they believe the Doctrine of Perseverance, and so to threaten them to none Effect.

(h) See Pug. fid. p. 212, 742.
p. 323, lin. 41.

(i) See Pug. fid. p. 212, 354, 742.

(k) Lib. 6. c. 53.

C H A P. XI.

Verse 1. **N**OW [the] Faith [by which the Just Man lives, Chap.

a 10. 38.] is the ^a Substance [or the firm Expectation] of things hoped for, the evidence of things not seen, [i. e. by which we are confirmed in the truth of them.]

2. For by it the Elders, [i. e. the Fathers before, and since the Flood,] obtained a good Report, [or Testimony from God, left on Record in holy Scriptures]

3. Through [that] Faith [which is the evidence of things not seen] we understand that the Worlds, [the lower, middle, and superior Worlds; See Note on Chap. 1. 2.] were framed b by the Word of God, so that [the] things [of it] which are seen were not made of things which do [did then] appear, [but in τὸν ἀρχαῖον, of things not then visible, Gen. 1. 2.]

c 4. By Faith Abel offered to God ^c a more excellent Sacrifice than [that of] Cain, by which [Faith] he obtained witness, [i. e. a Testimony from God,] that he was Righteous [or accepted by him,] d God testifying [his acceptance] of his Gifts, and by it he being dead yet speaketh, [i. e. declareth by this Faith that God is a Rewarder of the Righteous, though they die.]

5. By [virtue of this] Faith [that God would reward those that serve him, though in this World he might not do it,] Enoch was translated e that he should not see Death, and ^e was not found [on Earth,] because God had translated him [from it,] for before his Translation, he had this Testimony [from God, Gen. 5. 22, 24.] that he pleased God.

f 6. f But without [this] Faith it is impossible to please him, for he that cometh to God [in way of Duty,] must believe that he is, and that he is a Rewarder of them that diligently seek [to please] him. [To believe that he is, relates to that Faith which is the Evidence of things not seen, for God is invisible; to believe that he is a Rewarder, to that Faith, which is the Expectation of things hoped for.]

7. By Faith Noah being warned by God of things not seen as yet, [i. e. of a future Deluge,] moved with fear [of what God threatened,] prepared an Ark to the saving of his House [from that Deluge,] by the which he condemned the [Old] World, [which would not believe his Prediction of this Deluge,] and became ^g Heir of the Righteousness which is by Faith.

8. By Faith [in God's Promise] Abraham, when he was called to go out into a Place which he should after receive for an Inhe-

ritance, obeyed, and he went out, not knowing whither he went, [no not so much as what the Land of Promise was, God's first Command unto him being only this, get thee into a Land which I shall tell thee of, Gen. 12. 1.]

9. By Faith, [Gen. 12. 7, 13, 15.] he sojourned in the Land of Promise, as in a strange Country, dwelling in Tabernacles with Isaac and Jacob, the Heirs with him of the same Promise, [it being renewed to Isaac, Gen. 26. 3. and to Jacob, Gen. 28. 13.]

10. h [For God having said unto him, I am thy Shield, and thy Reward shall be exceeding great, Gen. 15. 1.] he looked for a City which hath Foundations [an heavenly one, v. 16. which cannot be shaken, Heb. 12. 28.] whose builder and maker is God; [it being not a building made with hands, as those on Earth, but eternal in the Heavens, 2 Cor. 5. 1. Heb. 9. 11.]

11. By Faith also Sarah her self, [who at first believed not, Gen. 18. 12. after that the Lord had renewed the Promise to her, saying, At the time appointed I will return unto thee, according to the time of Life, and Sarah shall have a Son, v. 14.] received strength to conceive Seed, and was delivered of a Child, when she was past [the ordinary] Age [of bearing Children] because she judged him faithful who had promised.

12. Therefore sprang there even of one, and him as good as dead, [his Body being dead, and the Womb of Sarah dead, as to the Procreation of Children, Rom. 4. 19.] so many as the Stars of the Sky in multitude, and as the Sand which is by the Sea shoar innumerable, [according to God's Promise, Gen. 15. 5. 22. 17.]

13. These all [forementioned that died, or all these Patriarchs] died in Faith, not having received the ⁱ Promises, but having seen them afar off, and were persuaded of them, and embraced them [as certain,] and confessed that they [themselves] were [only] Strangers and Pilgrims on the Earth.

14. [I say, they died in Faith, or in firm Expectation, not only of these Temporal, but of Spiritual, and Heavenly Promises: For they that say such things, [viz. that they even in the Land of Promise, are Pilgrims, and Strangers,] declare plainly, that they seek a Country, [where they may rest, and dwell, when this their Pilgrimage on earth is ended.]

15. And truly, if they had been [only] mindful of that Country from whence they came out, they might have had opportunity to have returned [to it, i. e. from Canaan and Egypt, to Ur of the Chaldeans.]

16. But

16. But now [*by this professing themselves Strangers and Pilgrims upon Earth, they declare that*] they ^k desire a better Country, that is, [*not one on Earth, where they profess they are but Strangers, but*] an Heavenly; wherefore ^l [*the*] ¹ God [*of Heaven*] is not ashamed to be called their God, [*and to own them as his Sons, and Children,*] for he hath prepared for them a [*heavenly*] City.

^m 17. By Faith, [*in God's Power, v. 19.*] Abraham, when he was tried, ^m offered up Isaac, [*laying him upon the Wood, which was on the Altar, Gen. 22. 9.*] and he that had received the Promises, [*of a numerous Seed to issue from him,*] offered up his only begotten Son.

18. [*Even him*] of whom it was said [*by God, [that in Isaac shall thy Seed be called.*

19. Accounting that God was able to raise him up even from the Dead, from whence also he received him in a figure, [*i. e. from his own dead Body, and the dead Womb of Sarah, Rom. 4. 19.*]

ⁿ 20. By Faith, [*or a firm expectation that God would make good his Benediction,*] Isaac ⁿ blessed Jacob and Esau, concerning things to come [*Gen. 27.*]

^o 21. By [*the like*] Faith, Jacob when he was dying blessed both the Sons of Joseph, ^o and worshipped [*God, leaning*] upon the top of his Staff, [*by which he was supported from falling.*]

22. By Faith, Joseph, when he died, made mention of the departing of the Children of Israel, [*out of Egypt, saying, God will surely visit you, and bring you out of this Land, Gen. 50. 24.*] and gave Commandment concerning his bones [*that they should be carried with them when they returned to Canaan, v. 25. which was an evidence of his Faith in the Promise of God.*]

^p 23. By [*the*] Faith [*of his Parents, that God would [and them a Deliverer]*] Moses, when he was born, was hid three Months of his Parents, because they saw he was ^p a proper [*Gr. comely*] Child, [*and therefore hoped he might be that Deliverer God had promised,*] and [*therefore*] they were not [*so*] afraid of the Kings Commandment, [*as to deliver him up to be slain.*]

^q 24. ^q By Faith, [*in God's Promise of a Deliverance out of Egypt,*] Moses, when he was come to years [*of Discretion,*] refused to be called the Son of Pharaoh's Daughter.

25. Choosing rather, [*by his owning himself to be one of them,*] to suffer Affliction with the People of God, than to enjoy [*in Pharaoh's Court*] the pleasures of Sin for a season.

^r 26. Esteeming the ^r reproach of Christ greater Riches than the Treasures of Egypt, for he had respect unto the ^r Recompence of the Reward.

^s 27. By Faith he forsook Egypt, ^s not fearing the wrath of the King, [*when he pur-*

sued after him, *Exod. 14. 13.*] For he endured as seeing him [*present with them*] who is invisible, [*and therefore said unto the People, v. 30. Fear ye not, stand still, and see the Salvation of God, Exod. 14. 14.*]

28. Through Faith [*in God's Promise, that upon seeing the blood of the Paschal Lamb upon the upper Door-Posts, and the two Side-Posts of the Houses of the Israelites, he would pass over them, when he slew the first-born of the Egyptians, Exod. 12. 13, 23.*] he kept the Passover, and [*observed*] the sprinkling of [*the*] blood [*of it, and this he did*] lest he that destroyed the first-born, [*See Note on 1 Cor. 10. 10.*] should touch them.

29. By Faith, they passed ^u through the Red-Sea, as by dry Land, which the Egyptians assaying to do, were drowned.

30. By Faith, [*in God's Promise, Josh. 6. 5.*] the Walls of Jericho fell down, after they were compassed about seven days.

31. ^x By Faith, the Harlot Rahab perished not with them that believed not, [*which Faith she testified*] when she had received the Spies with Peace.

32. And what shall I more say? for the time would fail me [*should I proceed*] to tell of Gideon, [*who through Faith overthrew the Midianites, Judges 7.*] and of Barak, [*who slew the Canaanites, Judges 4.*] and of Sampson, [*who vexed the Philistines,*] and of Jephtha, [*who slew the Ammonites, Judges 11. and*] of David also, and Samuel, and of the Prophets.

33. Who through Faith subdued Kingdoms, [*as Joshua, and David did,*] wrought Righteousness, [*as Abraham, Gen. 15. 6. Phineas, Psal. 106. 30. or turned the People from Idolatry into the way of Righteousness, as Samuel, 1 Sam. 12. Elijah, 1 Kings 18. 39.*] obtained Promises, [*as Abraham, and David,*] stopped the mouths of Lions, [*as Daniel.*]

34. Quenched the violence of fire, [*as the three Children, Dan. 3. 17. escaped the edge of the Sword, [as David the Sword of Goliath, 1 Sam. 17. 46, 47. and of Saul; the Jews the Sword of Haman, Esth. 4. 14. Elijah the Sword of Abaziah, 2 Kings 1. 15.] out of weakness were made strong, [as Gideon with his Three hundred Men, Judges 7. 15. Sampson, Judges 16. 28. Jehosaphat, 2 Chron. 20. 12. Jonathan, 1 Sam. 14. 12. Job and Hezekiah, 2 Kings 19.] waxed valiant in fight, [Joshuah, Gideon, David,] turned to flight the Armies of the Aliens, [the Maccabees.]*

35. Women received their dead raised to life again, [the Widow of Zarephath, 1 Kings 17. 20. the Shunamite, 2 Kings 4. 36.] and others were tortured, [Eleazar, 2 Mac. 6. 28.] not accepting a deliverance, [v. 26. 30.] that they might obtain a better Resurrection, [2 Mac. 7. 9, 11, 14, 23, 29, 36.]

36. And others had trial of cruel Mockings, [2 Maccab. 7. 73. 103.] and Scourgings, [2 Maccab. 7. 73. 103.] yea, moreover, of Bonds and Imprisonments, [as Joseph, Sampson, Jeremiah.]

37. They were stoned, [as Zachariah, 2 Chron. 24. 21.] they were sawn asunder, [2 Maccab. 7. 73. 103.] they were tempted, [or envied, they were scorched, and dried, 2 Maccab. 7. 5.] were slain with the Sword, [1 Maccab. 2. 38.] they wandered about in Sheep's Skins and Goats Skins, [Elijah, 1 Kings 19. 13, 19. 2 Kings 2. 8, 14.] being destitute, [as Elijah when fed by Crows, 1 Kings 17. 4.] afflicted, tormented, [Gr. evilly intreated, 1 Kings 19. 10.]

38. [And though they were Men] of whom the World was not worthy, [yet] they wandered in deserts, [1 Maccab. 2. 29.] and in Mountains, [v. 28.] and in Dens and Caves of the Earth, [2 Maccab. 6. 11.]

39. And these all having obtained a good report through Faith, [μαρτυρίας, having obtained a Testimony from God, or from his Word, that they pleased him through Faith, notwithstanding] received not the Promise [of an heavenly Country, v. 13. 16. not the recompence of Reward, v. 26. not the better Resurrection, v. 35.]

40. God having provided [Gr. foreseen] as some better thing for us, [and so deferring the Completion of that Promise, till we also should be made Partakers of it,] that [so] they, without us, should not be made perfect.

Annotations on Chap. XI.

a Verse 1. **Υ**πόστανος ἢ ἐλπίδος.] The word ὑπόστανος in the Old Testament answers either to the Hebrew אָמַן which signifies Expectation, as Ruth 1. 12. אָמַן אֶתְּמוּתִי, I have I any Expectation of an Husband? Ezek. 19. 5. אָמַן אֶתְּמוּתִי, her Expectation was lost; or to the word אָמַן which is of the same import as אָמַן, 39. 7. אָמַן אֶתְּמוּתִי, my Expectation is from thee, Psal. 89. 47. It also bears the same sense in the New Testament, signifying there a confidence of Expectation, as 2 Cor. 9. 4. lest we should be ashamed; ἐν τῇ ὑπόστασι τῆς καυχώμενης, in this confidence of boasting; And Chap. 11. 17. That which I speak, I speak not after the Lord; but as it were foolishly, ἐν τῇ ὑπόστασι τῆς καυχώμενης, in this confidence of boasting: And in this Epistle Chap. 3. 14. we are made Partakers of Christ; if we hold, ὁ ἀρχὴ ἡ ὑπόστασις, the beginning of our confidence firm to the end. And this Import of the word accords best with the instances of this Faith that follow, they being such as generally consisted in the Expectation of some future good, which, saith the Apostle, they have not yet received completely, v. 39. Hence is it that I render the words thus, Faith is the Confidence, or firm expectation, of things hoped for.

b Ver. 3. **Ἰνὸν Θεοῦ, by the word of God.]** That is, as the comparing this with Chap. 1. 3. shews, by the word of the Divine λόγος. So Philo speaking of the Framing of the Heaven and Earth, saith, τὸ πρῶτον θεοῦ ἡ πλάσις αὐτῶν λόγῳ ἡμῶν ὁ Θεὸς ἀμώβητος πᾶσι, God made them both by his most illustrious and splendid Logos, with a World. Leg. Alleg. l. 1. p. 33. G. And of Moses he saith, that dying he did not, ἐλπίσται, cease to be, nor was he gathered to the most, as others, ἀλλὰ διὰ λόγον ὁ

ἀνὴρ μεταβίβη, δι' ὃ καὶ οὐκ ἀπέθανε, ἀλλὰ ἐδημιουργεῖτο, but he was translated by the Word, or command of that Cause, by which the whole World was made, l. de Sacrific. Abel & Cain, p. 102. C. Now whether this λόγος be the word of the Father speaking to the Son, or Logos, or the word of the λόγος, saying, let them be made, and they were made, it is hence evident, that this Logos must be a Person, and not an Attribute. See the Note on Heb. 1. 3.

Ver. 4. **Πατέρα θυσιῶν, a more excellent Sacrifice.]** Philo in his Discourse on this Subject [De Sacr. Cain & Abel, p. 107.] makes the Defect of Cain's Sacrifice to consist in two things; 1st. That he did not offer it soon enough, but μετ' ἡμετέρας, after certain days. 2dly. That he did not offer of the first Fruits of the Earth, as did Abel of the first Fruits of his Sheep, but only of the Fruits; but there is no ground for either of these things in the Text, which seems to intimate that they both offered at the same time; nor doth it say that Cain offered not of the first Fruits of the Earth; the Apostle here plainly discovers that the thing which gave the preference to Abel's Sacrifice above that of Cain's, was his Faith, (viz.) that Faith which is the substance of things hoped for, or his Expectation, or persuasion, that God would certainly reward those who diligently endeavour to please him in this, or in the other World. Accordingly the Targum of Jerusalem, and Jonathan B. Uzziel upon the place declare, That Cain denied that there would be any future Judgment, or Rewards hereafter to the Just, and that Abel did maintain the contrary, that there should be a future Recompence for the Righteous: And this he, being dead, yet Preaches by his Faith; for this Faith, which God so signally approved of, and confirmed with so great a Testimony,

mony, he will not suffer to go unrewarded, as he must do in one so quickly slain, because God thus preferred his Sacrifice before his Brother's, if he did not reward him in the other World. And therefore Philo says, that *seeming to die as to this corruptible Life*, *ζῆν ἢ ἀθάτον, ὡς ἢ ἐν Θεῷ ζῶν ἐνδαίμων, he lived the incorruptible and blessed Life in God.* l. quod Deter. &c. p. 127. C. D. To say, as do the *Fathers*, he yet speaketh, because he is still celebrated in the World, is to say nothing proper to *Abel*, that being also true of all the other *Patriarchs*; and to refer this to the cry of his blood for Vengeance, is to refer to that which seemeth not to be the Commendation of his Faith, by which the *Apostle* here declares he speaketh.

d Ibid. μαρτυρεῖ, God testified upon his Gifts.] That is, faith *Theodotion*, ἐκείνους, he caused Fire to descend from Heaven, and consume his Sacrifice, and thereby testified his Acceptance of it; so he discovered his Acceptance of the Sacrifice of *Abraham*, Gen. 15. 17. and of the Sacrifices of *Aaron*, Lev. 9. 24. of *Gideon*, Judges 6. 21. of *David*, 1 Chron. 21. 26. of *Solomon*, 2 Chron. 7. 1. and of *Elijah*, 1 Kings 18. 38. And accordingly the Prayer of the *Israelites* for their King runs thus, *The Lord remember all thy Offerings, and turn to Ashes thy burnt Sacrifice*, Psalm 20. 3. To this agrees the Interpretation of *R. Solomon*, and *Aben Ezra*, among the *Jews*, of *Oecumenius* and *Theophylact* on the Place: And (a) *St. Jerom* confirms it by this Inquiry, *Whence could Cain know that God accepted the Sacrifice of Abel, and rejected his, if the Interpretation of Theodotion was not true?*

e Ver. 5. 'Οὐκ ἐνεσκατο, was not found on Earth, because God had translated him.] God killed him not, faith *Onkelos*: And this we may sufficiently learn from the Story, Gen. 5. for of all the rest mentioned in that Chapter, it is said, they died; but of him this is not said, but only that he was not, because God took him, ὅτι μετέθηκεν αὐτὸν ὁ Θεός, because God translated him, faith the *Septuagint*, the Book of *Wisdom*, and the Son of *Syrach*, Wisd. 4. 10. Eccles. 44. 14. Moreover it is said of *Noah*, and of *Abraham*, that they walked with God, Gen. 6. 9. 17. 1. but it is not said that they were not, because God took them; this Phrase must therefore import something which hapned not to them: Many of the *Hebrew Doctors* say, that he was taken into Heaven, or into Paradise: He was taken into Heaven by the Word of the Lord, faith the *Targum* of *Jonathan*; He was translated into Paradise, say the *Arabick*, and

Ethiopick Versions; God shewed him the Tree of Life, say *R. Menechem* and *Zoar* in 2 Kings 2. 1. He translated him into Paradise, say *Kimchi*, and (b) *Manasseh Ben Israel*. Hence *Munster* on the Place speaks thus, *Afferunt nostri hunc Enoch cum corpore & anima translatum esse in Paradisum*. To be translated, faith (c) *Philo*, ἐκ μετακίαν σείλας ἢ ἀπὸ θνητοῦ εἰς αἰὸς ἢ ἀθάνατον, to go from this mortal to immortal life. The same was the Opinion of the *Ancient Fathers*, of (d) *Irenæus*, and of (e) *Pseudo-Justin*, who faith, That they who rose with Christ, are with *Enoch* and *Elias*, ἐν τῷ ἑδεδείκτω, in Paradise. See others cited for this Opinion by *Fenardentius* upon *Irenæus*. Note, lastly, that this Translation into Paradise was the Fruit of his Faith, that Faith which was the Expectation of things hoped for, and that God would reward his Diligence in seeking him; for since he by this Faith obtained this Testimony, that he pleased God, God could not take him hence in Displeasure, but out of Favour to him.

f Ver. 6. In this sixth Verse we have the *Heathens Creed*, That God is, and that he is the Rewarder of them that diligently seek him; without which the *Apostle* declares, 1st. That it was impossible for them to please God, and so God must either have laid upon them no Obligations to please him, or required what he knew to be impossible, or given them sufficient means to know this. 2dly. That they could have no sufficient Motives to serve him, or to come unto him in expectation of his Blessing upon them that did so, and therefore the *Heathens* embraced this as a Principle of Natural Religion, That God could not suffer it to go ill with good Men, either in Life, or Death, but would be sure to take care of, and provide good things for them. Thus (f) *Socrates* requests his Judges to receive this as a certain Truth, That a good Man living or dying, can be subject to no evil, because the Gods never neglect his Affairs; and this is commended by (g) *Cicero*, and by (h) *Jamblichus*, as the great Principle which Philosophy suggests, as an Encouragement to Virtue. That if we believe that nothing is concealed from God, we must believe that which happens to the Friend of God, happens for the best, and that what seeming evils happen to him, will do him good, in this, or in the other Life. For he can never be neglected by the Gods, who is desirous to be a virtuous, and good Man, and as like to God as he is able; but ἀλλὰ τὰ ἀδίκων πάντων τέτων δὲ διανοήσας, of the wicked and unjust Man we are to believe just the contrary. And this again (i) *Jamblichus* delivers as a great Principle of

(a) Trad. Heb. sup. Gen. To 3. p. 70. lit. K. p. 813. B. (d) L. 4. c. 30. l. 5. c. 3. Rep. c. 10. p. 780. (g) Tuscul. qu. 1. § 81.

(b) De fragil. human. § 12.

(c) Resp. ad qu. 85.

(e) De Nom. Mur.

(f) Apol. p. 31. D. & de

(i) De vitâ Pythag. c. 18. p. 89.

Philosophy, That if we believe there is a God, who is Lord of all things, we must own that whatsoever is good and honest must be asked of him, for all Men give good things to them they love and rejoice in, and the contrary to them to whom they are disaffected, and therefore much more will the Gods do so. Another Principle also founded in the Nature of Man, and laid down by them as the foundation of all Religion, was this, That if Piety were not advantageous to them, no Man would embrace it, it being natural to all Men to pursue their Advantage, and to decline the Contrary. So (k) Arrian, upon Epictetus, lays down this for an Axiom, That if Piety and Profit did not go together, Piety would be preserved in none; the reason is, because nothing is so natural to us as to affect, and pursue our own Advantage, so that if you place what is Holy and Just in that which profits, you preserve them; but (l) if you separate what is honest from what is advantageous, you destroy what is just and honest, as being weighed down by profit. (m) Simplicius adds, That where is Profit there we place our Piety; and thence infers, That we cannot love, honour, worship the Deity, whatsoever Reasons may be alledged for so doing, if we conceive him hurtful, and not profitable to us, because every living Creature flies what is hurtful, and the causes of them, and affects and follows what is profitable: And this they learned from their Master (n) Epictetus, who lays the foundation of all Religion upon this Principle, That where Profit is there is Piety: And he perhaps from Plato, who lays it down for an Axiom, that τὸ μὲν ὠφέλιμον καλόν, τὸ δὲ βλάπτον ἀνέχον, what was Good was profitable, what Evil hurtful.

g Ver. 7. κληρονόμοι, &c. Heir of the Righteousness.] i. e. Of the Happiness promised to them who are justified by Faith, or to Persons who by Faith had an Hereditary Right to it, viz. not only to the Temporal Salvation the Ark afforded, but to that Spiritual and Cœlestial, which the Ark Typified, 1 Pet. 3. 20, 21. For being justified through Faith, we are made Heirs through Hope of Eternal Life, Tit. 3. 7. Heirs of Salvation, Heb. 1. 14. Heirs of the Kingdom, James 2. 5. See Note on Gal. 3. 29. and on Hebr. 1. 14.

h Ver. 10. Thy exceeding great Reward.]

Thus the Jerusalem Targum and that of Jonathan interpret this Phrase, Fear not, the Reward of thy Works shall be great in the World to come. So ought we, saith Theophylact, to look to things above, and make no great account of those on Earth.

Ver. 13. τὰς ἐπαγγελίας, the Promises.] Here i note, That these words, καὶ πεισθέντες, and were persuaded, are neither to be found in the Ancient Version, nor the Greek Commentators. 2. That the Promises here mentioned as not received by these Patriarchs, cannot be Temporal Promises, for ἐπι πάντες, all these, as it cannot be referred to the whole Jewish Off-spring, since many of them, as the Apostle hath observed, Chap. 3. 18, 19. Chap. 4. 2, 6, 11. died in unbelief, so neither to Abraham, Isaac, and Jacob only; for, 1st. They are not all that died in Faith; and, 2dly. The same is said of all in general, v. 39. ἐπι πάντες, these all died in Faith, not having received the Promise. Now we find no Temporal Promise made to Abel, and to Enoch, and that Temporal Promise which God made to Noah, he fulfilled. 2. The Text saith, They embraced them, confessing they were Strangers, and Pilgrims upon Earth; whence the Apostle makes this Inference, That they sought another Country, that is an Heavenly, which makes it necessary to conceive that the Promises here mentioned, as not received, were, as Oecumenius saith, τὰ ἑρηνία, Heavenly Promises, τὰ δὲ τῆ βασιλείας τῶν ἑρηνῶν, καὶ τῆ ἀναστάσεως, the Promise of the Kingdom of Heaven and the Resurrection, saith Theophylact. Thus (o) Philo saith, Οἱ καὶ Μωυσέϊ σοφοὶ πάντες εἰσέγοντο παρεκκέντες, all the wise Men are introduced by Moses as Strangers, their Souls coming from Heaven to travel here on Earth, and that they desire to return thither; πατρίδα μὲν τῆ ἑρηνίου ἐν ᾗ πολιτεύονται, ξένον δὲ τὸν αἰώνιον ἐν ᾗ παρόκησαι νομίζουσαι, looking upon Heaven as the City where they dwell, and the Earth in which they travel, as their Place of Pilgrimage. And again, Πᾶσα μὲν ψυχὴ σοφῆ πατρίδα μὲν ἕρπον, γῆν δὲ ξένω ἔλαχε, the Soul of every wise Man looks on Heaven as his Country, the Earth as the Place of his Pilgrimage. De Agric. p. 153. So did Abraham, saying, I am a Stranger, and Sojourner with you, Gen. 23. 4. And Jacob calling the

(k) Δεῖ τὸ σωθῆναι ἐκείνους μνηστῆρας, ὅτι ἐὰν μὴ ἐν τῷ αὐτῷ ἢ τὸ εὐσεβές, καὶ συμφέρον, ἢ δύναμις παρῶναι τὸ εὐσεβές ἐν πνί. l. 1. c. 27. p. 53. Πᾶν ζῶον ἐν τῷ ἔτις ἀκείῳ ὡς τῷ ἰδίῳ συμφέροντι. Οὐδὲν γὰρ ἔτις φιλεῖν πείσκειν ὡς τὸ αὐτῷ συμφέρον.

(l) Διὰ τὸ αὐτὸν μὲν ἐν παντὶ τῆς δὴ τὸ συμφέρον, καὶ τὸ ὅσον καὶ τὸ καλόν — Σώζειν ταῦτα πάντα — Ἄν δὲ ἀλλὰ καὶ τὸ συμφέρον, ἀλλὰ καὶ τὸ ἀντὶ τὸ δίκαιον, οἷον ταῦτα πάντα καθ' ἑαυτὰ καὶ τὸ συμφέρον. l. 2. c. 22. p. 243. & l. 3. c. 3. p. 269.

(m) Ὅπου γὰρ τὸ συμφέρον, ἐκεῖ καὶ τὸ εὐσεβές πείσκειν. Οὐτε αἰπὸν νομίζοντες κακῶν αὐτὸν πινῶν, ἢ φιλεῖν ἢ σέβειν δύναται. Πᾶν γὰρ ζῶον τὸ μὲν βλάπτον, καὶ τὸ αἶμα αὐτῶν φάγει τε καὶ ἐκτρέφει, τὸ δὲ ὠφέλιμον καὶ αἶμα αὐτῶν μέτεται, καὶ θαυμαστόν. In Epictet. p. 80.

(n) Τῆς αὐτῆς πνὺς οὐκ εὐσεβείας, ἰδίῳ ὅτι τὸ κρεῖντα ἐκείνῳ ὅτιν, ὅπως ὑπολήψεις πρὸ αὐτῶν ἔχειν, ὡς ἔντων, καὶ διοκύντων τὰ ὅλα καλῶς, καὶ δίκαιως, &c. Ὅπου γὰρ τὸ συμφέρον, ἐκεῖ καὶ τὸ εὐσεβές. Enchir. c. 8. § 38.

(o) De Confus. Ling. p. 259, 260.

time he lived here, the years of his Pilgrimage, Gen. 47. 9. So David, saying, *I am a Stranger with thee, and a Sojourner as all my Fathers were*, Psalm 39. 12. The same he speaks of the whole Jewish Nation, saying, 1 Chron. 29. 15. *We are Strangers before thee, and Sojourners as were all our Fathers*. And this he learned out of the Law, where God speaks thus to them, Lev. 25. 23. *The Land is mine, for ye are Strangers and Sojourners with me*; *ἐσθνητοὶ μὲν*, saith the Septuagint. Accordingly the Philosophers taught, that to die was to go into our Country, *οὐκ ἔστι πατρίδα ἢ ἀλλοτρίω ἐσθν ἡλδοῦτο*, to the true Country whence we came, Simpl. in Epict. p. 77.

k Ver. 16. *Κρεῖττον ὁ ὁρίζων*, they desire a better Country.] The Ancient Jews declare, That the Earthly Canaan was a Type of the Spiritual Canaan, and the Promise of living in it for ever, was a parable representing their future happiness in the World to come. (p) It is written all Israelites have their Portion in the World to come, as it is said, and thy People shall be all just, they shall inherit the Land for ever, Isa. 60. 21. This Land, saith (q) Maimonides, is a Parable, as if he should say, the Land of the living; and that is the World to come. And R. Menachem in Gen. 12. refers it to the Land which is above, watered with Waters which are above. If they received this Parabolical Interpretation from the Patriarchs, here is the reason of their Faith, and Expectation of this better Country. Vain here is the Interpretation of Mr. le Clerc, both upon the 10th and 16th Verse; for 1st. A City, which has foundations, is, saith he, Jerusalem; whereas in Abraham's Time there was no such City that he could expect; nor was that a City which could not be shaken, Heb. 12. 28. it having been long since destroyed; Nor was it a City whose Builder, and Maker was God, but Man. Again, he expected a better Country, that is an Heavenly, i. e. the Land of Canaan which was an Anti-type of Heaven; so Mr. le Clerc, in flat contradiction to the Apostle saying, the Country they expected was not that from whence they came out, v. 14, 15. i. e. was not Canaan, but an heavenly Country; and he adds, God had provided for them a City, not Jerusalem sure, but an heavenly City.

l Ibid. *Οὐκ ἐπαισχύνετο*, God is not ashamed to be called their God,] i. e. The God of Abraham, Isaac, and Jacob. To be their God, and their Father is the same thing. Thus Jer. 31. 1. *I will be the God of all the Families of Israel*, v. 9. is thus varied, *I am a Father to Israel. I will be their God, and they shall be my People*, 2 Cor. 6. 16. is v. 18.

I will be a Father to you, and you shall be my Sons and my Daughters. To be Sons of God is to be Heirs of God, Rom. 8. 17. to be Sons of the Resurrection, Luke 20. 36. to inherit all things, Apoc. 20. 7. And the *υιοθεσία*, or Adoption promised by God, is the Redemption of the Body from Corruption. See Note on Matth. 22. 31, 32. and on Rom. 8. 17, 23. and this is the Reason why God taking upon himself the Title of their God and Father, answers this Title, by preparing for them a City.

Ver. 17. *Προσένηκεν*, he offered up Isaac.] th So speaks the New Testament twice, here, and James 2. 21. So the Jews constantly: (r) Philo informs us, That though the Fact was not perfected, yet was it preserved in the Minds of the Readers, and mentioned in the Sacred Volumes as a thing entire, and absolutely done. And to this Day they Pray, * That God would be gracious to them for the Merit of the Sacrifice of Isaac, according to the Prayer which both the Targum of Jerusalem, and Jonathan mention on Gen. 22. 14. as made by Abraham, to this effect; *viz. I beseech thee, O God, by thy Mercies, that when the Sons of Isaac shall offer to thee in the time of their necessity, thou wilt be mindful of this binding of Isaac*. Hence have they framed this Story, (s) That when the Knife touched the Throat of Isaac, his Soul departed, and that when God said, *Lay not thy hand upon the Lad, it returned, and so he being dead, revived*. And truly Abraham having done all that belonged to him to do towards this Offering his Son, and being fully resolved to have gone through the Work, had not God's Call restrained him, may well be said, in the Divine Construction, to have actually done it; and to this some refer Abraham's receiving Isaac from the Dead in a Figure, he being thus snatched from the Jaws of Death, and restored to him when he expected nothing but his Death.

Ver. 20. *Εὐλόγησεν ὁ Ἰακώβ*, blessed Jacob.] ^{ti} It may be enquired how he could bless Jacob by Faith, when he knew not that it was Jacob? To this I answer, That to the blessing him by Faith, it was not necessary he should know him to be the Person he intended thus to bless, but only that he should feel the Divine Afflatus, or the Spirit of Prophecy upon him when he blessed him, that being sufficient to confirm him, that his Benediction should be established by that God before whom he blessed him, and who guided his Lips, and his Heart in it: And though we have translated it as a Prayer, it mostly runs in the Future Tense, and may wholly be translated as a Prophecy, and so it must be uttered in Faith; and whereas it is ot-

(p) Talm. Bab. in Sanhed. C. Chelek.

* Vide Clem. Rom. Ep. ad Corinth. §. 10.

(q) Treat. of Repent. c. 3. §. 5.

(r) *Ὁλόκληρον καὶ περιτλάει* ἀναγκαστικῶς διατάσσας ἀνδραγαθῶς ἐρητύει. De Ab. p. 293.

(s) Pirk Eliez. c. 31. p. 74.

The

The Lord your God he is God in Heaven above, and on Earth beneath, v. 11.

y Ver. 37. Ἐπειδή,] That this is not the right reading, may easily be gathered from this one Consideration, that after two such great Punishments, as stoning, and being sawn asunder, it is very improper to introduce their being tempted, which signifies no certain kind of Punishment at all, and is included in all the other Punishments, here mentioned. Some therefore read ἐπεσθῆ, some ἐπυρσθῆ, some ἐπυρσθῆ, all signifying they were burnt; which reading agrees well with the Story of the Maccabees, where they bring Eleazer, and the young Men ἐπὶ τὸ πῦρ καταλέγοντες αὐτοὺς, to the Fire, and burnt their Flesh; so that Josephus (from c. 6. to c. 12.) saith they were, ὡς ἐπὶ πῦρ μετασχηματίζοντες εἰς ἀφθαρσίαν, as one might say, translated in the Fire to Incorruption. But yet I prefer the Opinion of those who think this was an Error arising ἐκ διπλοῦς from writing the same word twice, or rather that some who knew not what ἐπειδή meant, writ for it ἐπεσθῆ, and so in time they came to be both written, because the Syriack hath not ἐπειδή. (y) Eusebius cites St. Paul's words thus, ἐλιδῆ, ἐπειδή, ἐν φόβῳ μαχίρας ἀπθανον. (z) Tertullian Paraphrases them thus, Hieremias lapidatur, Esaias secatur, Zacharias inter altare & adem trucidatur. (a) Clement of Alexandria reads thus, ἐλιδῆ, ἐπειδή, ἐν φόβῳ, &c. which gives just ground to conjecture that some ignorant Writer put ἐπειδή, for ἐπεσθῆ. This fault is very visible in the Transcriber of (b) Origen; for in his fourth Homily on Jerem, we read in the Greek ἐπειδή, ἐπεσθῆ, but in the old Translation there is only Scēi, occasione Gladji occubuerunt. And in the 15th. (c) Homily ἡμεῖς ἐλιδῆ, ἄλλοι ἐπειδή, ἄλλοι ἀπύκτανται, which shews that Origen did not own the word ἐπειδή. And though we find the word again in his (d) Homilies on St. Matthew, yet whosoever reads the place will find that Origen takes no notice of it, but proceeds immediately from ἐπειδή to ἐν φόβῳ μαχίρας ἀπθανον, saying, the word ἐπειδή refers to Isaias, and the words ἐν φόβῳ μαχίρας ἀπθανον to Zacharias. In his Fourth Dialogue against Marcion, p. 125. he proves that the Prophets were not Phantoms, but Men consisting of Flesh and Blood, because ὁ δὲ ἐπὶ αὐτοῖς αὐτοῖς, ὁ δὲ ἐπὶ αὐτοῖς ἐν φόβῳ μαχίρας ἀπθανον, one of them was sawn asunder, another was stoned, and the rest were killed by the sword. And in his Exhortation to Martyrdom, p. 232. he adds, The Writer of the Epistle to

the Hebrews saith, ἐλιδῆ, ἐπειδή, ἐν φόβῳ μαχίρας ἀπθανον, they were stoned, they were sawn asunder, they were slain with the sword; from all which Places it is evident, that ἐπειδή was the Reading followed by the Ancients.

Ver. 39. Οὐκ ἐκορύσαντο τὴν ἐπαγγελίαν, or as some Copies read, τὰς ἐπαγγελίας, received not the Promises.] These words being the same with those in v. 13. of this Chapter, all these died in Faith, μὴ λαβόντες ἐπαγγελίας, not having received the Promises; it is reasonable to interpret them to the same sense, viz. of their not having received the heavenly Kingdom, and blessed Resurrection they expected. And so the whole Current of this Epistle will force us to interpret them; for 'tis the Promise of entering into Rest after we have ceased from our Labour here on Earth, Chap. 4. 1, 10. the Promise of an eternal Inheritance, Chap. 9. 15. The Promise we are to receive after we have patiently done the Will of God, Chap. 10. 36.

Κρείττον πᾶσι ἡμῶν, some better thing concerning us.] viz. Our hope of entering into the Veil by Reason of our Fore-runner entering in thither first, Chap. 6. 19, 20. We having an High-Priest, higher than the Heavens, Chap. 7. 26. set on the Throne of Majesty in the Heavens, Chap. 8. 1. who by his Death hath procured, that they which are called, might receive the Promise of an eternal Inheritance, Chap. 9. 15. and who hath by his Entrance into this Holy Place with his Blood, purified and prepared these Holy Places for us, v. 23, 24. the way into which was not before opened, v. 8. and given us freedom of entrance into the Holiest through the blood of Jesus, by this new way which he hath consecrated through his Flesh, Chap. 10. 20. we being therefore come to Mount Zion; the City of the living God, to the heavenly Jerusalem, and to the Spirits of Just Men made perfect, Chap. 12. 22.

Ὡς καὶ οὐκ ἔχουσιν τέλει, that they withhold us may not be made perfect.] This all the Fathers interpret of their receiving their Crowns, or their Rewards hereafter. Thus of Abel and Noah, St. Chrysostom saith, That they might not be crowned before us, ἐν αἰσῇ πᾶσι τὸ στέφανον λαβεῖν, God hath appointed one time of Coronation for them all. Οὐδέπω τὸ στέφανον ἐλάβαν, they have not yet obtained their Crowns, saith Theodoret, God expecting still those that are to come, that they may proclaim them victors all together. (b) Origen having cited this place, saith thus, Non sed etiam Abraham yet expects to obtain perfection, nec Isaac and Jacob, and all the Pro-

(y) Prep. Ev. l. 12. c. 19. p. 583. (z) Scorp. c. 8. (a) Strom. 4. p. 515. A. (b) Ed. Huet. To. 1. p. 14. d. c. (c) Ps. 147. (d) Ps. 1. P. 125. (e) Pides ergo quia expectat adhuc Abraham, ut quod perfectum est consequatur, israhelitis et Isaac et Jacob, et omnibus perfectum per-

phets expect us, that with us they may obtain perfect bliss. Yea he says the same, not only of all the Saints of the New Testament, but even of the blessed Apostles, saying (f) *Even the Apostles have not received their joy, but wait that I might be partaker with them, nor do the Saints departed obtain the full Reward of their good Actions.* Nor did the Primitive Fathers mean this only of their Bodies, but also of their Souls, which they conceived not to be exalted to the Highest Heavens, saying that they had not yet received their full Reward, yea that they were not to expect it till the Day of Judgment. See note on 2 Tim. 4. 8. and therefore I cannot but wonder to hear a very Learned Person in his note on this Place, saying, *It will be acknowledg'd by all that then, i. e. at our Saviour's Resurrection, the Patriarchs received this promise, or that the Sufferers here mentioned then received it, especially when the*

Apostle here saith, They were tortured not accepting a Deliverance, that they might obtain a better Resurrection, which sure they have not yet obtained: And more admire that this should by him be interpreted of deliverance from their Persecutors, and Rest from Persecutions, for is this Promise fulfilled to Christians? to them who if they will live godly must suffer Persecutions? and through many Tribulations enter into the Kingdom of God? and do they who were thus tortur'd find this Perfection with us? or had they any other Rest or freedom from them, than what Death gave them? Surely the Exposition of all the Ancient Fathers, is much to be preferred before this new and singular Invention; as also before the new Doctrine of the Florentine Council, That the Souls of Saints departed do already behold the face of God in Heaven.

(f) *Nondum enim receperunt letitiam suam, ne Apostoli quidem, sed & ipsi expectant ut & ego letitia eorum particeps fiam, neque enim decedentes hinc sancti continuo integra meritorum suorum premia consequuntur, sed expectant etiam nunc licet morantes. Ibid.*

C H A P. XII.

Verse 1. **W**herefore seeing we also are compassed about with so great a ^a Cloud [i. e. a multitude] of Witnesses, let us [who are to run our Christian Race,] lay aside every weight, [of worldly Cares and Affections,] and the ^b Sin which doth so easily beset [and circumvent] us, [and so hinders our Feet from making a due Progress in it,] and let us run with Patience the race that is set before us.

^c 2. ^c Looking unto Jesus [who by his Prophetick Office was] the Author, and [by his Regal Office will be the] finisher of our Faith, who for the ^d Joy that was set before him, [as the Reward of his Sufferings,] endured the Cross, despising the shame [of it,] and [therefore] is set down at the Right hand of the Throne of God.

^e 3. For consider him, who [being so excellent a Person, and so dear to God, yet] endured [patiently] such contradiction of Sinners against himself, [such Blasphemies against his Doctrine, such Calumnies against his Person, such Malicious, and unwearyed Attempts against his Life,] ^e lest ye be wearied and faint in your minds, [under the Conflict of Afflictions ye endure.]

^f 4. [For which fainting you have no such cause as this Captain of Salvation, and this Cloud of Witnesses had, For] ^f ye have not yet resisted unto Blood, [as they did,] striving against Sin.

^g 5. And [by your proneness to grow weary, and even faint, under the Combat] you [seem to] have forgotten the Exhortation which speaketh to you as to Children, [thus,] My Son ^g despise not thou [be not slothful, and dispirited under] the Chastning of the Lord, nor faint when thou art rebuked of him. [Prov. 3. 11, 12.]

6. For whom the Lord loveth he Chastneth, and scourgeth every Son whom he receiveth, [into that Relation.]

^h 7. If ye [then] endure Chastning, God dealeth with you as [a Father] with [his] Sons; for what Son is there whom the Father chastneth not [for his offences?] ^h

8. ^h But if ye be without [such] Chastisements, whereof all [Sons] are partakers, then are you [treated as] Bastards, [whom the reputed Parent disregards,] and not [as] Sons [whom he loves, v. 6.]

ⁱ 9. Furthermore, [et & and if] we have had Fathers of our flesh, which corrected us, and [yet] we gave them Reverence, [and Honour, in Expectation of the long life promised to them that do so, Exod. 20. 12.] shall we not much rather be in subjection to the ⁱ Father of [our] Spirits [who gives, and who recalls our Spirits at Pleasure,] and [so] live [everlastingly.]

^k 10. For they, verily ^k for a few days chastened us after their own Pleasure, [Gr. as seemed best to them] but he [our Heavenly Father] doth

doth it] for our ^{own} Profit, that we might be partakers of his Holiness.

11. [Nor let it discourage you that these Afflictions seem grievous to the Flesh, ^{καὶ οὐδὲν}] For no chaffning for the present seemeth joyous, but grievous [to it;] nevertheless afterward it yieldeth the peaceable Fruits of Righteousness to them that are ^{exercised} thereby, [i. e. Those fruits of Righteousness which end in Peace.]

12. Wherefore lift up the hands which hang down, [as if wearied with, and giving over the Combat,] and [strengthen] the feeble knees, [which seem unable to stand firm, and run on this Race with Patience; See Note on v. 3.]

13. And [so] make [^{ποιεῖτε}, ye will make] ^m straight Paths for your Feet, [to walk in,] lest that which is Lame be turned out of the way, but let it rather be healed: [Gr. ^{ἵνα μὴ}, that that which is lame may not be turned out of the way, but rather may be healed.]

14. [And in order thereunto,] ⁿ Follow Peace with all Men, and Holiness, without which no Man shall see the Lord.

15. Looking diligently lest any Man ^o fail of the Grace [Gr. ^{ὁρῶν ὅτι}, fall from the Grace] of God, lest any root of Bitterness springing up trouble you, and thereby many be defiled.

16. Lest there be any Fornicator, or Profane Person, [among you, such] as [was] Esau, who for one Morfel of Meat sold his ^p Birthright.

17. For ye know how that afterwards when he would have inherited the Blessing [he had lost,] he was rejected, [by his Father, saying of Jacob, I have blessed him, and he shall be blessed, [for he found no place of Repentance, [no change of the blessing pronounced by his Father,] ^q though he fought it carefully with Tears, [crying with an exceeding great and bitter cry, Gen. 27. 34.]

18. For ye [believing Jews] are not come, [as your Fore-fathers when they entred into the Old Covenant with God,] unto the Mount that might be touched, [and so you might die, Exod. 19. 12.] and that burned with fire, [Gr. ^{τοῦ πυρὸς}, to the burning fire, Deut. 5. 23.] nor to the blackness and darkness, [caused by the Cloud, ^{νεφέλην ὑποσάδου}, Exod. 19. 16.] and [to the] Tempest [of Thunder, and Lightning, Deut. 5. 22.]

19. And the sound of a [the] Trumpet, [exceeding loud which made the People tremble, Exod. 19. 16.] and the [great] Voice of Words, which [was so terrible, that] they that heard [it] entreated that the word should not be spoken to them any more, [lest they died for it, Exod. 20. 19. Deut. 5. 25. 18. 16.]

20. For they could not endure ^r that which was commanded, [that severe cautionary Command which runs thus,] and if so

much as a Beast touch the Mountain it shall be stoned, or thrust thorough with a Dart.

21. And so terrible was the sight, that ^r Moses said, I exceedingly fear and quake.

22. But ye are come, [under the Gospel Dispensation, to things of a more excellent nature, not apt to terrify, and discourage, but create joy and comfort to you, not as then, to mount Sinai, but] ^t to mount Zion, [whence you expect all your Spiritual Blessings, not to the Terrestrial Jerusalem which is in Bondage with her Children, Gal. 4. 25.] but to the City of the living God, ^u the heavenly Jerusalem, [not to thousands of Angels attending on God as at mount Sinai, Psalm 68. 17. but] to an ^x innumerable Company of Angels, [ministering to them who shall be heirs of Salvation, Heb. 1. 14.]

23. [And] to the general Assembly, and Church [not of the Jews, and of the first-born registred among them, Numb. 1. 16. but] ^y of the first-born, who are written in Heaven, ^z and to God [now declared to be] the Judge ^z of all, [Acts 17. 30, 31.] ^{aa} And to the ^a Spirits of just Men made perfect [who have run their Race, and are to be crowned at the great day, 2 Tim. 4. 8.]

24. And to Jesus the Mediator [not of the Old Covenant, which promised only the Land of Canaan, but] of the new Covenant, [established in his blood, by which we receive the promise of an eternal Inheritance, Heb. 9. 15.] and to the ^{bb} blood of sprinkling, ^{cc} which ^{bbcc} speaketh better things than that of Abel.

25. ^{dd} See [therefore,] that you ^{ee} refuse ^{ddcc} not him, that speaketh [now by his Son to you,] for if they escaped not [God's severe Judgments] who refused him that spake on Earth, [from mount Sinai,] much more shall not we escape, if we turn away from him that speaketh [by his Son coming down, and by his Spirit sent down] from Heaven, [1 Pet. 1. 12.]

26. ^{ff} Whose Voice then shook the Earth, ^{ff} [when the Law was given, Exod. 19. 18. Psal. 68. 8.] but now [under this Dispensation,] he hath promised [yet a farther shaking,] saying, ^{gg} yet once more, [at the making my New Covenant,] ^{hh} I shake not the Earth only, but also Heaven [Hag. 2. 7, 8.]

27. And this Word, yet once more signifieth the Removing of those things that are shaken, as of things that are made; that those things which cannot be shaken may remain.

28. Wherefore we receiving [the Promise of] ⁱ a Kingdom, that cannot be moved, [or shaken, or give place to another,] ⁱⁱ let us have [or retain that] Grace whereby [alone] we may serve God acceptably with Reverence, and godly Fear.

29. For our God is [to the Disobedient, and Rebellious among us, as he was to them, Deut. 4. 24. 9. 3.] ^{kk} a consuming Fire.

Annotations on Chap. XII.

a Verſe 1. ΝΕΦΟΣ, a Cloud,] for a multitude, is a Phraſe uſed by Homer, who calls a multitude of Foot-men ΝΕΦΟΣ ΠΕΔΩΝ, which (a) Virgil thus translates, *Inſequitur nimbus peditum*; This Cloud of Witneſſes therefore contains all the Worthies mentioned in the former Chapter, who by their Words, and Actions have teſtified how much the Objects of their Faith were valued before all worldly things, and how equitable it was to endure afflictions, not accepting a deliverance, that they might obtain a better Reſurrection.

b Ibid. Τὸ ἐνομιέσασιν ἀμαρτίαν, the Sin that eaſily beſets us.] The Apoſtle being here ſpeaking of the Chriſtians Race, this Phraſe is beſt interpreted with relation to it, and ſo it muſt reſpect the Sin which cleaves to our Affections, which are the Feet of the Soul, like a long Garment wrapt about us, and ſo hinders the Running of our Chriſtian Race; for it is either our Affection to, and our Deſire of what we ought not to deſire, or affect at all, or which we ought not comparatively to affect, or deſire, which gives the Riſe, and prevalence to all Temptations to Sin, and renders ſelf-denial ſo exceeding Difficult.

c Ver. 2. Ἀπορῶντες, &c. looking to Jeſus.] As an Example of Patience under Sufferings, fit to be imitated by his Diſciples, and as one gloriouſly recompenſed in his Humane Nature for the Sufferings he ſuſtained in it, and as one who will give to us the ſame happy Repoſe after our Sufferings; He having, as the Author of our Faith, promiſed, and being able, as the Finiſher of our Faith, to confer that glorious Recompence, Chap. 10. 35, 36.

d Ibid. Ἀντὶ τοῦ περικειμένης αὐτοῦ χάριτος, for the Joy ſet before him.] That ἀντὶ is uſed for the final Cauſe appears from theſe Examples in the New Teſtament; He gave himſelf a Ransom ἀντὶ πολλῶν for many, Matth. 20. 28. Render not evil ἀντὶ κακοῦ for evil, Rom. 12. 17. Her hair was given ἀντὶ περικάλυψιν, for a Covering, 1 Cor. 11. 15. Ἀντὶ τούτου, for this Cauſe ſhall a man leave Father and Mother. And here, v. 16. ἀντὶ ἐρώσως ματρὸς, for one morſel of bread he ſold his birth-right. See 1 Theſſ. 5. 15. 1 Pet. 3. 9. Note alſo, that the Apoſtle goes on in his Agoniſtical Terms, and having ſpoken, v. 1. of the περικείμενον ἔμπροσθεν ἡμῶν, the Race ſet before us to run, he

here ſpeaks in the ſame Language of the Joy ſet before our Saviour in his Race, that is of the βεζύβιον, the Price, or Crown placed in his View for his Encouragement to run it. It being the Cuſtom in thoſe Games (b) to hang the Crown at the End of the Goal, that he who came firſt to it might ſnatch it, or lay hold of it: The Joy ſet before him muſt therefore be the Proſpect of that Majeſty and Glory, Power and Dominion he, in his humane Nature, was to be inveſted with, as the Reward of theſe his Sufferings. He for the ſuffering of Death being crowned with Majeſty and Honour, Heb. 2. 9. God having therefore highly exalted him, and given him a name above every name, Philip. 2. 9. And thus we have juſt cauſe to look upon him as an Example of Faith, and Patience, and of God's eſpecial Favour to them that ſuffer for his ſake.

Ver. 3. ἵνα μὴ κενώμετε ἐκλογισμοῖς, leſt you be wearied, and faint in your minds.] Theſe alſo are two Agoniſtical Terms; the one ſignifies to be weary, as in thoſe words of (c) C. Marcius, Νικῶντων ἐκ ἔστι τὸ κενεῖν, Conquerors muſt not be weary, and ſo give over the Fight; the other to faint, and be diſpirited, ſo that we can run, or fight no longer: And becauſe in thoſe Combats they fought, ὀρθοὶ ἵκταν, ſtanding upright, and χεῖρας ἐκτείοντες, ſtretching out their hands, therefore the Apoſtle exhorts them in their Spiritual Combat to ſtretch out the hands that hang down, and ἀνορθοῦν, to erect their feeble knees, v. 12. Faber. Agon. l. 1. c. 8.

Ver. 4. Ἀνταγωνιζόμενοι μέχρι αἱμάτων, ye have not reſiſted unto blood.] This is another Agoniſtical Expreſſion belonging to the Pugiles, who were oft beſmeared with Blood, and ſometimes died under the blows they received from the Clubs of their Adverſary. Faber. Agon. l. 1. c. 7.

Ver. 5. Μὴ ἐλιγρόν.] Ολιγορρεῖν is, ſay Phavorinus and Heſychius, ἀμελεῖν, παθεῖν, to be unregardful of, to be ſlothful, ἐλιγρόν, μικρόν, χεῖρ, to be Creſt fallen, ἀναπίπτειν, animo concidere, to faint, and be diſpirited. Τὸ ἀναπίπτειν, κωίως ἐπὶ ψυχῇ ἐστίν, οἷον ἀδουμῆν, ἐλιγροῦν. Athen. Deipnoſ. l. 1. p. 23. B.

Ver. 8. Hence the Jews ſpeak thus, *Wo to the man who goeth out of the World without Tribulations.* Buxt. Lex. p. 1528.

Ver. 9. Τῷ Πατρὶ τῷ ἀνεμύσαντι, the Father of Spirits.] This Phraſe is not here put to ſignifie the Author of our New Spiritual

(a) Aen. 7. v. 753. and Note in l. 4. Georg. v. 60.

(b) He did, ſaith Plutarch, Κατέλεν τὸ βεζύβιον. Περὶ φιλοπλητίας. p. 523. And I run, ſaith the Apoſtle, ἐπεκυνέωμεν ἐπὶ τὸ βεζύβιον. Philip. 3. 14. See Fab. Agoniſt. l. 2. c. 27.

(c) Plutarch in Vita. C. Marc. p. 218.

hood in their own Family at least. So Exod. 24. 5. *He sent the young men, (Chald. the first-born) of the Sons of Israel, and they offered Burnt-offerings, and sacrificed Sacrifices to Jehovah.* Afterwards the Levites were taken into the service of God, instead of all the first-born among the Children of Israel, Numb. 3. 41. consecrated before to God, Exod. 22. 92. Numb. 8. 17. Gen. 25. 29. This Birth-right Esau sold when he was faint, ἐκλείπων, and this shews how proper this Instance is to preserve them from being wearied, and fainting in their Mind.

The Targum of B. Uziel saith, That he was made faint by committing Idolatry, shedding innocent Blood, and going in to a Damsel betrothed that Day; and this shews him a Fornicator, both in the Spiritual and Carnal Sense, and a prophane Person. And lastly, Mercer saith, *Primogenituram Hereditatem cælestem adumbrasse*, that the Primogeniture was a Type of their Celestial Inheritance; which also seems to be hinted by the Paraphrases on the Place, for that of Uziel saith, *He denied the life of the World to come, and contemned his Birth-right: And the Targum of Jerusalem, That he contemned his Birth-right, and despised his Part in the life to come, and denied the Resurrection; and as this shews his Profaneness, so also doth it shew the Appositeness of this Example to the Apostle's purpose.*

q Ver. 17. *Ἐκνῆσταις καὶ δακρύων ἀντὶ τῷ, though he sought it carefully with tears.*] Though these Words thus Expounded do not immediately prove that true Repentance may find no Acceptance with God, yet are they designed to insinuate that Men may so despise the Blessings of Christianity, as to be after thought unworthy to enjoy them; that by their Apostacy they may fall so entirely from God, as that he will not be prevailed on by their Tears to restore them to their lost and despised Privileges, upon their Tears and Fastings; as is apparent in the Case of the Jews, who have large times of Penance, and Humiliation, but are not to this Day restored to the Grace and Favour of God, and to the Privilege of being his peculiar People, and first-born, as once they were.

r Ver. 20. *Τὸ διασελλόμενον.*] *Διασελλόμενον*, signifies to command with Vehemence, or severity, Matth. 16. 20. Mark 5. 43. 8. 15.

f Ver. 21. *Μωϋσὴς ἔειπεν, Moses said.*] This Interpreters think St. Paul received by Tradition of his Ancestors, tho' no Footsteps of this Tradition have been found among them. But doubtless the Apostle had Respect to Deut. 9. where, v. 15. *Moses sees the Mount burning up to Heaven, and v. 9. 19. saith, ἔκφοβός εἰμι, I exceedingly fear.*

t Ver. 22. *Σιών ὄρε, to mount Zion.*] All the good things, Blessings and Comforts which God will give to Israel, are only out of Zion, say the Jews, *Vajikra Rabba*, Sect. 24. *Midrash Tilkim*, ad Psalm 14. Hence came their

Strength, Psal. 110. 2. and Help, Psal. 20. 2. Blessings, Psal. 128. 5. and Life, Psal. 133. 3. and Salvation, Psal. 14. 7.

Ibid. *Ἱερουσαλὴμ ἐπουρανίῳ, to the Heavenly Jerusalem*] which is the Mother of us all, Gal. 4. 26. where our City is, Philip. 3. 20. This the Rabbins call the Jerusalem of the Age to come, to be built in the Days of the Messiah, saying also, That the Inferiour Jerusalem is a Figure of that which is above. See Note on Gal. 4. 26. And 'tis here stiled, the Heavenly Jerusalem, not that Heaven is primarily intended by it, and not the Church of Christ on Earth, but proper Originem, & finem, as having its rise from heaven, and as leading to it, on which account the Gospel-State is stiled off the Kingdom of Heaven.

Ibid. *Μυριάδων ἀγγέλων, to Myriads of Angels.*] x The Glorious Citizens of Heaven who attend at the Throne of God, to whom we are united, they being made one with us in Christ, Ephes. 1. 10. and to whom we are reconciled by him, Coloss. 1. 20.

Ver. 23. *Πρωτόγονον, of the first-born.*] i. e. y Of the Apostles who received the first-fruits of the Spirit, Rom. 8. 23. and of the Churches which received first the Christian Faith, Ephes. 1. 12. (whose names are written in heaven) i. e. who are enrolled among the Citizens of the New, and Heavenly Jerusalem, or among the Just, for whom the Kingdom is prepared. In this rejoyce, saith Christ, that your Names are written in Heaven, Luke 10. 20. Thus Exod. 32. 32. *Moses by the Targum is introduced speaking thus, I know thou hast writ my Name in the Book of the Just: And of the false Prophets, the Targum, on Ezek. 13. 9. saith, They shall not be written in the Book of Eternal Life, which is written for the Just of the House of Israel; and into this Kingdom they only are to enter, whose Names are thus enrolled in the Book of Life, Rev. 21. 27.*

Ibid. *Καὶ κριτῇ Θεῷ, and to God the Judge of all.*] Who will adjudge the Crown of Glory to those who have fought the good fight of Faith, 2 Tim. 4. 8. who run this Race with Patience, 1 Cor. 9. 24, 25. and will give them the Kingdom prepared for them, Matth. 25. 34. Luke 12. 32.

Ibid. *And to the Spirits of just men, πτερωμένων, made perfect.*] This word here cannot well signify them who are crowned in the Agonistical Sense, because the Apostle in the former Chapter, had asserted of those Witnesses which died in Faith, That they had not yet received the Promise, and were not to be crowned before us Christians; and saith, that he himself expected to receive his Crown only at the Great Day, 2 Tim. 4. 8. But it signifies either that they had fulfilled their Course, and so rested from their Labours, and Conflicts, as Chrysostom here saith, and so have nothing more to do, but to receive their Crown: Or, in the other Sense of the Word,

Word, *πλειῶς*, to be made perfect in Holiness, or to be perfectly purged from all Guilt of Sin, and so fit to be admitted to this Kingdom: In which sense the *Apostle* here denies that there was any *πλειῶσις*, or perfect Expiation made by the *Levitical Priesthood*, the *Law* making nothing perfect, Heb. 7. 11, 16. And that the Offerings prescribed by it could not *πλειῶσαι*, make perfect the Worshipper as to his Conscience, Heb. 9. 9. that they could not *πλειῶσαι εἰς τὸ διμενέειν*, perfect him for ever, so as that he should need no farther Expiation for Sin, Heb. 10. 1. and that *Christ* by one offering, *πτελειῶσαι εἰς τὸ διμενέειν*, had perfectly expiated for ever them that were sanctified, v. 14.

b b Ver. 24. *Ἀίματι βαντισμῶ*, the blood of sprinkling. Not that of Bulls and Goats, with which *Moses* sprinkled the People, when they entered into the Old Covenant, *Exod.* 24. 8. and the Tabernacle, and the Vessels of the Ministry, to sanctify them for the *Levitical Service*, but the Blood of *Christ*, by which the Heavenly places are purified, and prepared for us, *Chap.* 9. 23, 24. and by which we have entrance into the Holiest, *Chap.* 10. 19, 20.

c c Ibid. *Κεῖν δὲ οὐ λαλῶντι ᾧδε ἢ*, or, *ᾧδε τὸ ἄβελ*, which speaketh better things than that of *Abel*. Than the Blood of *Abel*, not because that called for Vengeance, this for Mercy; but than the Blood of the Sacrifice of *Abel* offered by Faith, of which God testified his Acceptance, and by which he being dead yet speaks, *Heb.* 11. 4. that procuring Acceptance for himself alone, this for all Believers; that speaking only for him, and declaring him Righteous, this interceding to God for the Justification of all Men through Faith in his Blood.

d d Ver. 25. *Χρηματίζοντα*, him that speaketh. This word both in the Old, and New Testament, signifies speaking as from God, or Words proceeding from him. See *Jer.* 25. 30. 26. 3. 29. 23. 30. 2. 36. 4. *Matth.* 2. 22. *Luke* 2. 26. *Acts* 10. 22. *Rom.* 11. 4. *Heb.* 8. 5. 11. 7. So 2 *Maccab.* 2. 4. *Χρηματισμῶ* *Ἰωνᾶν* τὸ *ἀντὶ*, the Prophet being warned of God, commanded that the Ark should go with him.

e e Ibid. *Μὴ ἀκούσασθε*, refuse not. As they did, saith *Theodoret*, desiring *ἀντὶ Θεοῦ καὶ Μωσίου λαλῶν*, instead of God to have *Moses*, by saying, speak thou to us, and let not God speak to us, *Exod.* 20. 19. desiring not God, but an Angel, saith *Philo* on these Words, *De Somniis*, p. 455. E. See note on *Coloss.* 2. 19.

f f Ver. 26. *Ὁς ἡ φωνὴ*, whose Voice. He speaks here not of the Voice of *Christ*, but of the God of *Israel*, who at his Appearance on *Sinai*, shook the Earth; of his Voice who made the Promise, that *Christ* the Desire of all Nations, should come. Nor can the *Apostle*, or the Prophet speak of *Christ's* second coming, to give New Heavens, and New Earth by the Conversion of the Jewish Nation; For, 1st.

This shaking was to be the fore-runner of the Coming of the Desire of all Nations, or contemporary with it; now he was to come to fill that very House then built with Glory, and to make the Glory of it greater than the Glory of that House built by *Solomon*. The Prophet must therefore speak of a shaking antecedent to the Destruction of the Temple. And therefore the *Apostle*, speaking of the very thing promised in the words of the Prophet *Haggai*, must also speak of the first advent of our Lord. 2dly. The Prophet speaks of a shaking which was to happen after a little time, *Hag.* 2. 7. and therefore not of an Advent of our Saviour after two thousand Years Expired, yet to come. And, 3dly. the *Apostle* says plainly, That *Christians* had then received that Kingdom which could not be shaken, to give place to another, and upon that grounds his Exhortation to them to retain or hold fast the Grace received, v. 28. Which shews it was not a Kingdom yet to come after one Thousand seven hundred years, but that which throughout the Gospel is stiled the Kingdom of God, and of Heaven, and is said to be then come to them, *Matth.* 12. 28.

Ibid. *Ἐν ᾧπαρ*, yet once more. The word *g g* yet signifies that there was yet to be another shaking for the Introduction of another Covenant, and consequently for the Abolishing the first; and the Word *once* only, that there should be no more shaking after the Introduction of the second Covenant.

Ibid. *Ἐγὼ σείσω*, I shake not the Earth only, h h but the Heavens, *Hag.* 2. 7. The Ancient Jews speak of this place thus, I will give a short Glory to the Israelites, and afterwards shall the Messiah come. *Talm. Tr. Sanhedr. c. 11.* expounding this Place of the coming of the Messiah, they add, That the first Tabernacle, and Temple were built, and destroyed, so was the second Temple, but the Messiah should build a Temple, and God had built a Tabernacle, and Temple in the Heavens, which should never be destroyed. *Pug. Fid. p. 304—309.*

Now this shaking of the Heaven and Earth being to be accomplished at the coming of the Messiah, or the desire of all Nations, cannot signify the Removal and Subversion of the Material Heavens, and Earth, they being not thus shaken at *Christ's* coming, but this is a Metaphor frequently used in the Prophets, to signify the Subversion of a State and Kingdom, and of the Government which obtains amongst them; as when the Prophet, speaking of the Destruction of *Babylon*, saith, I will make the Heavens shake, and the Earth shall be removed out of its place, *Isa.* 13. 13. and of the Destruction of the Jews by the Assyrians he useth these very words, the Earth shall be moved, and the Heavens shaken, *Joel* 2. 10. See *Judges* 5. 4. *Psalms* 77. 18. *Isa.* 24. 19, 20. Thus at our Lord's coming to destroy Jerusalem,

salem, say some Interpreters, to destroy *Antichrist* as others think, *the Powers of Heaven shall be shaken*, Matth. 24. 30. *Mark* 13. 25. and *Luke* 21. 26. which import of this Phrase being not understood by *Eftbius*, he without cause, rejecteth this Interpretation of the Words.

2dly, This shaking being for the Removal of things which were shaken, and they being not the Material Earth, must signifie the things which were then introduced with the shaking of the Earth, i. e. the Covenant made, and the Worship, and Tabernacle, and other Materials then appointed to be made with hands for God's Service; which, as the *Apostle* throughout this whole *Epistle* contends, were to be abolished, and to continue only till the time of Reformation, *Chap.* 9. 10. and then to give place to that New Covenant, and Dispensation which procured for us an eternal Redemption, and an Entrance, not into the Holy Places made with hands, but into Heaven it self.

i i Ver. 28. ἔχουσιν χάριν.] It is the observation of *Criticks* here, and elsewhere, that ἔχειν, to have, is often put for ἀπέχειν, to retain, or hold fast: So ἔχειν πίσιν καὶ ἀγαθῶν σωματισμῶν, is to hold Faith and a good Conscience, 1 Tim. 1. 19. ἔχουσιν τὸ μυστήριον τῆς πίστεως, to hold the mystery of Faith; ἀποτίππων ἔχουσιν,

to hold fast the form of sound Words, 2 Tim. 1. 13. *Χάρις* throughout the whole New Testament doth signifie the Favour, and the Grace of God, so freely tendred to us in the Gospel: See Note on 2 Cor. 6. 1. So that the Import of these Words seems to be this. Let us continue stedfast in that Faith, and Dispensation delivered in the Gospel, as being that alone which renders both our Persons, and our Services acceptable to God, let us not fall from the Grace of God, v. 15. let us not cast off our Confidence, *Chap.* 10. 35. Let us hold fast the Profession of our hope without wavering, v. 23. continuing to serve God with an holy Reverence.

Ver. 29. Πῦρ καταναλίσκων, a consuming Fire.] k k To consume thine Enemies if thou obey him, and to bring them down before thy Face, Deut. 9. 3. but to consume thee, if thou forget the Covenant thou hast made with him, Deut. 4. 24. This hath Relation to the *Schechinah*, or glorious Presence of God, the sight of which was like devouring Fire, *Exod.* 24. 17. and from which went out Fire to consume *Nadab* and *Abihu*, *Lev.* 10. 2. and those two hundred and fifty Persons which burned Incense, *Numb.* 16. 35. and of which the *Psalmist* speaketh in these Words, A Fire burned in their Congregations, the Flame burnt up the Wicked, *Psal.* 106. 18.

C H A P. XIII.

Verse 1. LET brotherly love continue. 2. Be not forgetful to entertain Strangers, for thereby some, [viz. *Abraham*, *Gen.* 18. and *Lot*, *Gen.* 19.] have entertained ^a Angels unawares.

3. Remember them that are in Bonds, as [affectionately as if you were] bound with them, and them that suffer Adversity, as being your selves also in the Body, [and so as being subject to the like Afflictions.]

b 4. ^b Marriage is Honourable in all [Persons,] and [so is] the Bed undefiled, but [or wherefore,] Whoremongers and Adulterers ^c God will Judge, [i. e. adjudge to Condemnation.]

d 5. ^d Let your Conversation be without Covetousness, and be content with such things as ye have [at present,] for he hath said, [Deut. 31. 6. *Jos.* 1. 5.] I will never leave thee, nor forsake thee.

6. So that we may boldly say [as the *Psalmist* doth, *Psal.* 56. 4.] The Lord is my helper, and I will not fear what Man shall do unto me.

7. Remember them which have the Rule over you, [Gr. be mindful of your Governours,

or Guides,] who have spoken to you the word of God, whose Faith follow, considering the End [or close,] of their Conversation, [with what Constancy, and Perseverance they continued in the Faith, and sealed it with their Blood in hopes of that Crown of Glory Christ had promised to them that were faithful to the Death.]

8. [Even that] Jesus Christ [who both as to his Doctrine, and his Promises, is] the same, ^e yesterday, and to day, and for ever.

9. Be not carried about with diverse, and ^e strange Doctrines, [i. e. Doctrines diverse ^f from and new, i. e. not taught by those guides who spake to you the word of God, v. 7.] for it is a good thing, that ^g the Heart be established ^h [i. e. comforted, and strengthened] ^h with Grace, [i. e. the Sense of the Divine Favour and the Grace brought to us by the Gospel,] and not with meats [eaten at the Jewish Festivals, and their Peace-offerings,] which have not profited [to the purifying of the Conscience from guilt *Hebr.* 9. 9.] them that have been occupied therein.

10. We [Christians] have [a Sacrifice upon] ⁱ an Altar, [that of the Cross,] of which ⁱ they have no right to eat [or to partake] who serve

serve the Tabernacle, [i. e. cleave still to the Worship appointed for the Jewish Tabernacle.]

11. [The truth of this they may learn from their own Institutions concerning Sacrifices,] For the Bodies of those Beasts whose Blood is brought into the Sanctuary ^k for [a] Sin [offering] are [by the Law of Moses not to be eaten, but] burnt without the Camp, [Exod. 29. 14. Lev. 4. 21. 6. 30. 16. 27.]

12. Wherefore Jesus, also, [our Sin-offering, the Person typified by theirs offered on the great Day of Expiation, Lev. 16.] that he might sanctify the People with his own Blood, carried into the heavenly sanctuary, ^l suffered without the Gate. [He therefore thus answering the Type of that Sin-offering, of which neither Priest, nor People were to eat; they who do still adhere to the legal Institutions, are by that Law excluded from partaking of this Sacrifice.]

13. Let us go forth therefore to him without the Camp, [the Terrestrial Jerusalem, the Jewish Church, and service,] ^m bearing his Reproach.

14. For here we [especially who are thus Persecuted,] have no continuing City, but we seek one to come, [even the City of the living God, Ch. 12. 22.]

15. By him therefore, [our High-Priest] let us offer the [Christian] ⁿ Sacrifice of Praise to God continually, that is, [in the Language of the Prophet, Hosea 14. 2.] ^o the Fruit of our Lips, giving thanks to his Name.

16. But, [and for the other Christian Sacrifices, those of Alms,] to do good and communicate forget not, for with such Sacrifices God is [still] well pleased.

17. Obey them that have ^p the Rule over you, [your Bishops, and Pastors, v. 24.] and submit your selves, [to their godly admonitions,] for they watch for your Souls, as they

that must give an account. [to God for them,] that they may do it with joy, [in the Presence of Christ, that they have gained you to him, and built you up in your Faith, 1 Thes. 2. 19:] and not with grief, [that they could not prevail upon you to live suitably to their Instructions;] for that is unprofitable for you, [and pernicious to you.]

18. Pray for us, [for our Freedom, and success in preaching the Gospel, Ephes. 6. 19. Col. 4. 3. and our Deliverance from the Enemies of our Faith, 1 Thes. 3. 1, 2.] for we trust we have a good Conscience, in ^f all things, [being] willing to live honestly.

19. But I beseech you the rather to do this [now,] that I may be restored to you the sooner.

20. ^t Now the God of Peace that brought again from the Dead our Lord Jesus, that Great Shepherd of the Sheep, through, [with] the Blood of the Everlasting Covenant, [to be offered by him in the Heavenly sanctuary,]

21. ^u Make you perfect in every good work to do his Will, ^x working in you, [by his Grace given to, and his Spirit residing in you,] that which is well pleasing in his sight through Jesus Christ, ^y to whom be Glory for ever, Amen.

22. And I beseech you, Brethren, suffer the Word of Exhortation, [to perseverance with Patience in the Christian Faith,] for I have written a letter to you [of this subject,] in [as] few Words, [as the Importance of the matter, and my Affection to you would permit.]

23. Know ye that our Brother Timothy, [See the Preface,] is set at liberty, with whom, if he comes [hither again,] shortly I will [God willing,] see you.

24. Salute all them that have the ^z Rule over you, and all the Saints: They of Italy Salute you.

25. Grace be with you all. Amen.

Annotations on Chap. XIII.

2 Verse 2. ^a ἄγγελοι, Angels.] It follows not hence, say the Commentators here, that all the three Persons which appeared to Abraham were created Angels, for one of them being stiled by Abraham the Judge of all the Earth, Gen. 18. 24. Jehovah, v. 22. and Abraham praying to him with so great Humility, Oh let not the Lord be angry, and I will speak unto him, who am but Dust and Ashes, v. 27, 31. It seems more proper with the Ancients to conceive he at least should be the Son of God, the Angel of the Covenant; for the Word of God, saith Justin Martyr, ὁ ἄγγελος καλεῖται, ὁ Θεός, ὁ Κύριος, ὁ ἀνὴρ, ὁ ἀνθρώπος, Ἄγγελος ὁ Ἰσραὴλ πατέρις. Yet since in the Opinion of the Jews, they were three Angels, as Ainsworth, and

Cartwright note upon the Place, the Apostle writing to them, saith no more of them; I rather think with the Reverend Bishop of Ely that it may be granted that the three that appeared to Abraham, were created Angels; but then they appeared only as the Retinue of the Schechinah, or Divine Majesty, stiled the Lord, v. 1. and v. 13. For after the same Men who came in, and did eat with Abraham, and rose from the Table, were departed, v. 16. and 22. Abraham stands yet before the Lord, that is, before the Divine Majesty who appear'd to him, v. 1. and stiles him the Judge of the whole Earth. And this agrees well with the Opinion of the Jews, who, as they acknowledge that the three Men whom Abraham entertained were created Angels, so also do they

they own that there was then a separate Appearance, or *Divine Majesty* which talked with *Abraham*. And this takes off the Observation of *Crellius*, and others on this place, That the name *Jehovah* is given to *Angels*; for according to this Interpretation, the Name *Jehovah* is not given to any of the three *Angels* which were entertained by *Abraham*, but only to the *Schechinah*, or *Divine Majesty* which appeared with them, and spake to *Abraham*, from v. 10. to the 17th. and to whom, after the Departure of these three, one into Heaven, and two to *Sodom*, *Abraham* still speaks to the End of that Chapter.

b Ver. 4. Τιμη ὁ γάμος, *Marriage is Honourable.*] It is not worth disputing whether these Words should be rendred as a Precept thus, *Let honourable Marriage, and the Bed undefiled obtain among all*; or as our Version renders them by way of Assertion. The Observation of the *Ancients* upon the Place is this, That *Marriage is honourable in all Persons* (a) *Old and Young, and in all things.*

c Ibid. Κελεύει ὁ Θεός, *God will Judge.*] i. e. Κατακρινεῖ, he will condemn them: So *John* 3. 16. *God sent not his Son into the World, ἵνα κρίνῃ τὸ κόσμον, that he might condemn the World. He that resisteth shall receive to himself, κέσμα, Punishment, or Condemnation, Rom.* 13. 3. So *Matth.* 23. 14. *1 Cor.* 11. 29. *1 Tim.* 3. 6. *Jude* 4. *Mark* 3. 29. *Luke* 23. 40. ὅτι οὐ κρίναντες, by condemning *Christ* they fulfilled the Voice of the *Prophets*, *Acts* 13. 27. That the *Apostle* here should give these Cautions against the *Gnosticks* among the *Jews*, is said without ground, for no Man can prove than any *Gnosticks* had been then among them, but they had then the sect of the (b) *Nicolaitans* among them, mentioned, *Rev.* 2. 6, 15. who did ἀναιδώς ἐκπορεύεσθαι fornicate without shame, holding *Whoredom and Adultery* to be things indifferent. Moreover, (c) *Justin Martyr*, saith, That where-ever they travelled they multiplied to themselves Wives, ὀνόματι γάμου, under pretence of *Marriage*. See note on *Rom.* 2. 22. On which account there was ground sufficient for this Exhortation. Note hence, that *Whoredom is a mortal Sin.*

d Ver. 5. Hence we learn, 1st. That we are then covetously minded when we are not content with the things we enjoy at present, but are impatiently desirous of having more.

2dly. That what *God* promises to any of his *Servants*, may in like Circumstances be applied to them all, for this Promise which the *Apostle* here makes and applies to all good *Christians*, was particularly made to *Joshua*, *Chap.* 1. 5.

Ver. 8. i. e. Through all Times; and e Ages; for, as (d) *Philo* observes, Τεμερὴς ὁ χρόνος, ἐν τριῶν μετέσται, καὶ ἡσυχία, καὶ μέλλουσι, *Time consists of three parts, the Past, Present, and to Come, and these three signify, πάντα τὰ αἰῶνα, all time, or the whole Compass of it*; so that as the same Doctrine of *Christianity* must always be professed by all *Christians*, so the same *Jesus* is always ready to assist, and reward the sincere Professors of it.

That the *Apostle* speaks here not of their living, but dead Guides, will appear partly from his exhortation to remember them, the living Guides being the Objects not of their Memory, but Sense, partly from the Phrase ἀλλήλων, who have spoken, which intimates, they had now left off speaking; and partly from the ἔκβασις the Close, or Period of their Conversation here on Earth, they are exhorted to look back unto; their living *Bishops* they are commanded to obey, v. 17 their dead *Bishops* to Remember, v. 7. for I think, saith *Origen* on *Matthew* (Ed. Huet. To. 1. p. 420.) He who is stiled by *Christ* ὁ ἡγούμενος, a Guide, *Luke* 22. 26. is ὁ καλέμενος ἐν ταῖς Ἐκκλησίαις ἑπίσκοπος, he who is called in the Churches a Bishop.

Ver. 9. Διδουχαῖς ξένας] I render *New Doctrines*, and therefore strange to the Ears of them that hear them first, so ξένα δαιμόνια, are *New Demons*, *Acts* 17. 18. and the *Apostle* saith, they were not to look upon their fiery Trial, ὡς ξένη ὑμῶν πειρασμοί, as if some new thing had happened to them, *1 Pet.* 4. 12.

Ibid. Βεβαιῶτε τὴν καρδίαν, that the heart is established,] is an Hebrew Phrase, signifying to comfort, strengthen, and refresh the heart. So *Gen.* 18. 5. I will fetch a Morsel of Bread *וְלַעֲמֹד לְבַבְכֶּם* and comfort your hearts, *Judges* 19. 5, 8. στείσον καρδίαν σου, comfort thy heart with a morsel of Bread, of which the *Psalmist* saith, That, καρδία ἀνθρώπου στείλει, it strengthens Man's heart, *Psal.* 104. 15. whence it is often stiled, στείμα ἄρτου, *Psal.* 105. 16. *Ezek.* 4. 16. 5. 16. 14. 13. the Staff of Bread.

Ibid. The Grace here mentioned, is, say h the *Ancients*, ἡ τὴν χάριν διδασκαλία, the Doctrine of the Gospel, or of the Grace of God tender'd in it. The meats here mentioned are the meats eaten in the Jewish Festivals, New Moons, and Sabbaths, *Col.* 2. 16. or their Peace-offerings and Oblations, stiled, ἐσώματα Meats, *Heb.* 9. 10. which Feasts some Jewish Zealots would have observed with the Christian Festivals, viz. their Passover, and Pentecost, *1 Cor.* 11. and in the same

(a) Μη ἐν ταῖς περιεσέοικαι, ἐν τῇ τοῖς νόμοις ἔκ, ἀλλ' ἐν πίστει. Theoph. Ὅσα ἐν τούτῳ μὲν τῷ μέρῳ τίμηται, ἐν ἑτέρῳ δ' ἔκ, ἀλλ' ὅλῳ δι' ὅλου πάντοις τίμηται. Oecum.

(b) Euseb. Hist. Eccl. 1. 3. c. 29. Abel, & Cain p. 106. C.

Iren. 1. 1. c. 27.

(c) Dial. p. 371. B.

(d) De Sacrif.

riotous manner, v. 21. And these Sacrifices or Peace-offerings they would have still retained, perhaps as being not Sacrifices for Sin, but Free-will Offerings, and only Sacrifices of Praise so that the Import of these Words is this; 'Tis good the Soul, or Heart, be established, refreshed, and comforted, not with Meats eaten in the Jewish Festivals, or at their Eucharistical Oblations, which profit, or avail nothing to the Peace, and quiet of the Conscience, but with the Divine Favour, and that Gospel-Grace by which Justification, and Remission of Sins is obtained through the Blood of Jesus; of which they cannot be partakers who still cleave to the legal Observations.

i Ver. 10. *Θυσιασθειον, an Altar.*] That the Altar here signifies the Sacrifice offered upon the Altar, is plain from this, that of this Altar they were to Eat: So they that ate of the Jewish Sacrifices, are said to be κοινωνοὶ θυσιασθῆναι, partakers of the Altar, 1 Cor. 10. 18. i. e. of the things offered at the Altar; and then it must import the Body of our Lord offered, and broken on the Cross, by partaking the Memorials of which Body, we testify our Communion with Christ, and his Church, *ibid.* v. 16, 17. and of this faith the Apostle, they have no right to partake, who adhere still to the Mosaicall Oblations.

k Ver. 11. *Πεὶ ἀμαρτίας*] That *πεὶ ἀμαρτίας* signifies a Sacrifice for Sin, or a Sin-offering, See Note on 2 Cor. 5. ult.

l Ver. 12. *Without the Gate.*] That Sin-offering which was carried without the Camp, whilst they were in the Wilderness, when the Temple was seated at Jerusalem, was carried without the gate of the City. Maimon. de Rat. Sacrif. Faciend. cap. 7. Sect. 4. *Ainsw.* in Lev. 6. 30. And this is the Reason of the Variation of the Phrase here.

m Ver. 13. *His Reproach.*] i. e. his Cross, and Sufferings, which the Persecuting Jews inflict upon his Followers, as they did upon him, persecuting them even to strange Cities, Acts 26. 11. and from City to City.

n Ver. 15. *Θυσίαν ἀλείψας, the Sacrifice of Praise.*] The Jews say, that in seculo futuro (e) in the Age to come (which often signifies the Age of the Messiah) all Oblations shall cease, but the Oblation of Thanksgiving, which shall never cease; and that Praise is more acceptable to God than all Sacrifices; which they prove from those words of the Psalmist, *I will not reprove thee for thy Sacrifices because they were not always before me: Offer unto God Thanksgiving, Psalm 50. 23. He that offereth praise honoureth me.* And the Greek Commentators observe, that the Sacrifices God now

requires are *unbloody Sacrifices*, to wit, those of Praise and Thanksgiving, and imitation of Christ. So Chrysostom, and Oecumenius.

Ibid. *Καρπὸν χειλέων, the Calves of our Lips.*] o Hof. 14. 2. So the Jews themselves interpret these Words, *what shall we render for the Calves of our Lips?* (f) Dr. Pocock notes, That καρπὸς is here taken for καρπώμα, which in the Septuagint signifies an Holocaust, which being usually of Young Bulls, corresponds to the Calves of our Lips, in Hebrew. So in the Song of the three Children, *καρπώσασθι σὺν, is to sacrifice before thee, v. 14.*

Ver. 17. *Τοῖς ἡγούμενοις ὑμῶν.*] *Πεὶ Ἐπισκόπων* p λέγει, he speaks of Bishops, say Chrysostom, Oecumenius, and Theophylact. (g) Clemens Romanus places them before the Presbyters saying, *Τοῖς νόμοις Θεοῦ ἐπορεύεσθε, ἡγουμένους τοῖς ἡγούμενοις ὑμῶν ὃ καὶ πάλαι ἦ κατέκυσαν ἀποκείμενους τοῖς πατρὶ ὑμῶν Πρεσβυτέροις, ye walked in the Laws of God, being subject to your Guides, or Rulers, and giving Convenient Honour to your Presbyters, or Elders.*

Ibid. *Μετὰ χαρῆς with joy.*] That is, say r others, that they may go on with their Work Joyfully, which they can only execute with Trouble and Sadness, when they find you refractory to their Admonitions; but these Words, That they may do it, seem plainly to relate to the account they must give up hereafter to God.

Ver. 18. *Ἐν παντί.*] in all times, Circumstances, Things and Places. Here is the true test of an upright Conscience, that in all Times, Things and Cases, it renders us industrious to walk exactly according to the Rules of Righteousness.

Ver. 20. These words seem to express all the three Offices of our great Mediator, which are the Foundations of all our Prayers, and Praises directed to God, and of all the Blessings we receive, or expect from him; his Prophetick Office in that he is stiled, *th great Shepherd of the Sheep*; His Priestly-Office, in that he is said to be brought again from the Dead with the blood of the Everlasting Covenant; and his Kingly-Office, in that he is stiled, *our Lord Jesus.*

Ver. 21. *Καταρτίσαι ὑμᾶς, make you perfect.*] u Here is the Duty of every good Christian, to be ready for every good Work, Tit. 3. 1. doing the will of God from the Heart, Eph. 6. 6.

Ibid. *Ποιῶν ἐν ὑμῖν, working in you, &c.*] x Here is the Power by which we are enabled so to do, and the Motive to the Performance of our Duty, viz. the Grace of God teaching us, denying all Ungodliness, and Worldly Lusts, to live Righteously, Soberly, and Godly, in this present World, and the Expectation of the blessed hope, and glorious Appearance

(e) Pug. fid. Part. 3. Dist. 3. c. 12. Sect. 14. 15, 16, 17. ad Roman. Sect. 1.

(f) Pug. fid. *ibid.* Sect. 20.

(g) Epist.

of our Lord, to reward our Services, Tit. 2. 11, 12, 13. The Love of God the Father in giving up his Son to the Death for us, and of Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar People zealous of good works, v. 14. And who died for all, that they who live might not henceforth live unto themselves, but unto him that died for them, 2 Cor. 5. 15. And lastly, the inward Assistances of the Holy Spirit, bringing these things to our Remembrance, exciting us to the Performance of our Duty, strengthening us against our Temptations, and comforting, and supporting us under our Sufferings.

y Ibid. Ὡς ἡ δόξα εἰς τὸν αἰῶνα τῶν αἰώνων, so whom be Glory for ever, Amen.] Here Schlingius saith, That he who is a Christian cannot be ignorant, that Glory for ever and ever, is to be ascribed to Christ, as well as to the Father, as it is Rev. 5. 12, 13, and 2 Pet. 3. 18. And how then can he be ignorant that Christ is to be owned as the true God? This

being the Doxology ascribed in the New Testament to him, of whom, and by whom, and to whom are all things, Rom. 11. 36. to God the Father, Gal. 1. 5. to the Omnipotent God, Ephes. 3. 20, 24. to him who dwelleth in light inaccessible, 2 Tim. 4. 15. 16. to the God of all Grace, 1 Pet. 5. 10, 11. to the only wise God our Saviour, Jude 25. In (h) St. Clements it is frequently ascribed, τῷ Θεῷ παντοκράτει, to Almighty God, to whom be glory for ever and ever, Amen, as a Character peculiarly belonging to him. And in the (i) Jerusalem Targum this is the frequent Appendix to the mention of the Great God, Let his Name be blessed (i. e. glorified) for ever and ever, Amen. So that both in the Opinion of Jews and Christians, this was a Doxology, proper to the true God.

Ver. 24. Τῆς ἡγεμονίας, that have the Rule 2 over you.] Hence it seems evident that this Epistle was not sent to the Bishops, or Rulers of the Church, but to the whole Church, or to the Laity.

(h) Sect. 33, 38, 43, 45, 50. & 29.

(i) In Gen. 49. 2. Exod. 15. 18. Deut. 3. 2. 6. 4.

ANNOTATIONS

ON THE

Seven Catholick Epistles.

THE GENERAL P R E F A C E.

OF these *Epistles* in the General I have only this to Note, That from the Fourth Century they have both obtained the Name of *Catholick Epistles*, and also have been ranked in the same Order in which they now stand in our Bibles, viz. by the Council of (a) *Laodicea*, by (b) *Cyril of Jerusalem*, by (c) *Athanasius*, and (d) *Greg. Nazianzen*; by *Amphilochius*, and by others.

Only it is not easie to assign the Reason why they in a particular manner were so called; it could not be because they were, *passim receptæ ab omnibus, & ubique*; generally received by all; for we learn from the Testimonies of (f) *Origen*, (g) *Eusebius*, (h) *Amphilochius*, and (i) *St. Jerom*, That the Ancients doubted of Four of the Seven, or Five of them.

Occumenius, and others, say, they were so stiled, because they were written not to one Nation, as were generally those of *St. Paul*, ἀλλὰ καὶ πῶς πᾶσι, ἢτοι Ἰουδαίοις πῶς ἐν τῇ διασπορᾷ, but generally to the Faithful, or to the Jews of the dispersion. Which last Expression seems to hint the true Reason of the Name, viz. because, excepting the two brief Epistles of *St. John*, they were written to the Jews dispersed throughout the World. Which, though it be true also of the Epistle to the *Hebrews*, yet hath that no Inscription, and for a long time was also questioned, nor was it written to the dispersed Jews, but to the Inhabitants of *Judæa*, Ch. 13. and upon these accounts might not come into the number.

- (a) Ἐπιστολαὶ καθολικαὶ ἐπὶ δὲ ἑκαστῇ, Ἰακώβου μία, Πέτρου δύο, Ἰωάννου τρεῖς, Ἰούδα μία. Concil. Laod. Can. 59.
 (b) Πρὸς πάντας ὃ καὶ πᾶς ἐπὶ δὲ Ἰακώβου, καὶ Πέτρου, Ἰωάννου, καὶ Ἰούδα καθολικὰς Ἐπιστολάς. Cyril. Hier. Catech. 4. p. 38.
 (c) Ἐπιστολαὶ καθολικαὶ καλεῖσθαι ἔστιν Ἀποστόλων ἐπὶ δὲ ἑκαστῇ, Ἰακώβου μία, Πέτρου ὃ δύο, καὶ Ἰωάννου τρεῖς, καὶ αὐτῶν Ἰούδα μία. Festin. Ep.
 (d) Ἐπὶ δὲ ὃ καθολικαὶ, ὡς Ἰακώβου μία. In Jamb. apud Bull. Δύο δὲ Πέτρου, τρεῖς δὲ Ἰωάννου πάλιν, p. 1082. Vide Ibid.
 (e) Amph. Ἰούδα δὲ ὅτι ἐξ ἑδύμην, πᾶσαι ἔχεις. p. 1084.
 (f) Apud Euseb. Hist. Eccl. l. 6 c. 25. p. 227. Τοιαῦτα καὶ τὰ κατὰ Ἰακώβου, καὶ ἡ πρώτη ἣν ἐνομαζομένην καθολικὴν ἢ λέγουσιν ἔστιν ὃ ὡς νοθεύει, καὶ πολλοὶ γὰρ καλεῖσθαι αὐτῆς ἐμνημονεύουσιν, ὡς ἔδει τὴν λεγομένην Ἰούδα μίαν, καὶ αὐτῆς ἕως ἧς ἐπὶ δὲ λεγούσων καθολικῶν ἐπιστολῶν. Hist. Eccl. l. 2. c. 23. de Petri Ep. 2.
 (g) Vide Hist. Eccl. 3. c. 3. & de Joannis secunda & tertia, c. 24. p. 96.
 (h) Amphiloch. ibid. (i) Hieron. Catal.

THE P R E F A C E TO THE

General Epistle of S^t JAMES.

§ 1. **T**HAT the Author of this Epistle was an Apostle, hath been proved; Note on v. 1. whence it must follow, that he could not be James the Son of Zebedee, because that James was slain by Herod, A. D. 44. Twenty eight Years before the Destruction of Jerusalem, which yet was right at hand, and even at the Door when this Epistle was indited; See Note on Chap. 5. 8, 9. Nor could he be James the Just, Bishop of Jerusalem, for he was no Apostle; if he was not the same Person with James the Less. It seemeth therefore that he was James the Son of Alphæus, Apostle, and Brother of our Lord, stiled James the Less, in distinction from James the Son of Zebedee, stiled the Greater, by reason of his Age. For that the James mentioned by St. Paul, Gal. 1. 19. was an Apostle in the strict Acceptation of the Word, is evident from this, that having spoken of St. Peter, who doubtless was an Apostle in that sense, he adds; Others of the Apostles saw I none, save James the Lord's Brother; and Chap. 2. 6. he reckons him with Peter and John among the *σύλῃ* or the chief Pillars of the Church, and to me he seems to be the same with James the Bishop of Jerusalem. For,

1st. Of this James the Bishop of Jerusalem, who was stiled the Just, (a) St. Jerom saith, That he was the Son of Mary, the Sister of the Mother of our Lord, of whom St. John makes mention, Ch. p. 19. 29. where she is stiled the Wife of Cleophas, or Alphæus; and by St. Mark, Ch. p. 15. 40. the Mother of James the Less.

2^{dly}. It seems highly probable, that the James, mentioned Acts 15. was strictly an Apo-

stle; for Paul and Barnabas were sent up to the Apostles and Elders, ver. 2. they were received by the Apostles and Elders, ver. 4. the Apostles and Elders were gathered together to decide the Question touching the Circumcision of the Gentiles, ver. 6. The first Person that speaks to it is Peter the Apostle, the second James, who having determined the Question, it seemed good to the Apostles and Brethren to send Letters to the Churches, ver. 22. And these they send with this Inscription, The Apostles, Elders and Brethren. In all which places it is evident, that the word Apostles, must be taken in the proper Sense, they being still distinguished from all the Elders or Bishops which were not Apostles; nor can it be thought reasonable that St. James here should be ranked among the Elders or the Inferiour sort of the Clergy; it remains then that he was in the strict sense an Apostle. There being therefore no other of that Name then living, but James the Son of Alphæus, who also was the Brother of our Lord, i. e. his Mother's Sister's Son, (i. e. his Cousin) he, in all likelihood, must be the Bishop of Jerusalem.

3^{dly}. The Story of Three that were called James, viz. James the Great, James the Less, and James Bishop of Jerusalem, is, saith (b) Dr. Cave, a great mistake, and built upon a sandy bottom; "For besides, that the Scripture mentions no more than two of this Name, and both Apostles, nothing can be plainer than that St. James the Apostle, whom St. Paul calls the Brother of our Lord, was the same that presided among the Apostles, and determined in the Synod at Jerusalem. Nor do either (c) Clemens Alexandrinus, or

(a) Jacobus qui appellatur Frater Domini, cognomento Justus, ut nonnulli existimant Joseph ex alia Uxore, ut autem mihi videtur Mariæ sororis Matris Domini, cujus Joannes in libro suo meminit, Filius, post passionem Domini ab Apostolis Hierosolymorum Episcopus ordinatus, unum tantum scripsit Epistolam, quæ de septem Catholicis est, Verbo Jacobus.

(b) Life of James the Less, p. 144.

(c) Δύο ὃ γράσαντες Ἰάκωβος, εἰς ὃ δὶ καὶ ὁ ἁγίου πνεύματος βλαφεῖς — ἕτερος ὃ ὁ καρχατομθεῖς, ὡς ὁ δὲ δὲ καὶ ὁ Πάπας μνημονεύει γράσαντων, ἐπεὶ ὃ ἁγίου Ἀποστόλων ἐκ εἰδὼν εἰ μὴ Ἰάκωβον ὃ ἀδελφὸν τῷ Κυρίῳ. Clem. apud Euseb. l. 2. c. 1. p. 38.

" Eusebius out of him, mention any more than two, St. James put to death by Herod, and St. James the Just, Bishop of Jerusalem, whom they expressly affirm to be the same with him whom St. Paul calls the Brother of our Lord. Once indeed Eusebius makes our St. James one of the Seventy, though elsewhere quoting a place of (d) Clemens of Alexandria, he numbers him with the chief of the Apostles, and expressly distinguishes him from the Seventy Disciples. And though (e) St. Jerom, when he represents the Opinion of others, styles him the 13th Apostle, yet elsewhere, when speaking his own Sense, he sufficiently proves that there were but two, (f) James the Son of Zebedee, and the other the Son of Alphaeus, the one surnamed the Greater, the other the Less; and he frequently styles the Author of this Epistle writ to the Twelve Tribes, James the Apostle: Besides, saith he, the main support of the other Opinion is built upon the Authority of Clemens his Recognitions, a Book, in doubtful Cases, of no Esteem and Value.

§. 2. And having thus shewed that James the Apostle, and Brother of our Lord, was the Author of this Epistle, we cannot reasonably doubt the Authority of it; especially if we consider that it is cited by (g) Clemens Romanus four several times, and by (h) Ignatius in his Genuine Epistle to the Ephesians, by (i) Origen in his Thirteenth Homily upon Genesis. (k) Eusebius saith it was known to most, and publickly read in most Christian Churches; (l) St. Jerom, that in process of Time it obtained Authority. (m) Eithius notes, " That they who before doubted of it, in the Fourth Century embraced the Opinion of them who received it, and that from thence no Church, no Ecclesiastical Writer is found who ever doubted of it, but on the contrary all the Catalogues of the Books of Holy Scripture published by General or Provincial Councils, Roman Bishops, or other Orthodox Writers, number it among Canonical Scriptures; quæ probatio ad certam fidem faciendam cuique Catholico sufficere debet, which Proof must give sufficient certainty of it to any Catholic. As for the seeming Contradiction of this Epistle, to the Doctrine of St. Paul in the matter of Justification by Faith, see it sufficiently cleared in the Close of the Annotations on the Second Chapter.

§. 3. 4thly. That this Epistle was directed to the Twelve Tribes which were scattered abroad, the Words of this Epistle shew; but whether the Twelve Tribes import only those

of them which returned into Judea, or those of them also who were carried away by the Assyrians, and never returned to their own Nation, so as to make any more a distinct People, or a Body Politick under their own Governors, is uncertain: That God had absolutely determined, that the Ten Tribes should never more return to such a State, the Prophet Hosea in many places doth inform us, as when God by him saith, I will no more have Mercy on the House of Israel, but I will utterly take them away, Chap. 1. 6. That they should be among the Gentiles as a Vessel wherein is no pleasure, Chap. 8. 8. That they should not dwell in the Lord's Land, Chap. 9. 3. And again, I will drive them out of my House, I will love them no more: My God will cast them away, because they did not hearken to him, and they shall be Wanderers among the Nations, ver. 15, 17.

And yet that God designed not to exclude them from the Blessings promised in the Days of the Messiah, or from being called into the Church of Christ, is as evident from many Expressions, and gracious Promises of God recorded in that Prophet concerning the same Tribes of Israel; as v.g. That the number of the Children of Israel shall be as the Sand of the Sea which cannot be measured, nor numbered: and it shall come to pass, that in the place where it was said unto them, ye are not my People, there it shall be said unto them, Ye are the Sons of the living God; Chap. 1. 10, 11. &c. And again, I will betroth thee unto me for ever, yea I will betroth thee unto me in Righteousness and Judgment, and in loving Kindness, and in Mercies; I will even betroth thee unto me in Faithfulness, and thou shalt know the Lord, Chap. 2. 19, 20. I will have Mercy on her which had not obtained Mercy, and I will say to them which were not my People, Thou art my People, and they shall say, thou art my God, ver. 23. And again, Afterwards shall the Children of Israel return, and seek the Lord their God, and David their King, and shall fear the Lord and his Goodness in the latter Days, Chap. 3. 5. See Chap. 14. 4, 8. Now these Prophecies being not to be fulfilled upon them, by bringing them into their own Land, it seemeth reasonable to conceive they might be fulfilled by calling them to embrace the Gospel, and that by doing so were those words fulfilled, I will call them my People who were not my People, not only towards the Gentiles, Rom. 9. 24, 25, 26. but also towards those Israelites of whom they primarily were spoken, 1 Pet. 2. 10. And to this the Inscription seems to lead us, it being thus

(d) Hist. Eccl. l. 1. c. 12. p. 31. l. 2. c. 1. p. 38.
B. C. (g) Ep. Epiph. ad Joh. Hieros. f. 57. in l. 58. C. Adv. Pelag. l. 1. f. 96. c. 2. f. 101. E. 103. C.
(h) Sect. 10, 12, 17, 30 (i) Sect. 5.
(m) Eithius in Epist. Jacob.

(e) Comment. on Ef. 17. f. 60.

(f) Adv. Helvid. f. 8.

(k) Lib. 2. c. 22. l. 3. c. 25. (l) Verbi Jacobb.

δεκα φυλαῖς, τοῖς ἐν τῇ διασπορᾷ, to the Twelve Tribes, to those who are in the Dispersion. That the Places whither these Ten Tribes were carried by the Assyrians were well known to the other Jews, see proved by Dr. Lightfoot, that in Mesopotamia, Media, and Babylon, where they were placed, the Jews abounded in a very great measure. (n) Josephus testifies, they had there Three Famous Universities, Neerda, Sorana, and Pumbeditha. We therefore have great reason to believe the Gospel was then Preached among them by the Apostles of the Circumcision. See the Preface to the First Epistle of St. John.

There is one farther Observation taken notice of by Grotius and Dr. Hammond, That some part of this Epistle seems to be directed not only to Believers, but even to the unbelieving Jews, especially the six first Verses of the Fifth Chapter, where he saith, Ye have killed the Just, and he doth not resist you; which cannot well agree to the Converted Jews, to whom he seems to turn his Speech in these following Words, Be patient therefore, Brethren, ver. 7. Yea, the whole Third and Fourth Chapters may be equally directed to both, the name of Brethren suiting to both, when used by a Jew writing to them, Rom. 9. 2.

§. 4. As for the occasion of this Epistle, it seemeth to be written upon two Accounts.

1st. To correct the pernicious Errors both in Doctrine and Manners, which had crept into the Theology of the Jews, and had an evil Influence on their Practice. See Note on Chap. 2. V. 11. and V. 14. to the end of the Chapter.

2dly. To Comfort and Establish the sincere Believers under the pressures which they then suffered, or were shortly to expect from the Unbelieving Jews, or their false Brethren. Where note.

1. That though the Jews, from the beginning of the Apostles Preaching, were still incensed against the Christians, yet seeing Christianity, whilst they continued Preaching to the Jews, did not spread much among other Nations, and since the Jews were under restraints in the Time of Caius, who had no good Affection to them, they could not proceed far in shewing their Hatred to the Christian Faith. What Persecutions therefore happened in those early Times, concerned only the Churches of Judæa, or thereabouts, or spent themselves on the chief Leaders and Asserters of the Christian Faith, St. Stephen, St. James, Pt. Peter, and St. Paul, or on the Churches Converted from the Jewish Synagogues, and reach'd no farther than the Places where they were con-

verted; and though they were begun by Instigation of the Jews, yet were they chiefly managed by the Heathen Powers, or by their own Country-men. For about the 39th Year of Christ, then had the Churches Peace throughout all Judæa, Galilee, and Samaria, Acts 9. 31. and so they seem to have continued till after the Council of Jerusalem, the Churches being then established in the Faith, and encreasing in number daily, Acts 16. 5. Yea, when Paul comes to Rome, he receives all that came unto him for two whole Years, Preaching the Kingdom of God, and teaching the things which concerned the Lord Jesus Christ with all confidence, no Man forbidding him, Acts 28. 30, 31. So that at least till the Fourth or Fifth Year of Nero, the Gospel was freely preached at Rome, without any Contradiction either of the Romans or the Jews. But then in his Sixth Year, afflictio supplicii Christiani, the Christians were subjected to Punishment by him, saith (o) Suetonius; and it seems very probable, saith Dr. Lightfoot, that even then Nero had by some Act or Edict suppressed Christianity, not only at Rome, but also at Judæa, as he gathers from that Clause in Tacitus, Repressaque in præfens exitiabilis superstitio, rursus erumpebat non modo per Judæam originem ejus mali, sed per urbem etiam, which shews that before the Persecution began, in the Tenth of Nero, of which Tacitus there speaks, Christianity had been by him suppressed not at Rome only, but Judæa. Here then some place St. Peter's πῦρος πῶς πύραυρον, burning for Tryal, which forwarded the Defection which was so general in the Churches of the Jews that had received the Gospel, they falling to Moses again, or joining the adhesion to the Law with the Profession of the Gospel, that so they might retain their Liberty, the Religion of the Jews not being at all suppressed by him, and that they might escape the Rage of the Jews, who doubtless, by his Example, would be induced to express that Hatred they had still born against the Christians. The same Nero in his Tenth Year renews this Persecution of the Christians, and this he did, saith (p) Orosius, not only at Rome, but by his Edict through all the Provinces of his Empire; and this encourag'd the Jews every where to shew their utmost Rage against all those of their Religion, whether Jews or Profelytes, who had embrac'd the Faith of Christ sincerely; and the more they drew nigh to their final Desolation, the more did Satan inhance their Fury against those Christians, whom he found the fatal Enemies and Overthrowers of his Kingdom.

(n) Antiq. l. 18. c. 16. (o) In Neron. c. 16. (p) Nam primus Roma Christianis supplicii & morsibus afflicti, ac per annos Provincias pari persecutione excruciarı imperavit. Lib. 7. c. 7.

§. 5. Note, lastly, That whereas Mr. le Clerc saith, Note on Chap. 5. 3. That St. James doth not speak here to the Jews who had embrac'd the Faith in Palestine, but to those who were scattered abroad, seeing he speaks to the whole Twelve Tribes, I doubt not but those of Palestine must be included; but when he adds, that those Jews only who lived in Palestine, and the Neighbouring Countries, and had risen up in Arms against the Romans, were destroyed by them, suggesting that the Jews, dispersed throughout the other Parts of the Roman Empire, received no harm; this is a great mistake; for these being the Days of Vengeance, upon the Unbelievers of that Nation, God's severe Judgments reached them every where, as we may fully learn from the useful Account (q) Josephus gives us of their Calamities throughout all their Dispersions; for, saith he, when the Romans had no Enemies left in Judæa, the danger reach'd, πολλοὶς δὲ ὅς ἀποστάτω καὶ οὐκ ἐκείνων, to many of them living the remotest from it, for many of them perished at Alexandria, and Cyrene, and in other Cities of Egypt, and throughout all Syria. And Eleazer in (r) Josephus having reckon'd up many places where they were cruelly slaughter'd, concludes thus, Μακροὶ δὲ εἰς τὸν οὐρανὸν λέγοντες, 'twould be too long to speak of all these Places in particular.

We know from (s) Tacitus and others, that the Jews were a Nation generally hated by all about them, and by those among whom they lived, partly because they used, Ritus contrarios ceteris mortalibus, Rites contrary to all other Nations, and speak, and thought Contemptuously of their Duties and Worship; partly because they bore, adversus omnes alios hostile odium, the greatest Hatred to Men of other Nations, and shew'd the greatest Contempt of them, calling them Dogs, and thinking it unlawful to converse with them, and a Pollution even to touch them. All Nations therefore where they lived must, upon all Occasions, be ready to rise up against them, as we may learn from the Slaughter of them in (t) Cæsarea, Damascus, Scythopolis and throughout all the Cities of Syria about the beginning of the War, of which Josephus gives us the Account. When therefore the Romans were very much incensed against them, because when other Nations had submitted to their Empire, soli Judæi non cessissent, they dared to Rebel, must they not be sure to suffer in every Province where they dwelt, not only from the Roman Governours, but also

from those People in every Nation who bore so great Hatred to them? And hence (u) Eusebius informs us, That they did thus suffer in all other Places.

2dly. (x) Josephus doth confess that the Jews in Judæa did expect, ἄπαν τὸ γένος Εὐραίου ὁμοθυμαδὸν ἡμῶν συνεπαρθεῖσθαι, that all of their own Nation, even beyond Euphrates, should be assistant to them in this War; and doubtless they were not wholly disappointed in their Expectation, for in their War commenced under Hadrian, (y) Dion expressly says, That the Jews out of all Nations came to their help. We therefore reasonably may conceive this also was so in the former War under Vespasian and Titus, and then we cannot doubt that they who shared in the War, must also bear a share in the Calamities it brought upon that Nation in those Days of Vengeance which befel them for their Infidelity, and the Rejection of the true Messiah, of which the Jews who lived in other Nations, were as guilty as those who lived in Judæa.

§. 6. And hence also I return an Answer to an Objection which I foresee may be made against my Interpretation of some Passages in the Fourth and Fifth Chapters of this Epistle, viz. that I restrain them to what was done to and by the Jews in Judæa; whereas this Epistle is written to the Twelve Tribes which were scattered abroad, ver. 1.

For, 1st. As all the Jews of the Dispersion were under the Government of the Sanhedrim, and after of the Patriarch of the Jews residing in Judæa, and obey'd his Pleasure; so many, both of Jews and Proselytes, went up out of all Nations to their Feasts; when the Holy Ghost fell down on the Apostles at the day of Pentecost we find them there, Acts 2. and when Jerusalem was besieged at their (z) Paschal Feast; and so, even upon that account, they must be somewhat concern'd in what was done and suffer'd in Judæa; and if they sided with them in that War, as I have shew'd it probable they did, they must be more concern'd in these Matters. But,

2dly. Josephus tells us that they had Wars about the same time in many Place of their Dispersions with the Gentiles; that when the Alexandrians, in the Reign of Nero, had impeach'd Three of their Brethren as Enemies and Spies, (a) ἦρθη πᾶν τὸ Ἰουδαϊκὸν ἔθνος ἄμυναι, all the Jews there rose up to their Aid; and that Tiberius Alexander, the Governor of the City, commanded the Roman Legions to slay them, καὶ τὰς κτήσεις αὐτῶν διαρπάξαι, καὶ τὰς

(q) Lib. 7. c. 36. p. 995. A. c. 37. c. 38. p. 996.

(r) De Bello Jud. l. 2. c. 30. p. 813, 814. c. 41. p. 822.

(u) Κατὰ πάντα τοπον ὅπου τῶ ἐθνὶ σωτηρίαν καὶ. Hist. Eccl. l. 3. c. 5.

(y) Καὶ οἱ ἀπανταχὺ γῆς Ἰουδαῖοι συνταραχέοντο, καὶ σωθῆσαν, καὶ πολλὰ καὶ εἰς τοὺς Ῥωμαίους τὰ μὲν λέγεσθαι τὰ δὲ θανάτῳ ἐκτελέσασθαι. In vita Adrian. p. 263.

(z) Euseb. Hist. Eccl. l. 3. c. 5.

(a) De Bello Jud. l. 2. c. 36.

(f) Hist. l. 5. ab initio.

(x) Proem. de Bello Jud.

οικίας καταβλέγειν, and to seize upon their Goods and burn their Houses, which they did, killing Fifty thousand of them on the spot. That the Jews invading the Cities and Villages of Syria, the Syrians fell upon them in all their Cities, and were especially moved thereunto by Covetousness, τὰς δὲ ἰσίας καὶ ἀναπεδέρτων ἀδελῶς διήρπασον, for they fell boldly upon the Sub-

stance of the slain: And in these and all the other Places mentioned by Josephus, the Jews were as forward to take up Arms against the Gentiles, as they were to suppress the Jews. Here then is a sufficient Account of their Wars and Tumults mention'd Chapter the Fourth, and of their Riches being corrupted, and their Flesh eaten by Fire, Chapter the Fifth.

A
P A R A P H R A S E
WITH
A N N O T A T I O N S
ON THE
General Epistle of St. JAMES.

CHAPTER I.

a Verse 1. **J**AMES a Servant of God, and
b of the Lord Jesus Christ,
c [underb] to the twelve
Tribes which are scattered
abroad, greeting.

2. My Brethren, count it [matter, not of
sorrow, but of] all Joy, when [through the Di-
d vine permission] ye fall into divers Tem-
ptations, [i. e. Afflictions from the World.]

3. Knowing this, that [this outward Trou-
e ble sent for] the trial of your Faith, [by the
help of God's over-ruling Grace, and the aid of
his holy Spirit then specially residing on you,
1 Pet. 4. 14.] worketh [in you] Patience.

4. But [and] let Patience have her perfect
f work [in you,] that ye may be perfect and
entire, wanting nothing [to make you perfect
in Christ Jesus, and entire as to all Christian
Graces.]

5. [Ei 3. and] If any of you lack wis-
dom, [how to exercise and preserve this Patience
under the various Temptations he may be subject
to,] let him ask [it] of [that] God, who
giveth to all Men liberally, [whosoever he
fees needful for us,] and upbraideth [us] not,
[for want of this Wisdom,] and [if he duly
g ask] it shall be given him.

6. But [then] let him [take care to] ask
h in Faith, nothing wavering, for he that wa-
vereth [in the time of Temptation,] is like a
wave of the Sea, driven with the Wind, and
tossed [to and fro by every Temptation.]

7. For let not [ye] let not then that
Man think, that he shall receive any thing
of the Lord.

8. [For] a double-minded Man is unstable

in all his ways, [and therefore cannot pray in
Faith, as he that would be heard must do.]

9. [And if Temptations be matter of the
Christian's Joy,] Let the Brother of low i
degree [impoverish'd by them] rejoyce [still]
in that he is exalted, [to be rich in Faith, and
an Heir of the Kingdom of God, Chap. 2. 5.
Luke 6. 20.]

10. But [let] the k rich [rejoyce] in that he k
is made low, because as the flower of the
grafs he shall pass away; [Gr. For as the
flower of the grafs shall pass away when it is
scorched with the Sun;]

11. [For the Sun is no sooner risen with
a burning heat, but it withereth the grafs,
and the flower thereof falleth, and the grace
of the fashion of it perisheth] so also shall
the rich Man fade away in his ways.

12. Blessed is the Man that [thus] endureth
Temptation, [for the sake of Christ,] for when
he is tried [Gr. δοκιμαζόμενος, being ap-
proved,] he shall receive the Crown of Life
which the Lord hath promised to them that
love him; [i. e. being by his patient enduring of
these afflictions for the sake of Christ, approved, as
one that loves him more than the World, he shall re-
ceive the Reward promised to them that do so.]

13. [As for the other sort of Temptations un-
to sin,] Let no Man say when he is [thus]
tempted, I am tempted of God, for God
cannot be tempted with evil, neither tem-
preth he any Man [to it.]

14. But every Man is tempted when i
he is drawn away by his own Lust, and
enticed, [Gr. being drawn and enticed by his
own Lust.]

15. Then

15. Then when Lust hath conceived, [*i. e. obtained any consent to, or approbation, and good liking to the desire of the sensual Appetite,*] it bringeth forth [*and engageth the Soul in*] sin; And sin, when it is finished, in the deliberate outward Action, or such endeavours to perform and execute it, as want nothing on the part of the Will to the Completion of it; and much more when by a customary Practice it becomes habitual, ^m bringeth forth Death, [*the wages of sin.*]

16. Do not err, my beloved Brethren, [*by ascribing your sin, or your temptations to it, unto God.*]

17. Every good gift, and every perfect gift is from above, and cometh down from the Father of Lights, [*the light of Nature, and of Grace,*] with whom is no variableness, neither shadow of turning [*from good to evil; he therefore never will deny those gifts to them that duly ask him; nor will he ever be wanting in his Grace, and Favour to them that love him, and much less will he tempt any one to depart from him.*]

18. [*For*] of his own will begat he us, ⁿ [*Jews*] ⁿ by the word of Truth, that we should be a kind of First-fruits of his new] Creatures, [*we therefore have little cause to think he will do any thing to destroy that life, or deny us any thing which he sees necessary to preserve that life which he so freely gave.*]

19. Wherefore, my beloved Brethren, [*being regenerated by this word of Truth,*] ^o let every Man be swift to hear [*it,*] ^o slow to speak, [*ver. 26. or be a Teacher of it,* Chap. 3. 1.] ^p slow to wrath, [*or Contention about it.*]

20. For the wrath of Man worketh not the righteousness of God, [*i. e. it tends not to begit, or to improve that Faith by which we*

are Righteous before God, but rather to hinder it in our selves, and others.]

21. Wherefore lay apart all filthiness, [*all evil lustings, v. 14.*] and superfluity of naughtiness, [*all the Distempers of your Tongue, and of your angry Passions, v. 19.*] and receive with meekness the ^q ingrafted word, which [*being thus received,*] is able to save your Souls.

[*But that it may have this effect upon you,*] be ye doers of the word, and not hearers only, deceiving your own selves, [*by thinking that sufficient to procure favour with God.*]

22. ^r For if any [Man] be a hearer of the word [*only,*] and not a doer [*of it,*] he is like unto a Man beholding his [*own*] natural Face [*which he was born with,*] in a Glass.

23. For he beholdeth himself, and goeth [*presently*] his way, and straightway forgets what manner of Man he was.

24. But whofo looketh into the perfect Law of Liberty, [*i. e. the Gospel which gives the spirit of liberty, and freedom from the Power of Sin, and Death, and from the spirit of Bondage, Rom. 8. 2, 15. 2 Cor. 3. 17.*] and continueth therein, he being not a forgetful hearer, but a doer of the Word; this Man shall be blessed in his Deed.

25. If any Man among you seem to be Religious, and bridleth not his Tongue, [*from bitter Zeal, Contentions, and Imprecations, Ch. 3. 10, 14.*] ^f but deceiveth, [*Gr. deceiving*] his own heart, [*thinks his Zeal for God will bear him out in all this*] that Man's Religion is vain [*Chap. 3. 14, 15.*]

26. Pure Religion and undefiled before God, and [*i. e. who is*] the Father is [*visible in*] this, [*that it engages the Christian*] ^t to visit the Fatherless and Widows in their Affliction, and to keep himself unspotted from the World.

Annotations on Chap. I.

2 Verse 1. **JAMES.** That this was James an Apostle, is confirmed from the Testimony of (a) Eusebius, who declares of that James to whom the Ancients ascribed this Epistle, that he was the Brother of the Lord. The same we learn from the Syriack, Arabick, Vulgar, and Ethiopick Versions, by all which he is stiled James the Apostle.

b Ibid. Ταῖς δώδεκα φυλῶν, to the Twelve Tribes.] That some of the Ten Tribes remained in, and some of them returned to the Land of Israel, we are assured from the Cities of Manasseh, and Ephraim, and Simeon, even to Neptali, purged by Josiah from their Idols, 2 Chron. 34. 6. from the Money sent in to repair the House of the Lord from Manasseh, Ephraim, and the Remnant of Israel,

v. 9. from the mention made of the Children of Israel that were come again out of their Captivity, Eldr. 6. 21. and the Sin-offering made by Ezra at the Dedication of the Temple, of Twelve Goats according to the number of the Tribes of Israel, v. 17. and from these following words, Chap. 8. 35. The Children of those which had been carried away, which were come out of the Captivity, offered Twelve Goats for a Sin-offering; And lastly, from the mention of the Twelve Tribes by the Apostle Paul, who instantly served God day and night, Acts 26. 7.

Ibid. Ἐν τῇ διασπορῇ, which are scattered abroad.] That the Jews were dispersed throughout the World, we learn from the words of Agrippa in his Oration to them;

who tells them that (b) *There was not a Nation upon Earth, where some part of them were not seated: And that if they of Judæa should rebel, all of them that resided in other places would be destroyed, and every City would be filled with the blood of them.* From the words of Strabo cited by (c) *Josephus, That it was not easie to find an eminent Place in the whole World where the Jews did not reside.* From (d) *Philo in his Oration against Flaccus* where he makes mention, *Τῶν πανταχῶς καὶ οὐκ ἐν ἑσέῳ, of the Jews dispersed throughout all the World;* adding, that one Region could not contain the Jews, but (e) *they dwell in most of the flourishing Cities of Asia, and in Europe, in the Islands, and in the Continents, not much less in number than the Inhabitants:* And introducing (f) *Agrippa interceding to Caius for them as inhabiting in the most celebrated parts of Africa, Asia, and Europe.* And even (g) *Cicero in his Oration for another Flaccus, declares that the Gold which the Jews sent to their Temple at Jerusalem, was sent from Italy, and all the other Provinces of the Roman Empire.*

d Ver. 2. Πειρασμοῖς ποικίλοις, into divers Temptations.] Temptations, saith Oecumenius, are of two kinds; 1. Such as lead to Sin, which the Lusts of the Flesh, and the Love of Riches produce in us, 1 Tim. 6. 9. against which our Lord instructs us to pray that we enter not into them, and of these the Apostle begins to Discourse, v. 13. Or such as are sent for the Tryal of our Constancy, and sincerity in the Faith; and to our Patience and Perseverance under these, is promised a great Reward in Heaven; And of these the Apostle speaketh here, and v. 12. See Luke 22. 28. Heb. 4. 15.

e Ver. 3. Τὸ δοκίμιον, the Trial of our Faith,] Being attended with these Assistances, and Consolations of the Holy Ghost, and these firm hopes of a most glorious Reward of all our Sufferings, tends naturally to make us bear them patiently; as the Apostle speaketh here. But then it is as true, that ἡμεῶν κατεργάζεται ὁ δοκίμιον, Rom. 5. 4. i. e. that this Patience worketh the Trial, and by that, in good Christians, the Experience of their Sincerity, and Constancy in the Faith: And therefore it concerns them not to faint under these Tribulations.

f Ver. 4. Τέλεις, That you may be perfect, and entire.] For where there is this Perfect

Work of Patience, there must be a strong Faith as the Foundation of it, a steddy Virtue, or Christian Fortitude, enabling us thus to sustain these fiery Trials, an exact Knowledge of our Duty, to bear these Afflictions with a meek and quiet Spirit, with Forgiveness of, love to, and Prayer for them that persecute us, which includes the height of Charity, under the highest Provocations; a great Love to God, for whose sake we suffer, and a strong Affection to his Service; a greater fear of his Displeasure than of the Wrath of Man; an entire Trust and Dependence on him, and a full Resignation to his Will of Providence, in which consists the Life of Godliness; an exact Temperance as to the Honours, Pleasures, and Temporal Concernments of this Life we lose by these our Sufferings, and a true Charity to our Christian Brethren, for whose Example and Encouragement we do thus suffer. Now these are all the Graces which the Apostle Peter doth require to make us fruitful, and perfect Christians, 2 Pet. 1. 5, 6, 7, 8.

Ver. 5. Δοθήσεται, it shall be given.] Hence it appears, that this Wisdom depends not on our own Skill or Strength; nor can it be obtained without Divine Assistance.

Ver. 6. Αἰτέτω — μηδὲν διακινούμενον, h αὐτὸς γὰρ διψύχου.] What is the αὐτὸς διψύχου, καὶ διακινούμενον, the double minded, and the wavering Man, we may learn from (h) *Hermas*, who informs us, that *Visions and Revelations are διὰ τοῦ διψύχου, for the double-minded, i. e. τοῦ διαλογιζομένου ἐν τῇ καρδίᾳ αὐτῶν, εἰ ἄρα ὅτι ταῦτα, ἢ ἔκ ἐστιν, that is, for them who reason in their hearts, whether these things will be, or not.* And again, (i) *Credite Deo qui estis dubii, Believe in God you that are doubtful, for he can do all things. Woe to the doubtful, who have heard these things, and contemned them.* And again, (k) *They that doubt of God, they are the double-minded, who shall receive none of their requests.* See the whole Mandate to the same effect. And from that of (l) *Barnabas* touching him that walketh in the way of Light, that ἐκ διψύχου, he will not be doubtful whether a thing will be so, or not; From the like Precept of the (m) *Apostolical Constitutions*, μηδὲν διψύχου, be not doubtful in thy Prayer whether thy Petition will be heard, or not; and from (n) *St. Clement*, with whom οἱ διψύχοι, the doubtful are οἱ διστακόντες περὶ τῶ Θεοῦ

(b) Οὐ γὰρ ὅτι οὐκ ἐν ἑσέῳ καὶ οὐκ ἐν ἑσέῳ, ὁ μὴ μόνον ἡμετέραν ἔχων, ἀλλὰ πάντας πολυπονησάντων ὡς ἕνα κατασφάζουσιν οἱ διάβολοι. Jof. de Bello Jud. l. 2. c. 20. p. 808. G.

(c) Καὶ τῶν ἑκ δὲ ραδίως εὐρεῖν τὸ δοκίμιον, ὅς ἐστιν ὁ δοκίμιον. Antiq. l. 14. c. 12.

(d) P. 752. F. (e) Τὰς παλαιὰς καὶ ἐνδοξαίας τὰς ἐν Ἑλλάδι καὶ Ἀσίᾳ, κατὰ τὴν νῆσον, καὶ ἡπειρὸς ἐνέμοντο. Ibid. E. Κέχρητο γὰρ αὐτὸς τὴν νῆσον καὶ ἡπειρὸς ἀπασας ὡς τὸ αὐτὸν μὴ πολλὰ πρὶν δοκεῖν ἐλθεῖν. Ad Caium p. 791. F. (f) Ibid. p. 798. C.

(g) Cum aurum Judæorum nomine quotannis ex Italia, &c. ex omnibus vestris provinciis exportari soleret. Orat. 24. N. 52. p. 367.

(h) Lib. 1. Vis. 3. § 4. (i) Vis. 4. § 2.

(k) Οἱ δὲ διστακόντες εἰς τὸ Θεόν, ἔτοι εἰσὶν οἱ διψύχοι καὶ ὅλοι δὲ ἀπορροῦνται τὸν διψύχου αὐτῶν.

(n) Ep. ad Cor. § 11. El. 23.

(l) Sec. 19. (m) Lib. 7. c. 11.

Undeas, the Distrusters of the Power of God. This Faith therefore relates to Prayer; and is a firm belief that God will afford to his sincere Servants, under all their Sufferings for his sake, such aid as will enable them to bear them with true Christian Patience, 1 Cor. 10. 13. and such Wisdom as will direct them to improve these Sufferings to his Glory, and their Good. He that doubts of this, will be now hoping, and anon desponding, apt to quit his Dependance on God, and lean on his own Wisdom, and ready to cast off that Religion which subjects him to these Temptations from which he expects no good Issue; and therefore wanting that Faith in God which is here made the Condition of an acceptable Prayer, &c. he cannot hope to obtain any thing of him.

i Ver. 9. ὁ ταπεινός, the Man of low degree, in the Old Testament is the poor and afflicted Man. So τῷ is in the Septuagint, πῖνος, ταπεινός, the Poor, the Afflicted, πῖλος, ταπεινός. Poverty, or Lowness of State: And this Sense here is confirmed from the opposition of the Rich to him.

k Ver. 10. Ὁ πλούσιος, the Rich.] Let God faith (o) Philo, be the matter of thy chief Joy, not Riches, Honour, Strength, or Beauty, these being μακροβόλαια τέρετα πρὸς πᾶσι ἀνθρώποις ἐσθλὰ, things which wither before they are fully grown up. Let then the Christian consider, that the things he loveth for the sake of Christ, are only things of such a fading nature; whereas he doth secure by his Perseverance, an everlasting Treasure reserved for him in the Heavens; and then he may rejoice in his Humiliation. Note also an Ellipsis of the Verb χαίρειν, let him rejoice, v. 10. to be taken from v. 9. So John 15. 4. 1 Cor. 4. 15. Gal. 2. 7. Eph. 1. 12.

l Ver. 14. Note here, That the Desires, or Lustings of the sensual Appetite, put us only under a state of Temptation, not of actual Sin; they are indeed the Root of Sin, but so is Temptation to Sin, and the Suggestions of Satan, but they are not our Sins till we consent to them; they are not a Transgression of the Law, for there is no Law given to the sensual Appetite alone, but to the whole Man, who cannot hinder sensual Appetites from arising in him before he perceives them, but he can restrain the Will from consenting to them as soon as he perceives them, and can refuse to admit of them, or suffer them to make stay in, or gain upon his Mind to contemplate them with delight, or assent to them: And this being all he can do, must be all he is obliged by the Law to do. There be many Scriptures urged against this Opinion in the Synopsis, but they are too impertinent to be insisted on.

Ver. 15. Ὁ ἀνὴρ ὁ σωτὴρ, bringeth forth Death.] m i. e. Not only deserveth Death, for so doth the consent of the Will, but it renders us obnoxious to Death, and will end in it without Repentance. Hence therefore note, That not only the Soul hardened in Sin, and given up to the frequent Practice of the same Sin, is guilty of Mortal Sin, but every deliberate sinful Action done against the Convictions, and Checks of Conscience, till by Repentance it is retracted, puts us under that State, as being a breach of the Gospel-Covenant of Sincere, and Impartial Obedience, a departing of the Heart from God, and a wilful, and presumptuous Sin: And therefore David after his Adultery, and Murder, prays that God would create in him the clean Heart, and renew in him the right Spirit. Though therefore God in Mercy may, and will deal with such Men not according to their particular Failures, but according to the general Tenure of their lives, yet can they claim no Covenant-Right to such a Favour, till they have thoroughly repented of such wilful Sins, and returned to the Sincere performance of their Duty.

Ver. 18. Λόγος ἀληθείας, by the Word of Truth.] p Here is a plain Evidence that the Word of God is the ordinary means of our Regeneration, it being the Word preached, the Word we are to hear, v. 19. 22. and to receive with meekness, by which the new Birth is by God wrought in us, and which, saith the Apostle, is able to save the Soul: And it is surely a great Disparagement to the Word of God, to think that his Persuasions, Admonitions, Exhortations, and Threats, should be all insufficient to prevail with us to turn from our sinful Courses, and to turn to him, when all Men who do use these Methods towards their Children, Servants, Friends, or Relations, do it in hopes they shall be successful by these means; only this is not so to be understood as to exclude the Blessing and Co-operation of God with the Word preached, or the Assistance of his Holy Spirit, setting it home upon our Hearts, provided this be not by way of Physical, but Moral Operation, by that Illumination of the Understanding, from the Word which produceth that renovation in the Spirit of the Mind, by which we are enabled to discern, and to approve the good, and acceptable, and perfect Will of God, Rom. 12. 2. Eph. 4. 23. to discern what is acceptable to the Lord, Eph. 5. 10. to understand what the Will of the Lord is, v. 17. the things that are most excellent. And if the Word of God be a perfect Rule, able to make us wise unto Salvation, and furnish us for every good Work, sure the good Spirit may by his

suggestion of the truths delivered in it, by bringing them to our Remembrance, and opening our Understanding to perceive the Scriptures, remove that Darknes which is in our Minds, either by natural Corruption, or by the Mists which Satan casts upon them, whence the Apostle doth inform us, 2 Cor. 4. 3, 4. that if the Gospel be hidden from any to whom it is preached, it is because the God of the World hath blinded the Conceptions of their Minds, that the light of the glorious Gospel should not shine into them. And, 2dly, by making deep impressions on the Mind of the Advantages, and Rewards promised to our Conversion and sincere Obedience, and the tremendous Evils threatned to the Disobedient, and bringing these things oft to our Remembrance, which in the Scripture Phrase is putting these Laws in our Minds, and writing them upon our Hearts, that we may not depart from him, Heb. 8. 10. See Note on Heb. 8. 10. For what Reason can be given why the Spirit of Wisdom, having enlightened the Eyes of our Understanding, to know what is the hope of our Calling, and the glorious Riches of the Inheritance of the Saints, Eph. 1. 18. and these things being as firmly believed, and made thus present to our Minds, should not have greater prevalence upon our Wills to Obedience, than any temporal Concerns to yield Obedience to the Laws of Sin? 'Tis certain Satan can tempt us no other way than by suggesting some temporal Allurements and Advantages, or some temporal Losses, and Affrightments to us: Since then the Scripture doth assure us, this is our Victory over the World, even our Faith, 1 John 5. 4. even that Faith which is the firm Expectation of things hoped for, the evidence of things not seen, Heb. 11. 1. Why should not these Objects of our Faith, presented to us, and impressed on us by the Holy Spirit, be more Powerful to baffle all the Temptations of Sin, Satan, and the World? If beyond this there be some Physical, and Irresistible Operation on God's part requisite to make Men know the things which belong to their Peace, and knowing to chuse the Good, and refuse the Evil, this being not wrought in them who are not Born anew, why is the want of this New-Birth, and this Spiritual Renovation, so oft imputed to Mens want of Consideration, and of laying to Heart the things propounded to them? Their not inclining their Ear to Wisdom, and applying their Heart to Understanding? Their hatred of Knowledge, their rejecting the Counsel of God, and not choosing the Fear of the Lord? Prov. 1. 24, 25,

29, 30. Why is it said that they continue thus unreformed, because they would have none of God's Counsel, but despised all his Reproofs; because, they would not frame their Doings to turn unto the Lord? to omit innumerable Expressions of the like Import. See Note on Rom. 10. 17. 1 Pet. 1. 23.

Ver. 19. *Slow to speak.*] It was the Imputation which the Heathens cast upon the Christians, that they were in publico muti, not being inclined palam loqui, to speak openly of their Religion, and this is confessed by (p) Christians to be true of the Laity, who were not by Office engaged to Preach it to the World; that it was not their Custom to assert and defend their Religion publicly, but only to give an Answer to them who required a Reason of the hope that was in them; and in this Sense good Commentators do Expound these Words, viz. as an admonition to be slow to speak of Divine things, and much more to be Teachers of them; but in the usual sense it agrees with that of Bias, μὴ τὸ παρὶ λαλεῖν μὴ ἀμαρτῆς, μετάνοια καὶ ἀκολυθεῖ, be averse from rash speaking lest thou offend, for thou wilt repent of it, apud Sotb. Sermon. 3. p. 46. as θυμὸς κρατεῖν, to curb our angry Passions, p. 47. agrees with the following words, be slow to Wrath.

Ibid. βραδύς ἐς ὀργὴν, *Slow to Wrath.*] p This was an admonition needful for the Jewish Zealots, who were ὡς ἐριβόας, of contentious Spirits, See Note on Rom. 2. 8. filled with Wrath against the Teachers of Christianity, and especially against those who denied the necessity of Circumcising the Gentiles, or requiring them to observe the Law of Moses, Acts 13. 45. 17. 5. (q) They compelling all Men to be Circumcised if they would abide with them; and looking upon this as a thing of absolute necessity, without which nothing else would satisfy them.

Now these Disputes naturally tended to obstruct that Faith by which Men were justified, and not by Circumcision, or the Works of the Law, and which in the Epistles of St. Paul is still stiled the Righteousness of God; See note on Rom. 1. 17. (2) They were very prone to set up for Teachers of the Law, tho' they understood not aright those things of which they spake, 1 Tim. 1. 7. Rom. 2. 18. and this might give occasion to the other Admonition here, to be slow to speak. And Chap. 3. 1. they also were incontinent, and very prone to Lustings, and to Fornications, See Note on Rom. 2. 22. 2 Tim. 3. 5. Heb. 12. 16. and therefore fitly are admonished to lay aside all Filthiness, and superfluity of Naughtiness.

(p) Hæc nostra sapientia quam tanquam stultitiam derident, quia non defendere hanc publice, atque asserere nos solimus, &c. Laët. l. 7. c. 26.

(q) Τύττος ἐπιτιμῶν καὶ Ἰουδαίων ἀναγκάζοντων, οἱ Ἰουδαῖοι ἦ) παρ' αὐτοῖς. Vita Joseph. p. 1007. B. Et Ant. i. q. Jud. l. 2. c. 2. p. 685. B.

q Ver. 21. Τὸν ἔμφυτον λόγον, *the ingrafted Word* *saith Occumenius*, is that Principle of Reason by which we are enabled to discern Good from Evil; but of that the *Apostle* would not say, *that it is able to save our Souls*. But the *Apostles*, or Preachers of the Christian Faith being said *ἐντέλειαν* to Plant the Word among their Hearers, 1 Cor. 3. 6, 7, 8. the Ingrafted Word seems to be the Word planted in the Heart of Believers by the Ministers of Christ, which St. Barnabas styles *ἡ ἔμφυτος διδασκαλία αὐτῶν*, *the Ingrafted Gift of his Doctrine*, §. 9. p. 6. So they who made the *Jews* understand the Law read to them are said *ἐμφυστῶν ἀμυγνῶν*, *to imprint upon them the knowledge, or remembrance of what they read*, *Esdr.* 9. 48, 55.

1 Ver. 22. That many of the *Jews* had conceived an Opinion, that even the Study and Knowledge of the Law would procure them a Reward in Heaven, See note on *Rom.* 2. 13.

f Ver. 26. Ἀπατῶν, &c. *deceiving his own Heart*.] That the unbelieving *Jews* had a Zeal for God the *Apostle* bears them Record, *Rom.* 10. 2. but then that Zeal wrought so great a Bitterness of Spirit in them, that in those very Synagogues in which they met to bless God, they imprecated a Curse upon the *Christians* created anew after his Image, *Chap.* 3. 10. *I being zealous for God, as all you are this day*, *saith St. Paul*, *persecuted this way unto the Death*, *Acts* 22. 3, 4. and in thus doing they thought *they did God Service*, *John* 16. 2. The Zealots among them, *saith* their own (r) *Josephus*, *who gave themselves that*

Name from their Zeal to what was good, committed all manner of wickedness, and accounted the worst of Evils good. And yet (s) Eleazar, the Ringleader of them, represents them as persons who had cause to hope they should be by God preserved, as having not offended against him, and being guilty of no Fault, and being Teachers of others. That the believing *Jews* who urged upon the *Gentiles* the necessity of Circumcision, had a Zeal for God, we learn from *Gal.* 4. 17, 18. Yet that they had the Spirit of Contention and Envy, *Philip.* 1. 15, 16. and were deceitful workers, the *Apostle* doth inform us; so that neither of them were truly Religious, and to those latter the *Apostle* seems chiefly to speak in these Words, *If ye have bitter Zeal, and strife in your Hearts, Glory not, and lye not against the Truth, &c.*

Ver. 27. Ἐποκέλευσθε, *to visit the Fatherless and Widows.*] It is very true that (t) Ignatius saith of some who maintained Opinions contrary to the Grace of God come unto us, *That they had no regard to Charity, to the Widow, and to the Orphan, to the Oppressed, to those that were in Bonds, to the Hungry, and Thirsty*; But then it is not manifest from his Words that these were the *Gnosticks*; nothing hinders but what the *Apostle* here speaks of may be also true of the *Jews*, who as (u) *Josephus* notes were great Enemies one to another, and wanted Mercy most of all; or to those Zealots who spared none who would not be of their Opinion, and their bitter Zeal.

(r) Τὸ ἡρώτων κινδύνων ἡρώς — πᾶν κακίας ἔργον ὑπερμνήσαντο — καίτοι ἢ περισσοτέρως αὐτοῖς ἀπὸ τῶν ἐπ' ἀμαρτίᾳ ἡλικυμένων ἐπέδυσαν — τὰ μέγιστα ἢ κακῶν ἀμαρτιῶν νομίζοντες. De Bell. Jud. I. 7. c. 30. p. 986. D. E.

(f) Ἡμεῖς δ' ἄρα, καὶ μόνον ἢ πάντες Ἰουδαίων ἡρώς, ἡλίπταμιν περὶ ἐσθλῶν καὶ ἐλπίσιν, ἀπὸ ἀναμάρτητοι πρὸς Θεὸν ἡρώοι, καὶ μηδὲν μετὰ χόρον, οἱ καὶ πᾶς ἄλλος ἐπιδιδάσκον. Lib. 7. c. 34. p. 990. B.

(t) Περὶ ἀμαρτίας καὶ μέλῳ αὐτοῖς, καὶ περὶ χάριτος, καὶ περὶ ὁροσύνῃς, καὶ περὶ θλιβουμένης, καὶ περὶ δεδουμένης, ἢ περὶ λελευμένης, καὶ περὶ πεινῶντος, ἢ διψῶντος. Epist. ad Smyrn. § 6.

(u) De Bell. Jud. I. 5. c. 22.

C H A P. II.

a Verse 1. MY Brethren, have not a the
b the Lord of Glory, b with respect of Per-
sons.

c 2. For if there come c into your Assemblies, [or Consistories for Judicature,] a Man with a Gold Ring, in goodly Apparel, and there come in also a Poor Man in vile Raiment.

3. And ye have respect unto him that weareth gay Cloathing, and say unto him, Sit thou here in a good place; and say to the Poor, Stand thou there, or sit here under my Footstool.

4. d Are ye not then partial in your selves? d
[do you not both put a difference among your
selves on these accounts,] and [also are] be-
come e Judges of evil thoughts? [in think-
ing that the Rich is to be prefer'd in Judg-
ment, and the Poor despis'd, v. 6. on these ac-
counts?]

5. Hearken, my beloved Brethren; hath not God chosen the Poor of this World, rich in Faith, and Heirs of the Kingdom which he hath Promised to them that Love him? [and are they fit to be despis'd by you, who are so highly Honoured, and enriched by him?]

6. But

6. But [*so it is, that*] ye have despised the Poor [*and had a partial Respect to the Rich, and yet*] do not [*these*] Rich Men oppress you, and draw you before the Judgment Seats [*on the account of your Christian Profession?*]

7. Do not they blaspheme that Worthy Name, by which you are called?

f 8. If [*in this Matter*] you fulfil the Royal Law [*which is*] according to ^f the Scripture, [*saying,*] Thou shalt love thy Neighbour as thy self, ye do well; [*for then ye will not be guilty of this respect of Persons, for you would not be despised because you are Poor, or have a Rich Man preferred before you in Judgment.*]

9. But if ye have [*such*] respect to persons [*as to honour the Rich, and despise the Poor in Judicial Causes,*] ye commit Sin, and are convinced of [*or by*] the Law [*now mentioned,*] as Transgressors [*of Gods Law in the General; this Law comprehending all the Duties of the Second Table, Rom. 13. 9. Mat. 22. 39.*]

10. For whosoever shall keep the whole Law [*in other Matters,*] and yet [*knowingly*] offend in one Point, he is guilty of all.

11. For he that said, Do not commit Adultery, said also, Do not Kill; Now if thou commit no Adultery, yet if thou Kill, g thou art become ^g a Transgressor of the Law [*of Love, mentioned v. 8. which comprehends all the Duties of the Second Table in which here the Apostle instanceth.*]

h 12. So [*therefore*] speak ye, and so do, as they that [*know they*] shall be Judged ^h by the Law of Liberty.

i 13. ⁱ For he shall have Judgment without Mercy, who hath shewed no Mercy [*and so hath highly thwarted the great Law of Love;*] and Mercy rejoiceth against [*or triumpheth over*] Judgment, [*i. e. it enables the merciful Man to rejoice, as being free from the Judgment of Condemnation.*]

14. [*And let not any Jew or Christian think his Faith sufficient to justify, and save him without these Works of Charity and Mercy, for*] what doth it profit, my Brethren, tho' a man say he hath Faith, [*in God, v. 19. or in Christ,*] and have not Works [*to evidence his Faith?*] can [*such a naked, fruitless*] Faith save him?

15. If a Brother, or Sister be naked, and destitute of daily Food,

16. And one of you say unto them, Depart in peace, be ye warmed, and filled, [*wishing only that they may be so,*] notwithstanding ye give them not those things which be needful for [*the cloathing, or feeding*] the

Body, what doth it profit [*them to hear your kind wishes?*]

17. Even so Faith, if it hath not Works, is dead, [*fruitless, and lifeless as these Words,*] being alone [*without Works shewing the Truth of it.*]

18. ^k Yea, a man may say, [*to such a Soli-* k fidian,] thou hast [*in thy Pretensions*] Faith, and I have [*real*] Works, shew me thy Faith, [*of which thou boastest*] without thy Works, [*which thou canst never do, since Faith being seated in the Heart can only be discovered by its effects,*] and I will shew thee my Faith by my Works, [*as the cause is demonstrated by the effect.*]

19. Thou [*being a Jew*] believest that there is one God, thou [*in that*] doest well, [*but dost no more than the very Devils, for*] the ^{*} Devils also believe and tremble: [*and if thou hast no better Faith than they, thou hast the same reason to tremble which they have.*]

20. But wilt thou know, O vain Man, [*who boastest of a Faith destitute of Works,*] that Faith without Works is dead, [*and so unable to justify and save thee? See it in the Example of that very Abraham in thy relation to whom thou so confidest;*]

21. [*For*] was not Abraham [*whom we stile*] our Father justified by Works [*proceeding from his Faith*] ¹ when he had offered his ¹ Son Isaac upon the Altar, [*counting that God was able to raise him from the dead? Heb. 11. 17, 19.*]

22. Seest thou how [*Gr. thou seest (by this Example) that*] Faith wrought with his Works, [*to produce them,*] and by Works was Faith made perfect [*in him.*]

23. And the Scripture was [*again*] fulfilled, which saith, Abraham believed God, and it [*viz. that Faith which produced these Works*] ^m was imputed to him for Righteousness, and [*upon that account,*] he was called the Friend of God.

24. Ye see then how that by Works [*proceeding from Faith*] a Man is justified, and not by Faith only, [*alone without them.*]

25. Likewise also was not ⁿ Raab the ⁿ Harlot, justified by Works [*proceeding from her Faith,*] when she had received the Messengers, and had sent them out another way?

26. [*And so it must be in all other Persons who would be saved, they must shew their Faith by their Works;*] ^o For as the Body without the Spirit is dead, so Faith without Works is dead also; [*and therefore cannot save us, or give Life unto us.*]

* Gigantes contramiscant, Trag. in Job 26. 4

Annotations on Chap. II.

a Verse 1. **T**ῆν πίστιν τῆς κυρίου ἡμεῶν Ἰησοῦ Χριστοῦ καὶ δόξης, *The Faith of our Lord Jesus Christ, the Lord of Glory.*] This Version seems obnoxious to this Exception, that the Pronoun ἡμεῶν will not suffer the Word Lord to be joyned with Glory; therefore that which Renders the words thus, *The Faith of the Glory of the Lord Jesus Christ*; or, *Hold not the Glorious Faith of the Lord Jesus Christ with Respect of Persons*, seems to be the better Version, and more agreeable to the Design of the Apostle, as giving the best reason against the accepting Persons on the account of their Riches, or their gay Attire, because their Faith hath cloathed them with a greater and more valuable Glory, which renders them more honourable than any Riches or gay Cloathing could do. For this Faith, faith the Apostle, is the Ministration of Glory, and by it we all beholding the Glory of the Lord, are changed into the same Image from Glory to Glory, as by the Spirit of the Lord, 2 Cor. 3. 8, 18. See the Note there. And whom God hath justified by Faith, he hath also glorified, by giving them this Spirit of Glory, Rom. 8. 30. See the Note there.

b Ibid. *Ἐν προσωποληψίαις, with Respect of Persons.*] Προσωποληψία is the Respect of Persons in Judgment, not purely according to the Merits of the Cause, but according to External Respects which relate not to it. As for Instance, the Dread of any Man's Power, or the fear of what he may do to us, if we judge against him: So Lev. 19. 15. *Thou shalt not honour the Person of the great, or respect the Person of the Poor; in justice shalt thou judge thy Neighbour.* And Deut. 1. 17. *Ye shall not Respect Persons in Judgment, ye shall hear alike the small and the great; ye shall not be afraid of the Face of Man, for the Judgment is the Lord's.* Or, 2ly. The Poverty of any Man which renders him less able to suffer the punishment of his Injustice: *Thou shalt not Respect a poor Man in his Cause*, Exod. 23. 3. 3ly. It is the Respecting Persons in Judgment by reason of any Gift, or hope of Gain by favouring any Cause; *Thou shalt not wrest Judgment, thou shalt not respect Persons, neither take a Gift*, Deut. 16. 19. Or, 4ly. By Reason of Relation, Affinity, Friendship, or Affection. In Spiritual or Evangelical Matters, it is to have regard to Men in reference to things which render them neither better nor worse; more or less acceptable in the sight of God. As for instance, to regard them, 1st. In respect to their Nation, and their Off-spring; *Of a truth I perceive that God is no Respector of Persons, but in every Nation he that feareth him, and worketh Righteousness, is accepted of him,*

Acts 10. 31. *He will have no respect to Nations, or External Professions in his future Recompences*, Rom. 2. 6, 10. Or, 2ly. With regard to their Condition, as being Masters, or Servants: Hence Masters are bid to deal with their Servants, as knowing they have a Master in Heaven, with whom is no respect of Persons, Eph. 6. 9. And Servants to be just to their Masters, because *he that is unjust shall receive for the Wrong that he hath done, and there is no Respect of Persons with God*, Col. 3. 25. 1 Pet. 1. 17. Or, 3ly. To their Quality; for *God accepteth not the Persons of Princes, nor regardeth the Rich more than the Poor, for they are all the Work of his Hands*, Job 34. 39. And this is the thing here censured.

Ver. 2. *Ἐν τῇ συναγωγῇ, into your Assembly.*] That here the Apostle speaketh of Consistories for Civil Judicature, is argued, 1st. From the accepting of Persons mentioned, v. 1. Which in the Old Testament, and the New, as oft as 'tis applyed to Men, respecteth Humane Judicatures. 2ly. From the Footstool mentioned, v. 3. which obtained in their Judicial Consistories, and which was proper to Princes on their Thrones, and Judges on their Tribunals. 3ly. From the Judges mentioned v. 4. and the κρηται, or Judgment Seats, v. 6. 4ly. From the Law violated by this Respect of Persons, v. 8, 9. And Lastly, From the Canon of the Jews, by which it is provided, *That when the Rich and Poor have a Suit together in their Consistories, either both must sit, or both stand, to avoid all marks of Partiality.* R. Levi Barcinon. l. 142. Juris Hebraici.

Yet because the Jewish Christians then had no distinct Churches of their own, much less any with such distinct Seats for Men of Rank, or such *προτοκαθίστιας*, Chief Places as the Jews had, Matth. 23. 6. both in Judea, Alexandria, and other Places, Campeg. *Vitranga de Synag.* vet. l. 1. c. 9. but rather assembled still in the Jewish Synagogues where there was a Beth-din, or House of Judgment, where the Head of the Synagogue, and the Seniors that Assisted him, sat to give Judgment on Offenders, and where they were brought before them, and scourged for their Offences, Matth. 10. 17. 23, 34. Acts 22. 19. 26. 11. see the Notes there, the Assembly here mentioned might be a Jewish Synagogue. Moreover, the Jews living among the Gentiles, retained still a Jurisdiction over Men of their own Nation, and Religion, even as to Matrimonial, and Pecuniary, as well as Religious Causes; and so the Jewish Christians might be drawn before their Judgment Seats on those Accounts, v. 6. this being long after

forbidden by a Law of Honorius, and Theodosius. 16 Cod. Theod. Tit. 8. Leg. 22. Vid. Nor. on Goishfr. p. 240.

d Ver. 4. Καὶ ἡ διακρίσις ἐν ἑαυτοῖς,] Do you not put a Difference, or Discrimination among your selves on those accounts, which are Alien from the Cause? That this is the frequent Sense of the Word διακρίνωμαι, and διακρίσις, see Acts 15. 9. where ἰδὲν διακρίσις is rendered, he put no difference between us, and them. And Jude 22. where we read thus, of some have Compassion, διακρινόμενοι, making a Difference. See Note on Rom. 14. 23.

c Ibid. Καὶ αὐτοὶ διαλογισμοῖς πονηρῶν, Judges of Evil thoughts.] i. e. Who pass Judgment from your own Evil thoughts, as judging the Rich worthy of Respect in Judgment, for his Gorgeous Attire and outward Appearance, and the Poor fit to be despised for his outward Meanness.

f Ver. 8. Νόμον Βασιλέων, the Royal Law.] Not so much because it is the Law of Christ our King, it being a Law of the Old Testament, as because it is the Law which of all Laws which concern our Neighbour, is most excellent, and which governs, and moderates other Laws, especially the Ceremonial, and positive Laws, which are to give place to that of Charity, and Mercy. Moreover, The Jews themselves so Interpret this Law, as to forbid the Contempt of our Brother, as you may see in Dr. Cartwright's Mellificium on this Place.

g Ver. 11. Παρεβάτης νόμου, A Transgressor of the Law.] Or, Because the Authority of the Lawgiver is as much despised by the breaking any one of his Laws, as by the Violation of them all; and he that by it will not be restrained from the Violation of it in one Point, under the like Temptations, will do it in another.

Note farther, that these Words seem to be directly levelled against that loose Doctrine of the Jewish Doctors, mentioned by (a) Dr. Pocock, That God gave so many Commandments to them, that by doing any of them they might be saved. So Kimchi Explains those Words of Hosea, Take away Iniquity טוב וקרא and receive good, i. e. faith he, receive in lieu of them any Good, אין צדקה any Commandment that we have done. It was a vulgar Rule among them, faith (b) Dr. Smith, That Men should single out some one Commandment of God's Law, and therein especially exercise themselves, that so they might make God their Friend by that; lest in others they should too much Displease him. And he cites from them this Rule, (c) He that observes any one Precept, it shall be well with him, and his Days shall be prolonged; and he shall possess the Earth. And this Precept was with them usually that of the Sabbath, of Sacrifices,

or of Tythes, for these they looked upon as the great Commandments of the Law, not those of Mercy and Judgment, which in our Saviour's account were so.

Ver. 12. Διὰ νόμου ἐλευθερίας, By the Law of Liberty.] i. e. By that Law of Love which makes all Men our Neighbours, and frees us from those Restraints the Ceremonial Law, and the Traditions of the Jewish Doctors, lay upon us, of confining their Love, and freedom of Converse to those that were of their own Nation, or were Circumcised. The Jews had great need of these Instructions, for as they held it unlawful to Converse with Publicans and Sinners, Luke 15. 1, 2. though it were to instruct them in the way of Life, so much more to come to, or Converse with one of another Nation, Acts 10. 28. Yea they would not suffer them to be among them, who would not be Circumcised. Vid. Joseph. in Vita sua, p. 1007. B.

Ver. 13. Of this Mercy the Jews were so unmindful, that (d) Josephus having said, They violated the Laws of Nature, and polluted the Divinity with their Injustice towards Men, he adds, That no good Affection was so entirely lost among them, as ἐλεος, as that of Mercy.

Ver. 18. The Greek in most Copies runs thus, δείξον μοι τὴν πίστιν σου ἐν τῶν ἔργων σου, καὶ γὰρ δείξω σοι ἐν τῶν ἔργων μου τὴν πίστιν μου, i. e. Shew me thy Faith by thy Works, and I will shew thee by my Works my Faith. i. e. Shew me by the proper Fruits of it, the Faith of which thou boastest, and I by the same effects will shew I have that Faith also, tho' I boast not of it; but it is farther to be observed, that ἐν τῶν ἔργων σου, is left out in Oecumenius, and one Greek Copy; and 2dly, That the Alexandrian MSS. and those perused by Cancellarius read πιστὶς τῶν ἔργων σου, without thy Works; So did the Vulgar, the Syriac, and the Ethiopick Versions, and so the following Words, v. 20. Know O univ Man that Faith πιστὶς ἔργων, without Works is dead, seem to require; and this Reading our Translation follows.

Ver. 21. Ἀνεγκυρας, &c. When he offered his Son Isaac.] This being a greater Act of Faith than that by which he was at first justified, for that was only Faith in God's Promise, that he would raise up Seed from his Dead Body, and the Dead Womb of Sarah, Rom. 4. 20. This was a Belief that he would raise up this very Seed consumed to Ashes from the Dead, and therefore by this Work was his Faith made perfect, i. e. advanced to the greatest height; there being no more noble Act of Faith, than this of the Resurrection of the Dead consumed to Ashes; and none by which we give more Glory to God. See Eccl. 14. 20.

Ver. 23. Ἐλογισάτο αὐτῷ εἰς δικαιοσύνην, Was accounted to him for Righteousness.] That is, It engaged God to own him as a truly Religious

(a) In Hosea 14. 1. p. 774. (b) p. 354. (c) p. 300.

(d) De Bell. Jud. l. 5. c. 22. p. 886.

ligious Person, or one that did sincerely fear him, by saying, *Now I know that thou fearest God, seeing thou hast not withheld thy only Son from me*, Gen. 22. 15. Or as one who upon Tryal had been found faithful; So *Mattathias*, *Was not Abraham found faithful in Temptation, and that was accounted to him for Righteousness?* 1 Maccab. 2. 25. And also to deal with him as a Righteous Person, so as to renew the Covenant made with him, and to establish it with an Oath, Gen. 22. 16, 17, 18. And to give him the high Title not only of his Servant, but his Friend, 2 Chron. 20. 7. Isa. 41. 8.

n Ver. 25. *Ῥαὰβ ἡ πόρνη*, Raab the Harlot.] That Raab had a strong Faith in God, the Apostle testifies by saying, *By Faith Raab the Harlot perished not with those that believed not, receiving the Spies in Peace*, Heb. 11. 31. and this she shewed by saying, *The Lord your God he is God in Heaven above, and in Earth beneath*, Josh. 2. 11. And this she testified by being so industrious to preserve the Messengers, and to do all things agreed on betwixt them and her, for her safety.

o Ver. 26. There have been many ways invented how to reconcile these Words of St. James with the Apostle Paul asserting, *That a Man is justified by Faith, without the deeds of the Law*, Rom. 3. 28. As,

1st. That when St. Paul saith, *We are justified by Faith without the Works of the Law*, and that to him that worketh not, but believeth, Faith is imputed unto him for Righteousness, Rom. 4. 5. or to Justification; Justification, there ascribed to Faith alone, imports only our Absolution from Condemnation by Reason of our past Offences committed before Faith, and our Reconciliation to God by the Pardon, or the not imputing them to Believers. It consists, saith the Apostle, in the Remission of sins that are past, Rom. 3. 25. it is, saith Peter, the Purgation of us from our Old Sins, 2 Pet. 1. 9. It is effected by the Death of Christ procuring Redemption, for Sins committed under the Old Covenant, Heb. 9. 15. This is apparent from the chief Argument the Apostle useth to prove the necessity that both *Jews* and *Gentiles*, should be justified freely by his Grace, and not by the Works of the Law, because they were all under sin, all become guilty before God, all having sinned, and come short of the Glory of God, Rom. 3. 9. 19, 23. Whereas, saith he, *being justified by Faith we have Peace with God, and joy in hope of the Glory of God*, Rom. 5. 1, 2. Therefore Chapter the 3d. He must be speaking of the Condition of *Jews* and *Gentile* before Faith. So again, when the Apostle saith, *The Scripture hath concluded all under Sin, that the Promise (of Justification) by (the) Faith of Jesus Christ, might be given to them that believe (in him)*, Gal. 3. 22, 23, 24. Wherefore the Law was (then)

our School-Master to bring us to Christ; that we might be justified by Faith (in him) v. 25. But now after that Faith is come, we are no longer under a School-Master, (i. e. under the pedagogy of the Law,) v. 26. For ye are all the Children of God through Faith in Christ Jesus; He plainly insinuates that we cannot be justified by the Works of the Law, because the Law leads us to Christ before Justification, and ceaseth, now the way of Justification by Faith in Christ is made known; And again, *we are justified by Grace, not of Works. For we are his Workman-ship Created in Christ Jesus to good Works*, Eph. 2. 8, 9, 10. Where the Argument seems plainly to run thus, We cannot be justified by Works preceding Faith, because we do no good Works till by Faith we are Interested in Christ Jesus. Whereas St. James speaks plainly of those Works which follow Faith, are wrought by it, and are the Fruits of it, and of their necessity in order to our Continuance in a State of Justification, and freedom from our final Condemnation.

2dly. That St. Paul Excludes from Justification only those Works which are opposed to justification by an Act of Grace, and make it to be of Debt, and so give occasion to our glorying in our being Righteous in the sight of God, purely by reason of our Works, as in these Words, *If it be of Grace it is no more of Works, otherwise Grace is no more Grace; but if it be of Works, then it is no more Grace, otherwise Work is no more Work*, Rom. 11. 6. And again, *To him that Worketh the Reward is reckoned, not of Grace, but of Debt; but to him that Worketh not, but believeth, Faith is accounted unto him for Righteousness*, Rom. 4. 4, 5. And again, *Where then is Glorying? It is excluded. By what Law? By that of Works? No; But by the Law of Faith*, Rom. 3. 27. Whereas St. James requires only those Works to our Salvation, and our continuance in a state of Justification, which proceed from, and are accepted through Grace, and so can never Render our Justification of Debt, or give us a just ground of boasting.

3dly. That St. Paul is arguing against the *Jews*, who sought for Justification by Virtue of the Law of Moses, and sought it not by Faith, Rom. 9. 32. nor ever conceived that sufficient for that End, declaring against that way of Justification, because it would confine the Blessing of Abraham to the Circumcision only, Rom. 4. 9. And because the Law of Moses was Four Hundred and Thirty Years after the Promise made to Abraham, speaking of that Law which said, *Do this and Live*, Gal. 3. 12. which was our School-Master to bring us to Christ, and which was then to cease, as to the Obligation of it, whereas St. James speaks of Justification

Justification by works performed under the Covenant of Grace, and as conditions even of that new Covenant. Now I except not against any of these ways of reconciling these two *Apostles* in their Discourse upon this Subject; but then I also think we may add this other to them.

4ly. That St. Paul plainly speaks to *Christians* only, concerning their Justification from their past Offences by Faith in the Blood of *Jesus*; but St. James speaks as well to the unbelieving, as believing *Jews*, touching Faith in God, such as *Abraham* had when he believed God's Promise, v. 23.

and such as *Raah* the Harlot had, v. 25. saying, *Thou believest there is one God*, v. 19. without the least mention of Faith in *Christ*, and who perhaps thought it sufficient to keep them in the Favour of God, and render them his Friends, that they had cast off all *Idolatry*, and only owned the true God; proving this not to be sufficient to procure the Divine Favour, unless by the Obedience of their Lives they glorified him as God, since otherwise they only did in words profess to own him, but in Works deny him, being disobedient.

CHAP. III.

2 Verse 1. MY Brethren, ^a be not many Masters, [i. e. διδασκαλοι, Teachers of the Law,] knowing that [thereby] we shall receive the greater Condemnation [for our Offences against that Law we teach to others.]

2. [And this we ought the rather to beware of;] For in many things we offend all [against the Law, and more especially in that Member we employ in Teaching of others, for] if any Man offend not in Word, the same is ^b a perfect Man, and able also to bridle, [curb, and direct the motions of] the whole Body.

3. I use the Metaphor of a Bridle as apposite in this Case, for Behold we put Bits [or Bridles] in the Horses mouths, that they may obey us, and [with them] we turn about their whole Bodies, [even so, if we by any means can bridle, and thereby govern the Tongue, by the like means we may govern the whole Man.]

4. Behold also the Ships, which though they be so great [in Bulk,] and are driven with fierce Winds, yet are they turned about with a very small Helm, whichever the Governour [or Pilot of the Ship] listeth.

5. Even so [is it with] the Tongue [as with this Bit and Helm, it] is a little Member, ^c and boasteth great things, [ο μεγαλαυχῶν, but it mightily exalts it self by its great Performances,] behold how great a matter [how much Wood] a little Fire kindleth.

6. ^d And the Tongue is [as] a Fire, a world of Iniquity [is kindled by it;] so is the Tongue amongst our Members, [as fire among wood;] that it defileth [Gr. spotting or blackning] the whole Body, and setteth [Gr. inflaming, or setting] on fire the Course of Nature, [or the Succession of Men in the world,] and it is set on fire of Hell, [Gr. being set on fire by Hell.]

7. [And it resembles fire in this also, that when it hath once got the Mastery, it cannot ea-

sily be subdued, and extinguished;] For every kind of Beasts, and of Birds, and of Serpents, and things in the Sea, is tamed, and hath been tamed, ^e by Mankind.

8. But the Tongue [of others] can no Man tame; it is an unruly evil, [and like the Serpents mentioned, v. 7.] full of deadly Poison.

9. Therewith bless we God, even the Father [of us all,] and therewith ^f curse we Men which are made ^g after the Similitude of God, [and upon that account are to be revered by us.]

10. Out of the same mouth proceedeth Blessing and Cursing: my Brethren, these things ought not so to be; [for]

11. Doth a Fountain send forth, at the same place, sweet water and bitter?

12. Can the Fig-Tree, my Brethren, bear Olive-berries, or a Vine Figs? [Surely no, even] so no Fountain [can] both yield Salt-water, and fresh; [And if Nature produceth no such contrary fruits, much less should Grace produce things so extremely opposite as are Blessing and Cursing.]

13. Who [then] is ^h a wise Man, and endued with knowledge among you? [to which you are great Pretenders,] let him shew out of a good Conversation his works with meekness of wisdom, [or the works of wisdom with meekness, i. e. let him by his charity, and meekness towards his Brethren, shew forth his wisdom.]

14. But if ye have ⁱ bitter envying, and strife in your Hearts, glory not [of your wisdom,] and lye not against the Truth [in pretending to be wise as to it.]

15 This wisdom descendeth not from above, but is Earthly, [from the love of Earthly things,] sensual, [proceeding from the Lusts of the Flesh, among which Strife, and Envy are reckoned, Gal. 5. 20.] devilish [coming from Satan the promoter of Strife, and Envy, and from Pride and Ambition, by which he fell, 1 Tim. 3. 6.]

16. For where Envy and Strife is, [as *the Root*,] there is ^k confusion, and every evil work, [as *the Fruit*.]
17. But the wisdom which is from above is first pure, [from sensuality, and earthly-mindedness, v. 15.] then peaceable, [and] gentle, [in opposition to contention, v. 14.] easy to be intreated, [or persuaded, in opposition to the inflexibility of the Jews,] ^l full of Mercy and good fruits, [wanting in them, v. 13.] ^m without partiality, and ⁿ without hypocrisy, [of which things the Jews were highly guilty.]
18. And the ^o fruit of Righteousness is sown in peace of [for, or, to] them that make peace.

Annotations on Chap. III.

- a Verse 1. **M**H' πολλοὶ διδάσκαλοι γίνεσθε, be not many Teachers.] The Jews had not only in Judæa, but in their several Dispersions, their **מורי** or Doctors of the Law, who being created Doctors, Masters, or Rabbins by Imposition of Hands, were authorized to teach the Law to others. This Office the Jews much affected, **διδασκῆναι τὸν νόμον**, affecting to be Teachers of the Law, 1 Tim. 1. 7. and being confident of their Abilities to be guides to the blind, a light to them that sat in darkness, instructors of the foolish, and **διδασκαλοὶ ἐν ἡμῖν**, Teachers of Babes, Rom. 2. 19, 20. And such especially were the Zealots among them. Whence (a) Eleazer the chief of them saith, They had especial Reason to expect a share in the Divine Favour, as being blameless as to the Observation of the Law; and also Teachers of it to others. This Affectation of that Office the Apostle here warns them to avoid, as that which would expose them to greater Condemnation for their Offences against that Law they taught to others, and so confessed they knew themselves.
- b Ver. 2. **Τίλειος ἀνὴρ**, a perfect Man.] Is a Person fully instructed in his Duty. See Note on 1 Cor. 2. 6.
- c Ver. 5. **καὶ μεγαλυνεῖ**, and boasteth great things,] This word signifies not only to vaunt of, but also to do great things; **μεγάλα ἐργάζεσθαι καλὰ, καὶ κακά**, it works great good and evil, saith Oecumenius: *Magnificatrix est, it is a doer of great things*, so Faber: It answers to the Hebrew **גָּדַל**, which signifies to be valid, and move it self violently, to be haughty and exalt it self; Psal. 9. 19. Ezek. 16. 50. Zeph. 3. 11. Eccl. 48. 18. And this signification both the Text, and the resemblance of the Tongue to Fire, seem plainly to require.
- d Ver. 6. **Ἡ γλῶττις πῦρ**, the Tongue is a fire.] The Comparison of a Tongue to fire, first blackning, and then wasting the whole World, (or Wood,) is taken from the Scripture, and from the Sayings of the Hebrew Doctors: *The forward Man bringeth Destruction, in his Mouth there is a burning Fire*, Prov. 16. 27. And v. 28. **ἀκαθάρτου δόλος πυρὸς ἐκ κακότης**, he kindles a Firebrand of Deceit to the wicked. As the matter of Fire, **καὶ ὅτι ὕλην πνέει**, according to the wood of the Fire so it burneth, and the stronger they are that contend, the more they will be inflamed, Eccl. 28. 10. A hasty Contention kindleth a Fire, the Fire burning kindles great heaps, saith Ben Syra, which is thus explained; *As a little Fire consumes great heaps of Wood, so nothing more wastes the World than an evil Tongue*.
- Note, 2dly. If the Original was, as our Translation hath it, *a world of Iniquity*, something must be added to it to make the Sense complete, as I have done in the Paraphrase, or as the Ethiopick, *a world of Iniquity is contained in it*. But the Syriack reads thus, *And the wicked world is as the wood*; and this makes both the Sense and the Similitude run clear.
- e Ver. 7. **τὸ πᾶς ἀνθρώπων**, by Mankind] is the Hebrew Phrase for Man; as **ἀνθρώπων κτίσις**, is a Man, 1 Pet. 2. 13.
- f Ver. 9. **καταρώμεθα**, Curse we. Min.] This the unbelieving Jews did towards the Christians, Cursing, and Anathematizing them in their Synagogues; as (b) Justin Martyr often testifieth to the Face of Trypho the Jew.
- g Ibid. **καθ' ὁμοίωσιν Θεοῦ**, after the Similitude of God.] From this 9th Verse it appears that Man lost not the Image of God by the Fall; and thence 'tis probable that it consists not primarily in Holiness, but in Dominion, Gen. 1. 26.
- h Ver. 13. **Ἐσθίοντες ἐν ὑμῖν**, a wise Man among you.] That the Jews were great Pretenders to Knowledge, see Rom. 2. 18. That they gloried in the Title of **Chochamim**, or wise Men, see Note on 1 Cor. 1. 20. 3. 18. Hence their Divines are stiled **חכמי אמת**, wise Men as to the Truth, saith Buxtorf.
- i Ver. 14. **Ζῆλον πικρὸν καὶ τελευτῶν**, bitter envy and strife.] The unbelieving Jews are represented still as **ὡς ἐκ τελευτῶν** Men of

(a) **Ὁσὸν ἀναμαρτυροῦντες τὸ Θεὸν ὑποβόωμεν, καὶ μαρτυρίας μεταζόντες, οἱ καὶ πᾶς ἄλλος ἐδιδάχθησαν.** Apud Joseph de Bello Jud. l. 7. c. 34. p. 990. C.

(b) **Καταρώμενοι ἐν τῇ συναγωγῇ τοῦ Θεοῦ καὶ τοῦ πνεύματος ἁγίου καὶ Χριστοῦ.** Dial. cum Tryph. p. 234. B. **Ἀντὶς περὶ ἐκείνου, καὶ τῷ εἰς ἐκείνον περὶ δόξης καὶ τιμῆς.** Phil. 2. 13. B. See p. 135. D. p. 167. C.

Contention, who obeyed not the Truth, Rom. 2. 8. Men who were filled with bitter Zeal against the Preachers of the Gospel, Acts 13. 45. 17. 5. and very mad against them. And some of them who owned the Gospel, did yet preach Christ, ὡς ἐκθίτας, out of contention, and envy against St. Paul, Philip 1. 15. and the effect of their Disputes were, faith the Apostle, ἐνὶ τῷ ἑαυτοῦ καὶ ἐν τῷ ἑαυτοῦ, Envy, and Strife, 1 Tim. 6. 4. ἐν τῷ ἑαυτοῦ καὶ ἐν τῷ ἑαυτοῦ, contentions and fightings about the Law : And where they were mixed with the Converted Gentiles, we find especial Cautions against Strife, and Envy, as at Rome, Rom. 3. 13. against provoking one another, and envying one another, Gal. 5. 26. against doing things through Strife, and vain glory; Philip. 2. 3. Or complaints of the abounding of these Vices, 1 Cor. 1. 11. 3. 3. See especially 2 Cor. 12. 20.

k Ver. 16. Ἀγανάκτησις, Contusion.] i. e. Tumult, Sedition, and Disturbance of Peace and Order ; for Contention naturally tends to fighting, and Envy, to the Destruction of him we hate ; φθόνος καὶ ἐκθίταις, you are envious, and zealous against one another, Chap. 4. 2. and then it follows μάχεσθε καὶ πολεμεῖτε, ye fight and war.

Ver. 17. Μετὰ ἰλέως, full of Mercy.] Which, faith (c) Josephus, of all good Passions was most of all lost among the Jews.

m Ibid. Ἀδύναμις, without Partiality.] Or, as the word signifies, without putting a Difference betwixt Men of their own, and other Nations, as the Jews did, counting all other Nations, Dogs, unclean, not fit to be conversed with, and dealing with

them accordingly ; for as (d) Tacitus hath observed of them, apud Ipsos fides obstinata, misericordia in promptu, adversus omnes alios hostile odium ; *They would be merciful to Men of their own Religion and Country, but hated all Mankind besides ; confining brotherly love to Men of their own Nation, as we learn from our Saviour's Parable of the good Samaritan. When they broke into Sects and Parties, they had the same hatred to those of their own Nation who would not think, and do, as they did. The Zealots, and those that were for War, set themselves against, and even threatned Death to them who were for Peace, looking upon them as no better than Heathens, faith (e) Josephus ; whereas true Christian Wisdom requires us to live peaceably with, and to do good to all.*

Ibid. Ἀνυπόκριτος, and without Hypocrisie.] For which our Saviour so severely inveighs against the Scribes and Pharisees ; the Leaders of the Jews.

Ver. 18. Καρπὸς τῆς δικαιοσύνης, the fruit of Righteousness.] i. e. The Reward of Righteousness to them who make it their business to live peaceably themselves, and incline others to it, is here sown happily and quietly by the Preachers of the Gospel of Peace declaring it to the World, and shall hereafter assuredly be reaped by them. Or thus ; These Fruits of Righteousness now sown by the Christian endued with this Heavenly Wisdom, will yield a plentiful and happy Crop to them who are Promoters of Peace.

(c) Ὁυδὲν ὅπως ἀπολώλει χρεὶν πατρὸς ἐν τῷ τότε συμφορῆς, ὡς ἔλεγε. De Bell. Jud. l. 4. c. 22. p. 886. G.

(d) Hist. l. 5. Ed. Lips. p. 616.

(e) Ἦν δὲ τῶν ἐρῶντων τῷ πολέμῳ πρὸς τοὺς ἐπιθυμούντας τὴν εἰρήνην ἕως χαλεπῆς. De Bell. Jud. l. 4. c. 10. p. 871. Vid. p. 797. C. D.

CHAP. IV.

a Verse 1. FROM whence come wars and fightings among you [Jews ?] Come they not hence, even of your Lusts [or Pleasures] that war in your Members [against the Soul ? 1 Pet. 2. 11.]

b 2. Ye lust and have not ; ye kill and desire to have, and cannot obtain ; ye fight and war, yet ye have not, because ye ask not.

3. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.

4. Ye Adulterers and Adulteresses, know ye not that the friendship of the World, [which stands in competition with, and indispo-

seth you to believe, and obey God's Will] is enmity with God, [and so Idolatry, which in the Language of the Scripture is Adultery ?] Whosoever therefore will be [thus] a friend of the World, is the Enemy of God, [having renounced him to have Mammon for his Lord, Matth. 6. 24.]

5. Do you think that the Scripture saith [Gr. speaks] in vain, [against this worldly, mindedness ?] the Spirit that dwelleth in us [Christians] lusteth [be] to envy, [as yours doth ? v. 2. Is he not rather the Spirit of Love and goodness, engaging us to love all Men, and especially our Christian Brethren ? 1 Pet. 1. 22.]

6. But [so far is he from this Envy, that] ^d where he dwells] ^d he giveth more Grace, [or Favour,] wherefore he [or it, the Scripture] faith, God resisteth the proud, but giveth Grace, [or sheweth favour] to the humble, [Prov. 3. 34.]

[Be ye then humble, and] submit your selves therefore to [that] God, [who giveth Grace to the humble:] resisteth the Devil [the Author of those Wars, Envyings, and Lustings which are among you,] and [then] he will fly from you.

^e 8. ^e Draw nigh to God [by Prayer, Humiliation, Repentance and Obedience,] and he ^f will draw nigh to you [in Mercy;] ^f cleanse your hands, [from Rapine and Injustice,] ye sinners, and purifie your hearts, [from the love of the World,] ye double-minded, [whose hearts are divided betwixt God, and Mammon.]

^g 9. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your Joy to ^g heaviness.

^h 10. Humble your selves [therefore] in the sight of the Lord, [and under his mighty hand that is upon you, 1 Pet. 5. 6.] and he shall lift you up, [that he may exalt you ^h ἐν καρπῷ, in that season of his Visitation, as he did then his faithful Servants, by a wonderful Deliverance, according to his Promise. See Note on Matth. 24. 31.]

^h 11. ^h Speak not evil one of [or against] another, Brethren; he that speaketh evil of [or against] his Brother, and judgeth his Brother, speaketh evil of the Law, and judgeth the Law, [or speaketh against the Law, as being evil, or imperfect, in that it doth not command, or condemn those things which thou dost command, or condemn;] but if thou [take upon thee to] judge the Law, thou art not [in thy behaviour as] a doer of the Law, but a Judge [of it.]

12. [Whereas indeed] There is [only] one Law-giver, who is able to save and to de-

stroy; who [therefore] art thou that judgest another?

13. Go to now ye that [presume to] say, To day or to morrow we will go into such a City, and continue there a Year, and buy and sell, and get gain, [as if both life, and the advantages of life, depend wholly on your selves, and not at all on Divine Providence.]

14. Whereas ye [who speak with such confidence of the future] know not what shall be on the morrow; for, what is your life? It is even [as] a Vapour, that appeareth for a little time, and then vanisheth away.

15. [Thus you are wont to speak.] For that [Gr. whereas] ye ought to say, ⁱ if the Lord will we shall live, and do this or that.

16. But now you rejoice in your Boastings [of the future;] all such Rejoicing is evil, [as being an assuming to your selves what belongs to God only, and so an evidence that you do not subject your own will to the will of God: For since this life is so short, and uncertain, and thereby teacheth you to think humbly, and speak modestly, and with due dependence on the Divine Providence, with respect both to your lives, and future actions, you by thus pleasing your selves in these vain Boastings, and talking as if you were immortal, and independent upon Providence, are guilty of an evil Exaltation, and vain Boasting.]

17. Therefore to him that knoweth to do good, and doth it not, to him it is sin: [If after my Admonition to avoid this, and other Crimes, you continue in them, you will be inexcusably guilty of sin, Joh. 15. 22. and the guilt of it will abide upon you, Joh. 9. 41. as it will also in all other things done against knowledge, and the Convictions of your Conscience; for in such things the heart departs from, and rebels against the Lord; he that thus sins, despiseth the Word of the Lord, and reproacheth him that spake it, Numb. 15. 30, 31.]

Annotations on Chap. IV.

^a Verse 1. ^a Ὅθεν πόλεμοι, whence come Wars? This Epistle seems to have been writ about the 8th Year of Nero, and the 62d of Christ, the Year before the Death of James, before which time the Jews had great Wars, and Fightings, not only with their Neighbours, See Note on Matth. 24. 6. But even among themselves in every City, and Family, saith (a) Josephus, not only in Judea, but in Alexandria, Syria, and many other places. See the Preface, §. 5. 6.

Ver. 2. Ἐπιθυμεῖτε, &c. ye lust, &c.] For ^b Explication of these words we are to note, that the Jews were then vehemently lusting after two things.

1st. Liberty and freedom from Tribute, which was, say they, the Token of Subjection; (b) Josephus saith, they were continually clamouring, to have the Tributes took away, and that upon this very account, and (c) that the Zealots, the Band of Thieves, and their Magicians were still pressing the People

(a) Ἐκείναι ἐν ἐκείνῃ πόλει παρεχόν, καὶ πόλεμος ἐμφύλιος, ὅσον τε καὶ τῶν Ῥωμαίων ἀνέπτεον εἰς ἀλλήλους τὰς χεῖρας ἀπέσπρον — καὶ οὕτως ὡς ἐν πανταχῶ. De Bello Jud. l. 4. c. 10. p. 871. Vide Reliqua.

(b) Ἀπαρτύνει τὸ πένθος. De Bell. Jud. l. 2. c. 1. Τὴν τε ἀποτίμωσιν ἐδὲν ἄλλο ἢ ἀντίποινα δακτύλων ἐπιφέρειν λέγοντες. Antiq. l. 18. c. 1. Vide de Bell. Jud.

(c) Οἱ δὲ ῥονταὶ καὶ ληστὴ καὶ σωμαχδόντες πολλὰς εἰς ἀπόστασιν ἐπέστησαν, καὶ οὐκ ἐνδύμενοι περὶ τὰς πόλεις ἐπὶ τὰς πόλεις τῶν Ῥωμαίων ἡγεμονία, l. 2. c. 23. p. 797. C.

to fight for their Liberty from the Roman Yoke. 2dly. Dominion over other Nations, for having got this Fancy into their Heads, that their (d) *Messiah* was to be a Temporal Prince, who should enable them to Lord it over the Heathens, they were Zealous to have these pretended Prophecies accomplished, and (e) *the hopes of it encouraged them to Fight.* Whence we may Paraphrase on these two Verses thus, *You lust (for Liberty and Dominion) and you have it not; ye in pursuit and desire of them, kill, and (yet) you cannot obtain (them,) because you ask not (whether that be according to the Will of God which you so greedily desire. Ye ask these things, and receive them not, because ye ask amiss, that you may consume them upon your lusts; viz. That having this Liberty and Empire, you may possess the good things of this World you lust after, and may Lord it over the Heathen World.*

c Ver. 5. [†]Η δοῦντε ἐπὶ κωὸς ἡ γὰρ λέγει, Or, Do you think that the Scripture saith in vain, &c.] they who make this whole Verse one Sentence, are obliged to shew where the Scripture hath these Words, *The Spirit that dwelleth in us lusteth to Envy*; which no Interpreter hath yet successfully attempted. But in the Exposition given in the Paraphrase, which makes the whole to consist of two Questions, this is needless. Now in favour of this Exposition, let it be noted;

1st. That nothing is more ordinary than for Particles to be repeated from the precedent Member. So Psal. 9. 19. *The needy shall not always be forgotten, the Expectation of the Poor shall (not) perish for ever,* See Psal. 38. 1. 44. 19. 1 Sam. 2. 3. Job 30. 25. 31. 20. Prov. 25. 27. 30. 3. So [†]Εἰς, Psal. 139. 8. Prov. 6. 1. 9. 12. See *Glossins de Ellipsis* partic. 1. 4. tr. 2. observ. 10. p. 721. So here the Particle ἡ may be repeated thus, *Or doth the Spirit that is in you lust to Envy?* Though the Sense be full only by Reading the Words by way of Interrogation. Note,

2dly. That *not to speak in vain*, is not to do it without Cause, or just Reason; as Ezek. 6. 10. And God, or the Scripture, is said to *speak in Vain* to them who attend not to, or receive no benefit by his Words, Jer. 8. 8. So then the Sense runs thus; *Doth the Scripture speak without cause against this Worldly-mindedness? Would it not have you attend to, and receive advantage by what it saith against it?*

Ver. 6. Μεῖζον. ἢ δίδων χάριν, but he giveth more Grace.] That ἡ and χάρις throughout the Scripture signifies Favour, and Good-will, See Note on 2 Cor. 6. 1. And this Sense the Opposition here requires, God being displeased with, and opposing himself to the Proud, but shewing Favour to the Humble, and causing them to find favour, among Men, Prov. 3. 34. What *Monsieur le Clerc* here saith, 'That in those times the Jews used to produce as out of Scripture, not only the Sense of Places without regarding the Words, but also a Jewish Tradition or Interpretation of Scripture, and so we are not to look for what is here said in the Old Testament, is intolerable; for is it fit to make an Apostle giving us those Scriptures which are to be our Rule of Faith, speak thus, Do you think the Scripture speaks in vain, what it speaks not at all? And to call a Jewish Tradition the Scripture?

Ver. 8. Ἐγγίστατε τὸ Θεῷ, Draw nigh to God.] The way of drawing nigh to God being now, under the Gospel Dispensation, through Faith in Christ, and in his Blood shed for the Propitiation of our Sins, we being made nigh to him through the Blood of Christ, Eph. 2. 13. and through the Introduction of that better Hope, by which ἐγγίζουσιν τὸ Θεῷ, we draw nigh to God, Heb. 7. 19. it being Christ alone by whom we have an Introduction to the Father through Faith in him, Eph. 2. 18. 3. 12. and who hath suffered for us that he might bring us to God, 1 Pet. 3. 18. This may be looked on as an Exhortation to the ἀπιστοῦσι, the unbelieving Jews to believe in Christ, and to the ἡσυχῇ the wavering Jews, (See Note on Chap. 1. v. 8.) to cleave stedfastly to the Faith.

Ibid. Καθαρίσατε χεῖρας, cleanse your Hands.] f That the Hands of the Jews, and especially of the Zealots among them, were full of Blood and Rapine we learn from (f) Josephus, who makes very often sad complaints of the Murders, and Rapines committed by them. (See Chap. 5. 4, 6.) And so this Exhortation must be very properly directed to them. True also is the Note of Esthins here, Porro si jubentur homines emundare manus, & purificare corda, nec jubetur quid impossibile, consequens est eos posse hæc præstare.

Ver. 9. Εἰς καὶ θείαν, into heaviness,] g For now the day of Vengeance upon the un-

(d.) Ὁπ μὲν, καὶ δυνάμει, καὶ πῶς τὸ γὰρ, καὶ πάντων τῶν ἐθνῶν, καὶ σεπτέων κρείον φανὼν οἱ θεοὶ (ἢ) τὸ ἐκδημιουργεῖν. Jud. apud Orig. contra Cels. l. 2. p. 78.

(e.) Τὸ δὲ ἐπὶ τὸν αὐτὸν μαλιστα πρὸς τὸ πόλεμον, ἢν χρησμός ἀμφισβόλη, οὕτως ἐν τοῖς ἱεροῖς ἐνταλμαῖς, ὅτι καὶ τὸ κρείον ἐκείνῳ ἀπὸ τῶν ἡμερῶν τῆς αὐτοῦ ἀρχῆς τὸ ἐκκαθάρσις. Joseph. de Bell. Jud. l. 7. c. 31. p. 961. F. Vide l. 1. p. 795. D. Τρυφ. ap. Just. p. 249.

(f.) Ἐξουσία δὲ πᾶν ἀρπαγῆς ἀναπληρωτοῖς, καὶ τῶν πολλῶν οἰκον ἐρύδα, φόνος τε ἀνδρῶν καὶ γυναικῶν ὕβρις ἐπαύρηται, καὶ ἀμαρτία τῶν ὅλων ἐκείνων ἐπέπλην, &c. De Bell. Jud. l. 5. c. 34. p. 897. C.

believing and back-sliding *Jews* approacheth, *Luke* 21. 22. Now the Coming of the Lord to Execute Vengeance on them draweth near, *Chap.* 5. 8. *When Wrath shall come upon them to the uttermost*, 2 *Thes.* 2. 16.

h Ver. 11. Μη καταλαλῆτε, *Speak not Evil.*] For Explication of these Words let it be noted, that the great Exception which both the unbelieving *Jews*, and the Judaizing *Christians* among them had against the Believing *Gentiles*, was this, That (g) they observed not their Feasts or Sabbaths, and that they were not Circumcised, whence they conclude they differ'd little from the Heathens. This was the thing for which the (h) *Christian Fathers* did contend against them; viz. That the Ancient Patriarchs of Old were acceptable to God, and consequently the *Christians*, and especially the Converted *Gentiles*, might be acceptable to God without the Observation of these Feasts and Sabbaths, or of Circumcision. Hence the *Apostle* is so concerned that they should not judge one another on the account of Days or Meats, *Rom.* 14. 4, 5, 6. Hence he inveighs against the *Galatians*, as being brought in Bondage by the Judaizers to the Observation of Circumcision, *Chap.* 5. 3. And of Days, Months, Times and Years, *Chap.* 4. 10. And warns his *Colossians* not to be induced to follow those Rudiments of the World, as being Circumcised in *Christ*, *Colos.* 2. 11. And saith, let no Man judge you in Respect of Feasts, or New Moons, or of the Sabbaths, v. 16. So that the Argument of the *Apostle* here seems to run thus, Let no Man speak against his *Christian Brethren* the *Gentiles*, for not observing these things; for, the Law it self requiring these things not of the *Gentiles* that even dwelt among them, but only of the *Jews*, he that speaks against them, and judgeth them for the

Non-observation of these things, he in effect speaks against and judgeth that Law as deficient which required not these things. And thou who takest upon thee to say they cannot be Saved, *Acts* 15. 1. and so judgest them to Destruction without the Observation of them, thou even takest upon thee the Office of this great Law-giver, who alone is able to Save and to Destroy, and who by not requiring those things of the *Gentiles*, shews he will Save them without them, and not destroy them for neglect of them. So the *Targum* on *Ezek.* 13. 18. brings in God speaking to the false Prophets thus, Can you kill, or make alive the Souls of my People? Others indeed refer this to the Law of *Christian Love*, but that is still stiled the Law of *Christ*, *Gal.* 6. 2. Or, the Law of Liberty, *Chap.* 2. 12. But never absolutely, the Law, as here; and therefore, I prefer the former Interpretation.

Ver. 15. Ἐὰν ὁ Κύριος θελήσῃ. If the Lord will.] It was a Rule of *Ben. Syra*, (*Buxt. Flor.* p. 4.) Let no man say he will do any thing, unless he first say, if the Lord will: Who also adds, that one died before Night for refusing to add this. And when *Alcibiades* had said to *Socrates*, I will do so, if you will, (i) *Socrates* tells him he ought to have said, ἰὰν ὁ θεὸς ἐθέλῃ, if God will. Not that we are obliged always to say thus, *Rom.* 15. 28. but only still to own our Dependence on Divine Providence. v. 17. εἰδὼν ἔν, to him that knoweth to do Good, and doth it not, it is Sin. So *Menander* saith, εὐηθία μοι φαίνεται διὰ τοῦτο ὅτι οὐκ οἶσιν ἃ δεῖ, μὴ φυλάττειν δὲ ἃ δεῖ, it is manifest folly to know what we ought to do, and not to do it, *apud Stob.* *Serm.* 4. p. 53.

(g) Ἐκείνο δὲ ἀποστόμω καλίστα, εἰ υἱός, εὐσεβεῖν λέγοντες, καὶ ἥβ' ἄλλων οὐλόμῃσι διαφέρειν, κατ' ὅσον αὐτῶν ἀπολείπετε, ὅδε διαλλάσσετε ἀπὸ τῶ ἔθνων τὸ υἱότερον βίον, ἐν τῷ μὴτε τὰς ἐπορὰς, μὴτε τὰ σάββατα πρεῖν, μὴτε τὸ περιτομῶ γεν. *Tryph.* *apud* *Just.* p. 227.

(h) Περὶ τῆς Ἀρεσάμ ἐκ τῆς χρεῖας περιτομῆς, ὅδε περὶ Μωϋσέως σάββατισμῷ, καὶ ἐπορῶν, καὶ περιτομῶν. *Just. M.* p. 240. D. 241. B. 245. B. *Iren.* l. 4. c. 30. *Tertul.* *adv.* *Jud.* c. 2.

(i) *Plat. Alcib.* 1. in fine.

CHAP. V.

a Verse 1. **G**O to now, ye Rich Men [of the Jewish Nation, you will have cause to] weep and howl for the Miseries that shall come [Gr. are coming] upon you.

2. Your Riches are corrupted, [or, are as things putrified by being kept too long,] and your Garments [are become] Motten, [They being laid up in your Wardrobes

and not used to Cloath your naked Brother, shall be as usefess to you as if they were devoured by the Moth.]

3. Your Gold and Silver is canker'd [or eaten out with Rust] and the Rust of them shall be a Witness against you [of your Covetous and Worldly Minds,] and shall eat your Flesh as it were Fire; ye have heaped Treasure together for the last days,

- days, [*Gr. It shall eat your Flesh as Fire, you have treasured it up for the last days.*]
- 2.** Behold the ^c Hire of the Labourers which have reaped down your Fields, which ^{is} of you kept back by fraud, crieth; and the Cries of them that have reaped; [*and are thus defrauded of their Wages by you,*] are entered into the Ears of the Lord of Sabbath.
- 3.** ^d Ye have lived in Pleasure on the Earth, and been wanton, ye have nourished your hearts as in [*or for*] ^e a day of slaughter.
- 4.** Ye have condemned ^f, and killed the Just, and he doth not resist you.
- 5.** Be patient therefore, Brethren, unto the Coming of our Lord, [*to avenge you of these Murderers;*] behold, the ^g Husbandman waiteth for the precious Fruit of the Earth, and hath long patience for it till he receive the early and latter Rain, [*the first to make the Corn sown, swell, and grow up, the latter to make the Ear plump before Harvest.*]
- 6.** Be ye also patient, stablish your Hearts [*in expectation of this Advent;*] for ^h the Coming of the Lord draweth nigh.
- 7.** ⁱ Grudge not [*Gr. groan nor*] one against another, Brethren, [*as men impatient; and desiring Vengeance, use to do*] lest ye be condemned, [*as wanting in that Patience which ought to have its perfect Work in you, and in that Christian Charity, which requires you to pray for Mercy, and not to cry for Vengeance on your Enemies;*] Behold the Judge [*who will plead your Cause against your persecuting Brethren*] standeth before the door.
- 8.** Take, my Brethren, the Prophets who have spoken [*to your Jesus*] in the Name of the Lord, for an Example of suffering Afflictions, and of Patience [*i. e. of patient suffering; for they had experience of cruel Mockings, and of Death, and yet they suffered these things patiently, Heb. 11. 36, 37.*]
- 9.** Behold, we count them happy that endure [*Afflictions for Righteousness sake, and for the Trial of their Faith, Matth. 5. 12.*]
- 10.** ^k ye have heard of the ^l Patience of Job, and have seen [*i. e. known*] the End of the Lord, that the Lord is very pitiful; and of tender Mercy, [*as then he was to him a Deliverer, and a Rewarder of his Patience, so will he be to you.*]
- 11.** ^m But above all things, my Brethren, Swear not, neither by Heaven, nor by the Earth, nor by any other Oath, but let your Yea be Yea, and your Nay, Nay, [*i. e. let your Actions be agreeable to your Words: See Note on 2 Cor. 1. 17.*] ⁿ lest ye fall into ^o Condemnation.
- 12.** Is any man among you afflicted, let him pray, [*to God to Alleviate and Sanctify his Affliction;*] is any Merry, let him Sing [*Praises to that God who hath given him this Cheerfulness of Spirit;*]
- 13.** Is any man Sick among you, ^p let him call for the Elders of the Church, and let them pray over him, ^q Anointing him with Oil in the Name of the Lord.
- 14.** ^r And the Prayer of Faith shall save the Sick; and the Lord [*in answer to this Prayer of Faith*] shall raise him up; and if he ^s hath committed [*such*] Sins [*as brought this Sickness on him,*] they shall be forgiven him [*upon this Prayer of Faith.*]
- 15.** Confess [*therefore*] your Faults one to another, and pray one for another, that ye may be healed, the ^t effectual fervent [*Gr. the Inspired*] Prayer of a Righteous Man availeth much.
- 16.** Elias was a Man subject to like Passions as we are, and he prayed earnestly that it might not Rain, and it Rained not upon the Earth, by the space of ^u three Years, and six Months.
- 17.** And he prayed again, and the Heaven gave Rain, and the Earth brought forth her Fruit.
- 18.** Brethren, if any of you do err from the Faith, and one convert him.
- 19.** Let him know that he who converteth the Sinner from the Error of his Way, shall save a Soul from Death, and shall hide a multitude of Sins.

Annotations on Chap. V.

a Verse 1. **A** *Γε νυν, go to now.*] This is only a form of Transition, Chap. 4. 13. and converting of Speech to any Person; as if he should have said, And now to speak to you that are Rich, I call upon you to weep, &c.

That this Prediction was exactly fulfilled by the Slaughter and spoiling of the Rich Jews throughout Galilee, and Judea, (2) Josephus will not suffer us to doubt. For he informs us, that the Zealots spared none but those who were *ταπεινοὶ καὶ πτωχοὶ*, poor and

low in Fortune, and that they were so insatiably rapacious, that they searched all the Houses of the Rich, killing the Men, and abusing the Women. And that it also was fulfilled touching those of the Dispersion: See the Preface, § 5, 6.

b Ver. 3. *It shall eat your Flesh as Fire, ἐσθίουσιν ὑμᾶς, in the last Days.*] As the Rust eats into the Gold and Silver, so shall your Flesh and Substance be eaten up as with Fire, as if you had treasured up Fire in the midst of it. For,

1st. This is a frequent Metaphor among the Prophets who often speak of the Fire eating up the wicked, and devouring their Flesh, *Thou shalt make them as a fiery Oven in the time of thy Wrath, κατασφύξει αὐτοὺς πῦρ, and the fire shall eat them up, Psal. 21. 9. The Light of Israel shall be for a fire, and his Holy One for a flame, and it shall burn, καί φωξεί, and eat up his Thorns and Briars in one Day, καί κατασφύξει τὰς ῥίζας καὶ τὰς σπειράς, and it shall eat up from the Soul to the Flesh, If. 10. 16, 17. Πῦρ τοῦ ἐναντίου ἐσθίουσιν, the fire shall eat up the Adversaries, Chap. 27. 11. Behold, the Name of the Lord cometh forth from far, burning with Anger, καὶ ἡ ὀργὴ ᾤσεται ὡς πῦρ ἐξ Ἰσραὴλ, and the Anger of his Fury shall eat as the Fire, Chap. 30. 11. Behold, I will make my Word in thy mouth fire, and this People wood, καί κατασφύξει αὐτοὺς, and it shall eat them up, Jer. 5. 14. They shall go out from one fire, καὶ πῦρ αὐτῶν κατασφύξει, and another fire shall eat them up, Ezek. 15. 7. I will bring forth a fire from the midst of thee, and the fire, κατασφύξει σε, shall eat thee up. See Amos 5. 6.*

2dly. This was punctually fulfilled in the Destruction of that Nation by their own Seditious, and the Roman Wars. For amongst the Sicarii, and the Zealots, the Ringleaders of all their Seditions; it was Crime enough to be Rich, and their insatiable Avarice induced them still to make τὸν πλοῦτον οἴκον ἐρευνᾶν, a search into the Houses of the Rich: For them to remain among these Tyrants was Destruction; (b) For by false Accusations they were slain as Deserters, for their Substance. Yea both their Substance and their Flesh were (c) devoured by the Flames which burnt up the City and the Temple, and so consumed both their dead Bodies and their Substance and their Wardrobes; and that which remained became a Prey to the Ar-

my of the Romans. See the like done in their Dispersions, Preface § 6.

Ver. 4. *'O μισθός, the Hire.*] The Precept in the Law touching this matter running thus, *Thou shalt not defraud thy Neighbour. — The Wages of him that is hired shall not abide with thee all Night until the Morning, Lev. 19. 13.* this keeping of it back is truly stiled Fraud and Oppression, and all Sins of that Nature cry to Heaven for Vengeance, on the fraudulent Oppressor. So the Cry of the Israelites, under their Oppression in the Land of Egypt, came up to God, Exod. 2. 23. 3. 7. *The Cry of the afflicted Widow, and the Fatherless, Exod. 22. 23. The Cry of the Poor, and the Afflicted, Job 34. 28. Psalm 9. 12. The Cry of him that wants his Pledge to cover him, Exod. 22. 27. And the Cry of him whose Wages is kept back. Thou shalt not oppress an hired Servant that is poor and needy; at his Day thou shalt give him his Hire, neither shall the Sun go down upon it — lest he cry against thee to the Lord, and it be a Sin unto thee, Deut. 24. 14, 15.*

Ver. 5. *Ἐσθίουσιν καὶ ἐσπαταλῶσιν, ye have lived in Pleasure and been Wanton.*] The first word Ἐσθίουσιν, say Critics, refers to their Luxurious Eating; The second, ἐσπαταλῶσιν, to their carnal Lustings and Lasciviousness, 1 Tim. 5. 6. Ezek. 16. 49. both which were Vices the Jews then were very subject to, eating and drinking to excess in their Feasts. See Note on 1 Cor. 11. 21. and were faith (d) Tacitus, Projeclissima ad Libidinem gens, a Nation very prone to Lust.

Ibid. *As for a Day of Slaughter.*] i. e. As the Sacrifices which are first Fatted and then Slaughtered, saith the Chaldee on those Words, *The Enemies of the Lord shall be as the fat of Lambs, Psalm 37. 20.*

Ver. 6. *Ἐποκτείνετε, ye have killed, &c.*] f Here Oecumenius saith, Ἀναμνήσκοντες τὸ ἐποκτείνετε δίκαιον ἐπὶ τὸν Χριστὸν ἀναφέρεται; this is undoubtedly to be referred to Christ, who is emphatically stiled the Just One, Acts 3. 14. 7. 52. 22. 14. So (e) Justin Martyr, Ἀποκτείνετε τὸ δίκαιον, ye have killed the Just one, and before him the Prophets. But against this Interpretation it is objected by Esthins, 1. That the Apostle here speaks by way of Distinction to the Rich, who dragg'd the Christians before the Tribunals, whereas the

(b) Τοῖς καὶ τῶν ἐπισημοῦν, καὶ τῶν ὑπὸ τοῦ πλοῦτος ὄντων ἡ περιουσία καὶ ἐκπομπὴ ἀντιπρὸς τῇ ἀδελφότητι καὶ τοῖς ἱεροῖς. De B. II. Jud. t. 6. c. 27. F. Οἱ ἐν ἀξίωματι καὶ πλούτῳ πρὸς τοὺς πτωχοὺς ἀντιπρὸς, τῶν οἱ μὲν ἑσθίουσιν καὶ ἐσπαταλῶσιν. Ibid. p. 911. 912. F.

(c) Ἐκαὶ οὗ καὶ τῶν ἐπισημοῦν καὶ οὖν ἀπὸ τῶν πλοῦτων καὶ ἀπὸ τῶν ἐσθίουσιν καὶ ἐσπαταλῶσιν, ἀπὸ τῶν δὲ ἐσθίουσιν καὶ ἐσπαταλῶσιν, ἀπὸ τῶν δὲ ἐσθίουσιν καὶ ἐσπαταλῶσιν, ἀπὸ τῶν δὲ ἐσθίουσιν καὶ ἐσπαταλῶσιν. Lib. 7. c. 29. p. 919. G. Vide c. 32. p. 962. B. B. Cap. 17. p. 964. F. Cap. 46. p. 969. B. Cap. 14. p. 990. E.

(d) Hist. l. 5. ab initio.

(e) Dial. cum Tryph. p. 314.

Death of Christ is imputed to the Princes and Rulers of the Jews, and to the People in General, *Acts* 3. 14. 7. 52. 13. 27, 28. 2dly. 'Tis said in the Present Tense, and he doth not resist you, whereas had this been spoken of Christ it should have been said, he did not resist you; and therefore Oecumenius doth acknowledge this is to be extended also to all those Just Men, St. Stephen, and others who suffered in like manner from the Jews, according to our Lord's Prediction, *Matth.* 24. 9. and St. Paul's Confession, That before his Conversion he persecuted this way unto the Death, *Acts* 22. 4. Hence this Passage is Connected to the ensuing Words directed to the Christians in general by this Particle, therefore.

g Ver. 7. *The Husbandman Waiteth, &c.*] So the Targum of Jonathas, on 2 Sam. 23. 4. compareth those who expect the Years of Consolation, to the Husbandman, who in a Year of Drought waiteth for Rain upon the Earth.

h Ver. 8. Ἡ παρουσία τοῦ Κυρίου ἡγγικε, the Coming of the Lord is at hand.] He speaks saith (f) Oecumenius, of the Coming of the Romans to Captivate the Jews, which he calls the Coming of our Lord, as St. John does, Chap. 21. 22. And this Exposition is confirmed, 1st. From the constant use of the like Phrase, ἡγὺς ἡμέτερον Κυρίου, the Day of the Lord is at Hand, *Isa.* 13. 6. *Ezek.* 30. 3. *Joel* 1. 15. 2. 1. 3. 14. *Obad.* 15. *Zeph.* 1. 7, 14. from the Evils which he saith are coming on the Rich, v. 1. and which then especially came upon them. 2dly. From his saying this Coming is at Hand, and the Judge standeth at the Door, ver. 9. or in St. Peter's Phrase τὸ τέλος ἡγγικε, the End is at hand, 1 Pet. 4. 7. which answers exactly to the Words of Christ touching the Destruction of Jerusalem, then shall, τὸ τέλος, the End come, *Matth.* 24. 14. it is near, ὅτι πληροῦν ἐνεν at the Door, v. 33. Her Desolation, ἡγγικε, draweth nigh, *Luke* 21. 20. See Note on *Philip.* 4. 5. And this was a true Ground for Patience, and answers the Objection of *Esthins* against this Exposition.

i Ver. 9. Μὴ στενάζετε, Groan not.] These groanings in the Scripture have a Voice and Cry, and God is said to hear them. Thus the Children of Israel groaned by Reason of their hard Bondage, κατεσθίοντες, and their Cry came up to God, *Exod.* 2. 23. and the Spirit is said to intercede in Christ's suffering Members with Groans unuttered, *Rom.* 8. 26. Thus David prays, that God would hear the Voice of his Groanings, and the groaning of

the Prisoners, *Psal.* 102. 5, 20. These Groanings when they are only the Natural Issues of an Afflicted Soul, move God to pity, *Jud.* 2. 18. and remember us in Mercy, *Exod.* 6. 5. but when they are the Fruits of Impatience under Troubles, and a desire of Revenge upon our Enemies, they tend to our Condemnation; and the Persecuting Jews, being of the same stock with the Converted Jews, their groaning against them is stiled groaning against one another.

It is the Observation of (g) *Justin*, that the Converts among the Gentiles were not only more than those among the Jews, and the Samaritans, but also that they were better Christians, and more truly so, for these Jewish Converts were still Leavened with an expectation of a Temporal Kingdom, and of Liberty from the Roman Yoke, and the Dominion over all Heathen Governours. Whence the Apostles do so frequently enjoin them to be Subject to the higher Powers, *Rom.* 13. 1. to be subject to Principalities and Powers, *Tit.* 3. 1. to be subject to every Humane Ordinance, and not use the Liberty to which they were called, as a Cloak of Maliciousness, 1 Pet. 2. 13, 16. Now these, as Dr. Hammond well observes, lived intermixed with the unconverted Jews and Zealots, who were still grudging, and contending against all that would not stand up for Liberty, and fight for this Temporal Kingdom, (h) accounting them no better than the very Heathens on that account, and these may be the Grudgers here intended.

Ver. 11. The patience of Job.] Hence may we very probably conclude, that what is written in the Book of Job, is truly an History of what hapned to him, and not, as some conceive, a Parable or Fiction of a thing not truly done; for feigned things contain no serious Motives to, nor just Examples of Patience. 2. We find this Holy Man numbered with Noah, and Daniel, as Persons very prevalent in Prayer, *Ezek.* 14. 14, 20. as therefore Noah, and Daniel, were Persons truly prevalent in their Supplications, *Gen.* 8. 21. *Dan.* 9. 23. so also Job must be, as he is represented, Chap. 42. 8, 10.

Ver. 12. Μὴ ὀμνέετε, Swear not.] i. e. Let not your afflictions move you to use Rash Oaths, as Men are wont to do when much provoked. That Rash Oaths are only forbidden here, and *Matth.* 5. 34. see the Note there. The Oaths here forbid being such as our Impatience under sufferings, and our unbridled Passions do produce, or else the Oaths forbidden here, may be delusive Oaths, viz. such as the Jews were free to use, because

(f) λέγει ὁ ῥωμαϊκὸς ἔφοδος, καὶ τὸ ἐπὶ τούτων ἀνιχνευόμενον τὸν Ἰουδαϊσμὸν, ὃ καὶ παρουσία καλεῖται τὸν Κυρίον, ὡς Ἰωάννης. Κεφ. v. 22.

(g) Πλείονας καὶ ἀληθεστέρας τὴν ἀπὸ Ἰουδαίων καὶ Σαμαριτῶν Χριστιανῶν εἰδήσεις, *Apol.* 2. p. 88. B.

(h) Οὐδὲν γὰρ ἀλλοτρίων αὐτοῦ ἐρασκὸν διαφέρειν, ὥτως ἀγνοῦντες τὸν Ἰουδαϊσμὸν ἐκείνων ἐκείνων ἀνιχνεύοντες, καὶ δειλὸν αἰρεῖσθαι τὸν ῥωμαϊκὸν ἀνομολογητικόν. Joseph. de Bello Jud. l. 7. c. 30. p. 985. F.

they thought they did not bind. See Note on *Mark* 34. and so were free to make, to purchase their deliverance.

- m Ibid. *ἵνα μὴ ὑποκρίσιν πείσῃτε, that ye fall not into Condemnation.*] Some Copies read, *εἰς ὑπόκρισιν, into Hypocrisie*; but 1. This reading is not found in many Copies. 2. The *Apostle* v. 9. puts them in mind of the *Judge standing at the Door*, requiring them not to grudge against one another, lest they be condemned by him; 'tis therefore far more probable he speaketh also here of Condemnation by the Judge. 3. To be false to the Oath of God is Perjury in the proper sense, for which God threatens he will not hold the Offender guiltless, but is not properly *Hypocrisie*. If therefore this had been the meaning of *St. James*, Swear not, lest you be tempted to the violation of your Oaths, he should have called that *Perjury*, not *Hypocrisie*.

- n Ver. 14. *Προσκαλεσάτω τὸν Πρεσβυτέρους τῆς Ἐκκλησίας, the Elders of the Church.*] That it was the Office of the *Presbyters*, *ἐπισκέψαντες πάντας ἀδυνάτους, to visit all the Sick*, we learn from the *Epistle of Polycarp*, ad *Philip*. §. 6. But that these *Presbyters* should be *Bishops* properly so called, as some conceive, seems not very probable; for then it must not only be the Office of the *Bishop*, personally to visit the Sick, but the Duty of every sick Person to send to him, and to no other. Yea, there must be more than one *Bishop* in the Church, of which the sick Man is a Member, and he must be obliged to send to more, for the Text runs wholly in the plural, *let him call for the ELDERS of the Church*, *καλεσάτωσαν, and let them (not one of them) pray over him*, and therefore the sick Man must be obliged by this Text, to call for more than one of them, where more were to be had, as we know there were in the *Primitive Constitution* of the Church.

- o Ibid. *Anointing him with Oyl.*] This was agreeable to the Practice of the (i) *Jews*, who anointed the Sick, *pro more*, customarily, saith their Tradition; hence, though our Lord only commissioned his Disciples to heal the Sick, *Matth.* 10. 8. *Luke* 9. 2. yet *St. Mark* informs us, that they added their usual Ceremonies in doing this, *for they anointed many that were sick, with Oyl, and healed them*, *Mark* 6. 13. And *St. James* speaking to the Elders of the *Jews*, bidsthem use this *Unction in the Name of the Lord*, as doubtless the *Apostles* did, as in casting out of Devils, *Luke* 10. 17. so in healing the Sick, *Acts* 3. 16. 4. 10. 30. And this Addition made the Cure Miraculous.

- p Ver. 15. *ἡ πίστις ἡ σώσει, and the Prayer of Faith shall save the Sick.*] Among the *χρείσματα*, or the miraculous and extraor-

dinary Gifts vouchsafed at first to the Preachers of the Gospel, and to the Rulers or Elders of the Churches, was the Gift of Faith, as in these words, *to another is given Faith by the same Spirit*, *1 Cor.* 12. 9. i. e. by a strong impulse of the Spirit, fully persuading them that God would enable them to do this or that. This seems to be that Faith which is stiled *πίστις Θεῶν, the Faith of God*, to which even the removing of Mountains, or the performing things most difficult, and extraordinary is promised, *Mark* 11. 22, 23. *Matth.* 21. 21. and of which the *Apostle* speaks, saying, *If I had all Faith so as to remove Mountains*, *1 Cor.* 13. 2. and by which they healed the Sick, even by Faith in his Name, *Acts* 3. 16. and therefore this is here promised, that where the Prayer of the Elders was attended with such a Faith, it should be still successful for the healing the Sick, or the raising him up again from the Bed of sickness; for *σώσει, will save*, is *ἐγείρει, he will raise him up*.

Ibid. *And if he hath committed Sins.*] i. e. q Such Sins for which God was pleased to inflict this bodily Disease upon him, as he did on the Members of the Church of *Corinth*, for their disorderly celebrating the Lord's Supper, *for which Cause*, saith the *Apostle*, *many are weak, and sickly among you*, *1 Cor.* 11. 30. they being thus chastened of the Lord, v. 32. And where the Sickness is by way of Chastisement, the healing it is a Testimony of God's forgiveness of it. Hence, *thy Sins be forgiven*, is our Lord's usual Expression when he healed the Sick, *Matth.* 9. 2, 6, 7. See the Note there: according to those words of the Prophet *Isaiah*, *The Inhabitants shall not say they are sick, the People shall be forgiven their Iniquity*, Chap. 33. 24. Hence it is evident, that here is no foundation for the Sacrament of Extreme Unction, called by the *Roman Church*, *The Sacrament of the dying*, and administered for the purgation of their Sins, when they seem past hopes of recovery; for how can they gather a Sacrament of Extreme Unction, from an Unction that is not Extreme; or a perpetual Ordinance from an Action that was extraordinary and miraculous, and is long since ceased? How can they prove a Sacrament that is proper to dying Persons, from a Rite used only upon Persons who were not to die, but to be raised up from Sickness? Or promise to him forgiveness of his Sins, to whom they cannot promise that Recovery which was the token of it? Moreover the things already observed, afford us a sufficient Answer to the

(i) See Light. in *Matth.* 6. 17.

Objections of *Esbiv* against our Exposition, which are these :

Object. 1. First, That the Grace of Miracles extended not to Spiritual Effects, as the forgiveness of Sins, but Temporal.

Ans. This is said in flat Contradiction to our Lord, who doth so often Preface his miraculous Cures of the Sick with this Expression, *Thy Sins are forgiven thee*, Matthew 9. 2. Nor was this forgiveness so much a Spiritual Effect, as temporal, it being only the Remission of a Temporal Punishment of Sin, *viz.* Sickness inflicted for it.

Object. 2. Had the *Apostle* spoke of miraculous Cures, he would only have advised them to call those who had the Gift of Healing, whether *Presbyters* or not, not all the *Presbyters*, and them only.

Ans. He reasonably adviseth to call them, and them only to pray over the Sick, who were by Office appointed for that Work, and doth here only tell them what they might expect from it, when that miraculous Faith was raised in them, which often, in those times of Miracles, accompanied their Prayers.

Object. 3. The *Apostle* speaks of a sick *Christian Brother* to be anointed by a faithful *Presbyter*, whereas the use of Miracles was chiefly for converting *Infidels*, and hence this *Unction* was not used towards *Trophimus* left at *Miletum* sick, 2 *Tim.* 4. 20. or to *Epaphroditus*, sick near unto Death, *Philip.* 2. 27.

Ans. If it were not used by *St. Paul* to them, and especially to *Epaphroditus*, 'tis certain that he knew nothing of this Sacrament. 2. *Esbiv* hath no cause to assert that of Miracles in general, which the *Apostle* saith only of the Gift of Tongues, that they were only for Unbelievers; the Gift of Healing, for ought he knows to the contrary, might be still exercised upon Believers, but only under the Conduct of the Spirit, raising up this miraculous Faith which assured them of it in respect to some, and not to others, as he saw fit. See Note on *Philip.* 2. 27.

Object. 4. That had the *Apostle* intended miraculous healing, Oil had not been prescribed, Christ having said, *they should lay their hands on the Sick only*, Mark 16. 18.

Ans. One Ceremony excludes not the other; moreover laying on of Hands is there prescribed in preaching to the *Gentiles*, anointing with Oyl here to the *Jews*, as being customary in case of Sickness.

Object. 5. All the other things delivered in this *Epistle*, belong to the *Christians* of all Ages; this therefore must do so too.

Ans. As if this hindred the *Apostles*, as they had occasion, to give Rules touching the Spiritual Gifts proper to their own Times, that, when they spoke of other matters not to cease, their Precepts reach unto all Times. *St. Peter* in his following *Epistle* hath one Direction concerning those Spiritual Gifts, 1 *Pet.* 4. 10, 11. though the other Precepts contained in that *Epistle*, do concern all Ages.

Ver. 16. *Δίνας ἐσπύρετον*, the inspired Prayer.] As they who were inwardly acted by an evil Spirit were stilled *ἐσπύρετον*, so they that were acted by the Holy Spirit, and inwardly moved by his Impulses, were also *ἐσπύρετον* in the good sense, and therefore it seems most proper to apply these words not to the Prayer of every Righteous Person, but to the Prayer offered by such an extraordinary Impulse; not only from the Force of this Expression, but 2dly, from the same thing here mentioned, as the subject of this Prayer, that our Sick Brother may be healed, which was to be done by the Prayer of Faith, *v.* 15. 3dly. From the Example of *Elias*, for his Prayer was the Prayer of Faith in the sense now mentioned; for he absolutely foretold, and confirm'd it with an Oath, that there should be no Rain those Years, but according to his Word, 1 *Kings* 18. 1. And his Prayer for Rain was upon God's Promise to send Rain upon the Earth, Chap. 19. 1.

Ver. 17. *Three Years and six Months.*] So Luke 4. 35. when therefore it is said, that *Elijah* came to *Ahab* in the Third Year, and the Lord said, I will send Rain upon the Earth, Note, that *Elias* tarried before a Year at the Brook *Kerith*, and then in the middle of the Third Year came to *Ahab*.

Ver. 20. This seemeth to be meant not of the Sins of the Person thus converted, for the saving of his Soul includes the Remission of his Sins, but of the Sins of him that converts him, *i. e.* this charitable Work shall be so pleasing to God, as to prevail with him to cover many of his Sins.

THE P R E F A C E

TO THE

First Epistle of St. PETER.

CONCERNING this Epistle, allow'd by the Church of all Ages to be the Genuine Work of the Apostle Peter, it may be enquir'd, 1. When? 2. Whence? 3. To whom? 4. On what Account it was written? And,

Quest. 1. 1st. Whereas it is ordinarily affirm'd by the Romaniſts, that this Epistle was written in the Forty-fourth Year of Christ, as that Opinion seems to have been taken up by them in favour of their avowed Tenet that St. Peter was Twenty-five Years in that See, and therefore he dying in the Year of our Lord 69, must have come thither in the Year 44. So is it easily confuted both from this Epistle, and by many other cogent Arguments.

1. From these words of this Epistle, Ch. 4. 8. τὸ τέλος πάντων ἤσκη, the end of all things is at Hand; that is, saith Dr. Hammond, who also follows this Opinion, the great and fatal Destruction to the Obdurate Jews so often spoken of by Christ and his Apostles, is now near at hand; which could not have been said in the Forty-fourth Year of Christ, that is about Twenty-six Years before it happened, seeing the Apostle St. Paul in his Second Epistle to the Thessalonians writ, saith the Reverend Dr. Hammond, A. D. 51. warneth the Thessalonians not to be shaken by any Word, or Epistle as coming from the Apostles, which intimated that the Coming of the Lord was at hand, and so he must have contradicted St. Peter, had he delivered this positively Seven Years before. 2dly. The Apostle James hath the like Expressions, saying, ἡ παρουσία τοῦ Κυρίου ἡσκη, the Coming of the Lord draweth near, Ch. 5. 8. Behold the Judge stands, πρὸς τὴν θύραν, before the Door; whence Dr. Hammond and Dr. Lightfoot well conclude, That this Epistle could not be written long before the death of St. James, which happened in the Year 63. And this Argument concludes as strongly for this Epistle's being indited after the same time. Add

to this that these Expressions, τέλος, and ἡ παρουσία τοῦ Κυρίου ἡσκη, the end, the Coming of the Lord is at Hand, and, πρὸς τὴν θύραν, before the Door, are plainly taken from our Saviour's Words in his Prediction of the destruction of Jerusalem; where also the Time is fixed by two remarkable Characters, 1. When you shall see Jerusalem compassed about with Armies, then know ye, ὅτι ἡσκη ἡ ἐρήμωσις αὐτῆς, that her Desolation draweth near, Luke 21. 20. that is, saith Dr. Hammond, when you see Jerusalem besieged by the Romans, then know the Destruction of the City is near. Now this happened not at all till the Twelfth of Nero, and the Sixty-sixth Year of our Lord, when (a) Cestius besieged Jerusalem; it happened not, say the best Interpreters, according to the Words of the Evangelist, till the Year 68, when Vespasian coming thither, his Army (b) compassed the City round about. These saith St. Luke, are the days of Vengeance, when all things which are written shall be fulfilled, v. 22. and then shall they see the Son of Man coming in the Clouds, v. 27. Again, our Lord having foretold all the Signs of his Coming, καὶ τὸ τέλος αἰώνος, and of the end of the Jewish Age, adds, when you see all these things come to pass, then know that this Desolation, ἐρχὸς ἐστὶν ἐπὶ σόφρας, is nigh, even at the Door, Matth. 24. 33. Mark 13. 29. clearly shewing that Phrase importeth still a nearer approach of that great Desolation.

2dly. That St. Peter was not at Rome, nor departed from Judea, till a long time after the Forty-fourth Year of Christ, is so evident from the History of the Acts, and the Epistles of St. Paul, that he that runs may read it. For, That St. Luke in an History design'd especially to record the Acts of St. Peter and St. Paul, should omit a matter of such vast Moment and Importance to the whole Christian World, happening within that very time in which he speaketh of St. Peter; that saying of him, Ch. 12. 17. He

(a) Joseph. De Bell. Jud. l. 2. c. 39. p. 893. B.

(b) Εἰργή η̅ εἰρήνᾳ πανταρχὸν τὸν πόλιν φερέχουσα. Iud. l. 5. c. 28.

departed and went to another Place, he should not say, as Bellarmin and Baronius, that place was Rome, but in flat Contradiction to them, that he went down from Judæa to Calarea, and there abode, v. 19. That he should tell us how Aquila and Priscilla came from Italy, because Claudius had commanded that all the Jews should depart from Rome, but should not tell us, as they do, that St. Peter came thence to Jerusalem on the same account, and therefore was found present at the Council of Jerusalem about Six Years after, but speak of him there, as if he never had left Jerusalem; That in this Council he should urge against the Necessity of imposing Circumcision on the Gentiles, only the Example of Cornelius, and his Kinsmen, converted and not circumcised, and say not one word of the Church of Rome, the Seat of all spiritual Power, and Infallibility, and to which all other Churches were to Veil, and do Homage, converted by him in like manner, and free also from the Yoke of Circumcision; Nay, that he should not mention that ever he was there, in an History continued till the fifth Year of Nero, though he mentions his Travels to, his Preaching, and abode at several other Places; these sure are things sufficient to convince all unprejudiced Persons, that St. Peter was not then at Rome.

3dly. The same may strongly be concluded from the Epistles of St. Paul. For about the Year 57, saith Bishop Pearson, he writ his Epistle to the Romans, in which he spends the greatest part of one Chapter in saluting particular Persons that were there; but yet we find no Salutation to St. Peter. Who, had he been then at Rome, would doubtless have been mention'd in the first place; and yet in so large an Epistle, he neither is directly, nor indirectly taken notice of. Moreover, St. Paul himself, in the beginning, intimates his earnest desire to come thither, that he might impart unto them some spiritual Gifts, to the end they might be establish'd in the Faith; for which there could be no apparent Cause had the Apostle Peter been there so long before him. St. Paul himself soon after comes to Rome, which when the Brethren heard of they came to meet him as far as Appii Forum, Acts 28. 15. but not a word of St. Peter either coming or sending to him. When he is come, he goes not to sojourn with, or so much as to salute St. Peter, which sure he would have done if he had been there, but dwells in his own hired House. Being come, he calls the chief of the Jews together, who desire to hear of him what he thought of the Sect of the Christians, they knowing this only of it, that it was every where spoken against, v. 22. And what then had St. Peter, the Apostle of the Circumcision, been doing all this while among them? And how unlikely is it that there should

be then, as (c) Dr. Hammond saith, a Church consisting much of the Jews residing there? And how reflecting on the supposed Labours of St. Peter among the Jews there, are the following Words, v. 26, 27, 28. that because they would not hear, or be converted, he would not leave them to St. Peter, but turn unto the Gentiles who would hear? After his coming to Rome, he writes Epistles to several Churches, to the Ephesians, Philippians, Colossians, and one to Philemon; in which two last we have sent from Rome the Salutations of Aristarchus, Marcus, Justus, Epaphras, Luke, and Demas, Colos. 4. 10.---14. Philemon. 23. 24. but not a word from St. Peter. In that to the Colossians, he tells them he had no other Helpers, or Fellow-workers unto the Kingdom of God among the Jews, which had been a Comfort to him, but Aristarchus, Marcus, and Justus, Ch. 4. 10, 11. which evidently excludes St. Peter. In his Epistle to Timothy he saith, that at his first Answer at Rome, all men forsook him, 2 Tim. 4. 16. which we can hardly believe, had St. Peter been there. He adds, that only Luke was with him, that Crescens was gone to this place, Titus to that, and Tychicus was left at another. Strange therefore is it, that if St. Peter were then gone from Rome, St. Paul should take no notice of it. Was he a Person so inconsiderable, as not to deserve to be remembered? Or was he gone upon a sleeveless Errand, not worthy of the notice of St. Paul? Or was he not rather one who being not at Rome, could give St. Paul no reason to take notice of him when he writ from thence? But this Subject is so fully handled, and the Hypothesis of Baronius so learnedly confuted by (d) Dr. Cave, that 'tis superfluous to insist longer on this Subject.

Quest. 2. To the Second Enquiry, Whence this Epistle was Indited? I have returned a sufficient Answer in the Note upon these Words, Ch. 5. 13. The Church which is at Babylon saluteth you, by shewing that by Babylon Rome is to be understood; whence this Epistle must be therefore written. And then it must be written after the Persecution in the 10th of Nero, at which time neither Paul nor Peter were at Rome.

Quest. 3. That it was written to the Jews dispersed through Pontus, Galatia, Cappadocia, Asia (minor) and Bithynia, the Inscription (e) shews; but that it must be also written either to the Gentiles profelyted to the Jewish Religion, of whom see the Note on 1 Pet. 1. 1. or to the Converts of the twelve Tribes scattered among the Heathens, and there serving their Gods, according to the Threat denounced upon them Deut. 28. 36, 64. that they should serve other Gods which neither they nor their Fathers had known, seems evident from these Words, that

(c) Preface to the Epistle to the Romans. (d) In the Life of St. Peter. (e) Whence by Tertulian in Scorp. and by St. Cyprian, l. 3. Test. §. 39. it is styled, *Epistola Petri ad Ponticos*.

they were deliver'd from their vain Conversation, delivered to them from their Fathers, Ch. 1. 18. See the Note there; that *in times past they were not the People, but now are the People of God*; that they had not obtained Mercy, but now had obtained Mercy, Chap. 2. 10. which words were spoken of the Ten Tribes; Hos. 1. 10. 2. 23. and that *the time past might suffice them to have done the Will of the Gentiles, when they walked in Lasciviousness, Lusts, excess of Wine, Revelings, Banquetings, and abominable Idolatries*, Ch. 4. 3.

To imagine that the *Apostle* is here speaking of the Dispersion, mention'd *Acts* 8. 1. is to speak what is very improbable, they being disperfed only into the Countries of *Judea* and *Samaria*, saith the Text there; nor is it said that any of them travell'd any farther than *Phenice*, *Cyprus*, and *Antioch*, Ch. 11. 19. Nor is it likely that many of them travell'd so far, the Churches of *Judea* and *Samaria* having Peace soon after this Dispersion, *Acts* 9. 31. That any of them went to all, or any of the Places

here mention'd by *St. Peter*, we have no reason to imagine, but that there was long before a great Dispersion of the *Jews* throughout these Parts of *Asia*: See the Note on *James* 1. 1.

Lastly, Upon what Account this *Epistle* was written, we may best learn from the *Epistle* it self; which informs us, 1st. That it was written to encourage them to persevere, and to continue constant under those manifold Temptations, Ch. 1. 6. those *Fiery Tryals*, Ch. 4. 12. and *Persecutions*, Ch. 2. 3, 4, 5. they were then subject to. 2ly. To preserve them from being concerned in the *Jewish Wars*, or bearing any part in that Rebellion against *Cæsar* and his Officers, which was then beginning among the *Jews*, Ch. 2. from ver. 12. to the 23d. and Ch. 3. 16, 17, 18. And 3ly. To engage them to lead a Christian Conversation, that so they might bring over others to the Christian Faith, Ch. 2. 12. Ch. 3. 1. and might stop the mouths of those who spake against them as Evil-doers, Chap. 3. 16.

A
P A R A P H R A S E
WITH
A N N O T A T I O N S
ON THE
First Epistle of St. P E T E R.

C H A P T E R I.

- Verse 1. **P**ETER an Apostle of Jesus Christ [*writeth*] to the ^a strangers ^b scattered throughout Pontus, Galatia, Cappadocia, Asia [*minor,*] and Bithynia.
- ^{a b} 2. [*That is, to those of them who are*] ^c Elect ^d according to the foreknowledge of God the Father, ^e through sanctification of the ^f Spirit unto Obedience, and [*to the*] ^f sprinkling of the blood of Jesus Christ; [*wishing that*] Grace to you, and Peace [*may*] be multiplied.
- ^g 3. Blessed be the ^g God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a ^h lively [*Gr. living*] hope, by the Resurrection of Jesus Christ from the dead.
- ⁱ 4. *We being begotten by his Resurrection, as the first-fruits of ours,* 1 Cor. 15. 20, 23.] to [*the hope of*] an inheritance incorruptible and ⁱ undefiled, and that fadeth not away, reserved in Heaven for you, [*Believers.*]
- ^k 5. ^k Who are kept by the power of God through Faith ^l unto [*the*] Salvation ready to be revealed in the last time.
- ^m 6. Wherein [*i. e. on the Account of which*] you greatly rejoyce, though now for a season, ^m if need be, ye are in heaviness through manifold Temptations.
- ⁿ 7. That, the trial of your Faith being [*which is*] much more precious [*and advantageous to you*] than [*the Trial*]-of Gold that perisheth, though it be ⁿ tried by fire, [*or though upon Trial it endure the fire,*] might be found to your praise, honour, and glory at the appearance of Jesus Christ [*in Glory.*]
8. ^o Whom, having not seen, ye love, in whom, though now you see him not, yet [*Gr. not now seeing, but*] believing, ye rejoyce with joy unspeakable, and full of Glory.
9. Receiving the end of your Faith, ^p even the Salvation of [*your*] Souls.
10. Of which Salvation the Prophets have enquired, and searched diligently, who prophesied of the Grace that should come unto you, [*i. e. of the Grace to be brought unto us at the Revelation of Jesus Christ,* v. 13. Matth. 13. 17.]
11. ^q Searching what, or what manner of time the ^r Spirit of Christ which was in them did signifie, [*or to what time he did relate,*] when he testified before-hand ^r the Sufferings of Christ [*in himself and his Members,*] and the Glories that should follow [*them,* Dan. 9. 24.]
12. To whom it was revealed; that not unto themselves, but unto us they did minister the [*same*] things which are now reported, [*or have been now declared*] to you, by them who have preached the Gospel to you ^t with the Holy Ghost sent down from Heaven, which things the ^u Angels desire to look into.
13. ^x Wherefore gird up the loins of your mind, be sober [*Gr. vigilant*] and hope to the end for the Grace that is to be brought [*Gr. that is brought*] to you at [*by*] the Revelation of Jesus Christ, [*who hath brought life and immortality to light by the Gospel,* 2 Tim. 1. 10.]

14. As [it becometh] obedient Children, not fashioning your selves according to the former lusts [you practised] in your ignorance.

15. But as he [God the Father, v. 17.] who hath called you is holy, so be ye holy in all manner of Conversation.

16. Because it is written [thus] be ye y holy for y I [the Lord your God] am holy, [Lev. 11. 44. 19. 2.]

17. And if ye call upon the Father, who z without respect of Persons judgeth according to every Man's works, pass the time of your sojourning here in fear [of Condemnation from this impartial Judge at that day.]

18. Forasmuch as ye know that ye were not redeemed with Corruptible things, [such] as [are] Silver and Gold, [such as the Jews brought up to Jerusalem to buy their Offerings, a a from [the demerit of] your vain Conversation received by Tradition from your Fathers.

19. But with the precious blood of Christ, b b [who was delivered up to Death for you,] as bb a lamb without blemish, and without spot.

c c 20. Who verily was cc fore-ordained [Gr. foreknown, i. e. designed as the Messiah,] before the foundation of the World, but was manifested in these last times for you [rakes.]

21. dd Who by [Faith in] him [thus risen,] d d do believe in God that raised him up from the dead, that your Faith and Hope [of a blessed Resurrection] might be in God.

22. Seeing ye have purified your Souls in [by] obeying the Truth through the Spirit, [by whom you are enabled to perform this Obedience,] to unfeigned love of the Brethren, [which is one part of that Obedience] see that you love [Gr. ye will love] one another with a pure heart fervently.

23. Being born again not of Corruptible seed, [as is that from which you had your first Nativity, whence you also who are thus begotten are Corruptible,] ee but of Incorruptible [as being born again] ff by the Word f f of God which liveth, and abideth for ever.

24. For all flesh is as grass, and all the glory of Man as the flower of grass, [as then] the grass withereth, and the flower of it falleth away, [so will it be with our body of flesh.]

25. But the Word of the Lord, [saith the Prophet, Isa. 40. 8.] endureth for ever [in it's self, as being of Eternal Truth, and in it's Effects upon us, as nourishing us to life Eternal,] and this is the Word which by the Gospel is preached to you.

Annotations on Chap. I.

a Verse 1. **Π** Ἀρεμνύμοις, to the Strangers.] He writes especially to the Dispersion of the Jews, to whom the word Strangers, or Foreigners, here chiefly doth belong, but not to them only, for he speaks to them also, who in time past had walk'd according to the will of the Gentiles, in abominable Idolatries, Chap. 4. 3. and of them who formerly were not the People of God, and had not found Mercy; we therefore are to understand, that among them were many Devout Greeks, and Profelytes of the Gentiles, converted with them to the Christian Faith: Thus when St. Paul and Barnabas preached in a Synagogue of the Jews at Iconium, a great multitude both of Jews and Greeks believed, Acts 14. 1. and Paul preaching at Ephesus and thereabouts two Years, prevailed so, that all that dwell in Asia heard the Word of the Lord Jesus, both Jews and Greeks, Acts 19. 10. See Chap. 17. 4, 12. 18. 4. In the Acts of the Apostles we read of Profelytes of all Nations. They were reckoned in the Days of David and Solomon 153600 Persons, 2 Chron. 2. 17. In

the Days of Artaxerxes we are told that πολλοὶ τῶν ἐθνῶν περιτέμνοντο, καὶ Ἰουδαῖον, many of the Heathens were Circumcised and turned Jews, Esth. 8. 17. And so it was also in the succeeding Ages; for (a) Josephus informs us, that after the Times of Antiochus Epiphanes, the Jews, in Antioch, and other Places, always converting to their worship a great many Greeks, made them as it were a part of themselves; And at (b) Damascus he saith, they would have destroyed the Jews among them, but that they feared their own Wives, who, all except some few, were Converts to the Religion of the Jews.

Ibid. Διαπορῆς, of the Dispersion.] i. e. b dispersed through Pontus, &c. The Apostle speaks not of the Dispersion made by the Persecution mentioned, Acts 8. 1. for that scattered the Christians only through Judaea, and Samaria, ibid. Nor were they afterwards dispersed farther by the malice of the Jews, but went themselves to preach the Word, not in Asia, but in the parts of Syria, in Phœnice, Cyprus, and Antioch, Acts 11. 19. Of their Dispersion thence into Asia, we read not one word, but

(a) Ἀεὶ περιτομῆται καὶ ὁρροκείας πολὺ πλῆθος Ἕλληνας, καὶ κείνους τετρω πρὸς μωρεν αὐτῶν ἐποίησαν. De Bell. Jud. l. 7. p. 973. B.

(b) Ἀπάσαις πάλιν ὀλίγων ἰσχυρίας τῇ Ἰουδαίᾳ ὁρροκεία. L. 21 c. 41. p. 822. B.

that there were great Dispersions before of the *Jews* through the Places here mentioned, from the time of the Captivity, under *Salmannasser*, we learn from (c) *Agrippa's Address to Caius*, where he informs him that they possessed most parts of *Asia*, to the utmost borders of *Bithynia* and *Pontus*.

c Ver. 2. Ἐλεκτοῖς, *Elect.* | i. e. To the converted *Jews*, stiled the *Elect*, *Matth.* 24. 22. See Note on Chap. 2. 9.

d Ibid. Κατὰ ἀγνοῖαν, *according to the foreknowledge of God,*] Discovered in the *Prophetical Writings* which foretold of these Blessings to be conveyed to them by the *Messiah*, who also is said to be foreknown before the foundations of the World, i. e. prophesied of from the beginning, *Gen.* 3. 15. but manifested in the last times for them, *ver.* 20.

e Ibid. Ἐν ἀγιασμῷ, *through sanctification of the Spirit,*] The great Principle of all true Obedience; so *v.* 22. *Having sanctified your Souls or Lives to the Obedience of the Truth through the Spirit.*

f Ibid. Καὶ ῥανσμοῦν, *and sprinkling of the blood of Jesus.*] By way of Obligation of that Covenant by which we are engaged to that Obedience; for so it was in the Delivery of the Old Law: For upon the reading, of that Covenant in the Audience of all the People, and upon their Professing, *All that the Lord hath said we will do, and be obedient*, *Moses* took the Blood, and sprinkled it upon the People, and said, *Behold the blood of the Covenant which the Lord hath made with you, concerning all these words*, *Exod.* 24. 7, 8. So *Dr. Hammond.* Or to that sprinkling of the Blood of *Jesus Christ* which cleanseth us from all Sin, *1 John* 1. 7. i. e. from all the sinful Imperfections which cleave to our Obedience, and by which the full Pardon of our past Sins, is procured, and we obtain an entrance into the Holy of Holies, *Heb.* 10. 19, 20. and which procures for us not only Acceptance upon Earth, but an Inheritance in Heaven, *Heb.* 9. 15. 12. 24. whence this Blood is stiled, αἷμα ῥανσμοῦ, *the blood of sprinkling*, *Heb.* 12. 24. and of *Christ* it is said, *he shall sprinkle many Nations*, *Isai.* 52. 15.

g Ver. 3. Ὁ Θεὸς καὶ Πατὴρ, *the God and Father of our Lord Jesus Christ.*] Here, saith *Schlickingius*, as formerly the God of *Abraham*, *Isaac*, and *Jacob* distinguished the one true God from any other, so now this

Phrase distinguisheth him who is called *his God, and Father*, from *Jesus Christ*. But yet the *Primitive* (d) *Fathers* thought otherwise; for they stiffly maintained against the *Gnosticks*, who held there was another God above the God of *Abraham*, &c. or the God of the *Jews*; that he was the God and Father of all, *supra quem non est alius*, and yet that *Jesus Christ* was God, as being in the Father from all Eternity, and receiving the Divine Nature from him.

Ibid. Ἐν ἐλπίδι ζωῶν, *to a living hope.*] h Either an hope that giveth life, as ὁ ζῶν ζῶν, *living water*, *John* 4. 10, 11, 14. ὁ ἄρτος ὁ ζῶν, *the living bread which came down from Heaven*, of which if a Man eat, he shall live for ever, *John* 6. 51. 7. 38. λόγια ζῶντα, *the living Oracles*, *Acts* 7. 38. which if a Man observe, saith *Moses*, he shall live by them, *Levit.* 18. 4. ὁδὸς ζωῶν, *a living way*, *Heb.* 10. 20. as leading to life eternal. And ζῶντες πηγαί, *living fountains of Waters*, *Rev.* 7. 17. for by Hope we are saved, *Rom.* 8. 24. Or a Hope that makes us active, and lively, joyful, and comfortable in our lives, *rejoicing in hope of the Glory of God*, *Rom.* 5. 2. In which sense it is said of the Word of God, that it is ζῶν καὶ ενεργητικὸς, *living, and active*, *Heb.* 4. 12. Of the Members of *Christ's Spiritual House*, that they are λίθοι ζῶντες, i. e. *living Stones*, *1 Pet.* 2. 5. And we are bid to offer our Bodies, θυσίαν ζῶσαν, *a living Sacrifice*, *Rom.* 12. 1. Hence it seems to follow, that the *Jews* before had not this lively Hope, which our Lord's Resurrection ministers.

Ver. 4. Ἀμίαντον, *undefiled.*] i The Land in which Men who are Sinners dwell on Earth, is said to be defiled by their Sins, *Lev.* 18. 28. *Numb.* 5. 3. 35. 34. *Deut.* 21. 23. *Isa.* 24. 5. *Jer.* 2. 7. 16. 18. Heaven, into which no unclean thing can enter, being the only Inheritance undefiled.

Ver. 5. Ἐν δυνάμει Θεοῦ ὁρρημεῖσθαι διὰ πίστεως, k *who are kept by the Power of God through Faith.*] Not that all who have true Faith are kept by the Power of God, so as that they shall certainly continue in the Faith; but, that they shall be thus preserved, if they continue in the Faith, rooted, and settled, and are not removed from the hope of the Gospel, *Col.* 1. 23. If they hold the beginning of their Confidence firm unto the end, *Heb.* 3. 14.

(c) Πολλὰ τ' Ἀσίας ἔχει Βιθυνίας καὶ τῶν τ' Πόντου μυρῶν. Philo Legat. ad Cajum, p. 798. C.

(d) Justin. M. de Angelo Domini Moſe apparente, Κύριον αὐτὸν ὄντα καὶ Θεὸν σημαίνει. Τὸν αὐτὸν λέγει δὲ καὶ ὁ πολλῶν τ' ἀλεγεινῶν ἀπαρτεῖνται τὰ ἱερὰ λόγια Θεοῦ ἱερὰ δὲ ἀν. Θ. ἐκ ὧν σημαίνει. Dial. cum Tryph. p. 284. A. & p. 275. D. Ὁ γὰρ Χριστὸς καὶ Θεὸς καὶ Κύριος, p. 254. D. 287. B. 354. A. 355. B. Solus & verus Deus ſcetur, quia alius non eſt. Iſen. l. 3. c. 6. Nomenque alium Deum vel Dominum vocaverunt Apoſtoli, niſi ſolum Deum verum patrem & verbum eius, qui in omnibus principatum eius habet, l. 3. c. 16.

1 Ibid. *ἡ σωτηρία ἡμετέρα ἐν ταῖς ἡμέραις τῆς ἐσχάτης* the Salvation ready to be revealed in the last time.] i. e. Say some, the Deliverance ready to be vouchsafed to the Christians at the Destruction of the Church and Polity of Jerusalem, this being the Salvation then ready to be revealed. But this seems not very probable; 1. Because in this Salvation Christians are said to rejoice greatly, or to exult for joy, v. 6. which it becomes not them to do for Temporal, but for Spiritual Blessings. 2dly. Because 'tis the Salvation, not of our Bodies, but our Souls, even that Salvation which is the end of our Faith, v. 9. See the Note there. To the Argument produced for the other sense from the Words,

I answer, 1. That though the last times, and days, in the Plural do mostly signifie the times of the Gospel-Dispensation, concurring with the last times of the Jewish State; yet the last time, or day, in the Singular often signifies the time of the Resurrection, or the last Judgment, especially when it is joined with the Resurrection of the Body mentioned here, v. 3. So John 6. 39. I will raise him up, ἐν τῇ ἐσχάτῃ ἡμέρᾳ, in the last day. See v. 40. 44, 45. Chap. 11. 24. I know that he shall rise in the last day; and Chap. 12. 48. the word that I have spoken shall judge him in the last day.

2dly. As there is mention of a double Revelation of Jesus Christ; one when he appeared as a Prophet to the World, filed usually *ἐκδήσις*, the manifestation of Jesus Christ; another at the Day of Judgment, filed *ἀποκάλυψις*, the Revelation of our Lord Jesus Christ, 1 Cor. 1. 7. the Revelation of Jesus Christ from Heaven, 2 Thess. 1. 7. his glorious Revelation, 1 Pet. 4. 13. and here emphatically the Revelation of Christ, v. 7. 13. So is there a double Revelation of the Salvation promised in the Gospel, one by the preaching of the Gospel which brought Life and Salvation to light, 2 Tim. 1. 10. and a farther Revelation of 't to be made hereafter, when Christ who is our Life shall appear, Col. 3. 3, 4. 1 John 3. 2. filed the Glory ready to be revealed, when the great Shepherd shall appear, 1 Pet. 5. 4. the Glory ready to be revealed at the Redemption of our Bodies, Rom. 8. 18, 23. to which this Passage may refer.

m Ver. 6. *Ἐάν δεόν ᾖ*, if need be.] This is great Consolation under all the Afflictions of God's Servants, that they then only shall befall them, when God sees them needful for the Promotion of his Glory, or for the

furtherance of our Salvation, so when they tend to make us Partakers of his Holiness, and to work in us the comfortable fruits of Righteousness, Heb. 12. 10, 11. et work for us an exceeding and eternal weight of Glory, 2 Cor. 4. 17. by conforming us to him in Sufferings to whom we shall be like in Glory, 1 Pet. 4. 13. Rom. 8. 17. 2 Tim. 2. 11.

Ver. 7. *Διά πύρρος δοκιμαζόμενοι*.] Proved to be genuine by the Fire it endures, as your Faith is by patiently enduring fiery Trials. See Note on Chap. 4. 12.

Ver. 8. *Ὅν οὐκ ἔγνωτες*.] If this reading be true, it is most proper to translate the words thus, whom having not known, if ὃν οὐκ ἔγνωτες, as other Copies have it, and all the Versions do translate it, be the true reading, then our Translation is right also.

Ver. 9. *Συνεχωμεν ψυχὰς*.] The Preservation of your lives, so Dr. Hammond, but there is no *ψυχή* in the Greek, to answer to the word your in the English; and the Salvation of lives seems not so properly assigned as the end of our Faith, as the Salvation of Souls, as we may learn also from the following words.

Ver. 11. *Εἰς τίνα ἢ ποῖον καιρὸν*, what, or what manner of time.] The Particle *εἰς* is oft redundant. See Nold. p. 66, 67. and p. 464. or it may here be rendered *de*, of what time, as 2 Cor. 12. 6. let no Man think, *εἰς ἐμὲ*, of me, more than he ought to think, Eph. 5. 32. I speak, *εἰς Χριστὸν, καὶ εἰς τὴν Ἐκκλησίαν*, of Christ and the Church, Acts 2. 25. David spake, *εἰς αὐτὸν*, of him. So Acts 25. 20. Heb. 7. 14. *εἰς τὴν φυλὴν*, of which Tribe.

Ibid. *τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ*, the Spirit of Christ which was in them.] That is, say the Socinians, the Spirit in them which spake of Christ, as the word of Life, and of Salvation, is the word which speaks of Life, and of Salvation. But in this sense he might as well have been filed the Spirit of Antichrist, or the false Prophets, because he also spake of them. All the Ancients agree in the other sense, that (e) Christ spake by his Spirit in the Prophets, they being inspired with his Grace, and taught by his Spirit, their words proceeded from the Divine Word, moving them, and by him they prophesied; He spake in Habbak, in Elias, and in the Mouth of the Prophet. So the Father.

Ibid. *τὰ ἐν Χριστῷ παθήματα*, the Sufferings of Christ.] Not only in himself, but in his Members, and the Glories which should be after, as well to them, as to their

(e) *Ἐκκλησίαν* ἡμετέραν καὶ τὴν Χριστοῦ αὐτοῦ τὰ παθήματα καὶ τὰς δόξας αὐτοῦ μετέδοται. Iren. Ep. ad Magnol. § 8, 9. Spiritus Prophetarum, *πνεῦμα* *ἡμετέρον*, Barnab. § 9. *ὅτι τὸ ἰσχυρὸν αὐτοῦ ἐστὶν ἡμῶν*. Just. M. *ἀποστ.* p. 49. A. Apol. 2. p. 76. D. *αὐτοῦ ἐν ἡμετέροις καὶ ἐν ἡμῶν, ἐκκλησίαν μεμαρτυμένην αὐτοῦ καὶ ἡμῶν*. Al. Adm. ad Gent. p. 7. B. & Strom. 6. p. 642. B. Theoph. ad Autol. 1. 2. p. 88. Iren. l. 4. 2. 9. Hippol. de Antichristo § 2. Tertul. adv. Marcion. l. 2. § 27. adv. Prax. c. 16.

Saviour, *Rom.* 8. 18. *2 Tim.* 2. 11, 12. *1 Pet.* 4. 13. as appears from v. 13. where this Glory is stiled the Grace to be brought to us at the Revelation of Jesus Christ.

Ver. 12. *ἡ ἁγία πνεῦμα ἐκ* by the Holy Spirit sent down from Heaven.] Hence it is evident that the Apostles in all those Writings, in which they declared the Gospel of Christ, were *ἐκπνεύσαντες*. Men assisted by the Holy Ghost, and that they in preaching, and inditing the Gospel, were acted by the same Spirit who moved formerly the Prophets. See the General Preface.

Ibid. *Παρεβόλουν*, Angels desire to look into.] And shall Holy Prophets be so desirous to know the time when these things should happen, and holy Angels so diligent to look into these glorious Revelations; and shall we, to whom, and for whose happiness, this Gospel was revealed, neglect not only to obtain, but even to know this great Salvation? Some refer this to *Dan.* 8. 13.

Ver. 13. Note, that from this, and the foregoing Verse we have several Arguments to prove these things relate not to the Temporal Deliverance of Christians from the Persecution of the Jews, but to their Deliverance from the guilt of Sin, by the blood of Christ, v. 19. and that eternal Deliverance which is the object of the Christian's hope. For, 1st. That cannot properly be stiled the Grace which is to come to us by the Revelation of Jesus Christ; that being the Grace which brings Salvation, *Tit.* 2. 11, 13. (2dly.) That was not the thing which they who preached the Gospel did, *ἀναγγέλλαν ἡμῖν*, declare unto us, but as St. John informs us, they did *ἀναγγέλλειν ζωὴν αἰώνιον*. shew unto us eternal life, *1 John* 1. 2. (3.) They could not be the things the Angels did desire to look into. (4.) The motive to Perseverance to the end, is not a Temporal Deliverance from the Jews, but a Spiritual, and Eternal Deliverance, *Rom.* 8. 18. *2 Cor.* 4. 17. *Heb.* 10. 35, 36.

Ver. 16. *Ἐγὼ ὁ θεὸς αἰμ*] The Holiness of God in Scripture, hath respect to a double Object, viz. Sin; and so it doth import his perfect freedom from, his hatred of, and Opposition to all Impiety. 1st. His entire freedom from all Impurity, for God is Light, saith the Apostle, and in him is no Darkness at all, *1 John* 1. 5. He is a just God, and without Iniquity, *Deut.* 32. 4. A God of purer Eyes than to behold Evil, *Hab.* 1. 13. i. e. without the greatest Detestation. 2dly. His perfect hatred of it; whence he is said to loath, detest, and to abhor it, and the workers of it; and it is stiled the abominable thing which his Soul hateth, *Jer.* 44. 4.

And since God's Nature is immutable, his Holiness unchangeable, he must for ever hate with a most perfect hatred whatsoever is unholy, and impure; and to suppose an Interruption in his hatred of evil Deers, is to suppose he can cease to be a pure and holy God. And, 3dly. from this hatred naturally flows a just Assurance of his Opposition to all Impiety, and Unholiness, that he by no means will clear the guilty, *Exod.* 34. 7. or let the Sinner always go unpunished. *Nah.* 1. 3. And this seems to be the import of the Holiness of God we are here called to imitate, because it stands in Opposition to the former lusts of their Ignorance: Or, 2dly. God's Holiness respects such Persons as are by Consecration, or by Resemblance of him, holy; and so it intimates his great Affection to them, and Concernment for them.

Ver. 17. *Ἀπερωπολημένοι*.] i. e. without difference of Nations, whether Jew or Gentile, or without Respect had to any Man's Progenitors in the great Day of his Account, *Acts* 10. 34, 35. *Rom.* 2. 58. See Note on *James* 2. 1.

Ver. 18. *Ἐκ τῆ ματαίας ὑμῶν ἀναστροφῆς*, from a your vain Conversation.] Two Expressions in this Chapter, seem to intimate that the Apostle speaks here, not only to the Native Jews, but also to the converted Gentiles. 1st. His Exhortation to them not to fashion themselves according to their former lusts, *ἐν τῇ ἀγνοίᾳ ὑμῶν*, in their Ignorance, which Phrase in the New Testament, hath still Relation to the Times of Ignorance in which the Gentiles lay, before the preaching of the Gospel to them, So *Acts* 17. 30. *Τὰς χρόνους τῆ ἀγνοίας*, the times of Ignorance God winked at, *Eph.* 4. 10. being darkened in your Mind, *διὰ τὴν ἀγνοίαν*, by the Ignorance that is in you. 2dly. This of their Conversation received by Tradition from their Fore-fathers, for tho' the Scribes and Pharisees had delivered Traditions to the People, which rendred the Worship of God vain, *Matth.* 15. 9. yet a vain Conversation received by Tradition from their Fore-fathers, seems rather to respect the Conversation of the Heathens, *ἀναστροφῆς* being the word by which the Conversation of the Gentiles is designed, *Ephes.* 2. 3. 4. 22. *2 Pet.* 2. 7, 18. and *ματαίας* here added to it, determining the Conversation to the Worship of vain Gods, *Acts* 14. 15. *Eph.* 4. 17. Their Plea for their Religion, and vain Worship being also this, that they received it from their Fathers, saying, that (f) they were not to be moved by any Persuasions from the Religion which they had (g) received from their Fore-fathers. But yet I

(f) Plato *Tim.* p. 1093. E.

(g) Cicero de *Nat. Deor.* 1. 3. n. 3. 6.

confess these things may relate to the Gentile Profelytes among the Jews, which were very numerous. See Note on v. 1.

bb Ver. 19. *ὁ ἀμὸς ἀμώμω, a lamb without blemish.*] Christ being perfect, and without spot of sin, was typified by the Lamb offered daily for their Sins; and that Lamb being bought with the half *Shekel*, every one gave for the buying of the daily Sacrifice, *Exod. 30. 14, 15, 16.* and which was therefore stiled *Keseeph Kippurim*, the Money of Expiations, and was sent up to *Jerusalem* from every City of *Judea*, and all the Provinces where the Jews lived, in Silver and Gold, the Apostle may here allude to this when he saith, *You were not redeemed with Silver and Gold, by which the daily Sacrifice was bought, which made atonement for your Souls, but with the precious blood of Jesus, who shed his blood for your Redemption from that Death, which by your sins you had contracted.* Others refer this to the Paschal Lamb, by the sprinkling of whose blood they were delivered from Destruction when the first-born of the Egyptians perished, *Exod. 12. 11, 17.* Both these Lambs were to be ἀμὸς ἀμώμω, perfect, and without spot, that they might be accepted, *Exod. 12. 5. Lev. 22. 21. Numb. 28. 3, 9, 11, 19, &c.*

cc Ver. 20. *Προγεννητός, foreknown.*] The Jews, say, that (h) "When God created the World, he held forth his hand under the Throne of Glory, and created the Soul of the Messiah and his Company, and said to him; wilt thou heal, and redeem my Sons after Six thousand Years? He answered, Yes. God said to him, If so, wilt thou bear Chastisements to expiate their Iniquity, according to what is written, *Isai. 53. 4.* Surely he bore our Grievs? He answered, I will endure them with Joy. And to this Representation of this Covenant made with the Messiah, before the Creation of the World, it may be the Apostle here refers. See the Note on *Eph. 1. 4.* In the stile of (i) Philo he is αἰδὸς λόγος, the eternal word, the first-born, and the most ancient Son of the Father, by whom all the Species were framed. This therefore is according to the received Opinion of the Jews.

dd Ver. 21. *Πιστεύοντες εἰς Θεόν, by him do believe in God:*] Here the Socinians object thus, He by whom we believe in God, is not that God in whom we believe, for the means of Faith, can never be the Object of it; but Christ is he by whom we believe in God, ergo, Christ is not God.

To this I answer, That Christ according to the Nature which died for us, and which was raised from the Dead, is he by whom we believe in God, i. e. own him to be able to raise us also from the Dead; and according to the same nature we acknowledge him not to be God, but that hinders not his being God according to that nature by which he had power to, and did actually raise himself from the Dead, *Joh. 10. 18. 2. 19.*

But still they object, That by him we believe in him that raised him from the Dead, that our Faith and Hope might be in God, to wit, the Father; Faith therefore and Hope in Christ, is not Faith and Hope in God. Answ. 1. It only follows hence that it is not Faith and Hope in God the Father; but 2dly, the Apostle here saith, that by believing in him who raised up Christ from the Dead, we believe in God, because we believe in that Divine Power which can raise us also from the Dead; since therefore the Holy Scripture expressly and frequently asserts that we shall be raised up from the Dead by the Voice of the Son of God, *John 5. 25, 28.* and that because as the Father hath life in himself, and so is able to give life to the Dead, so hath he given to the Son, to have life in himself, v. 26. Seeing Christ often saith of him that believeth in him, I will raise him up at the last day, *John 6. 39, 40, 44, 54.* for I am the Resurrection and the Life, *Joh. 11. 24, 25.* Since the Apostle saith he hath Dominion over the Dead, and over the Living, *Rom. 14. 9.* that by him all Men shall be made alive, *1 Cor. 15. 22.* and that he will change our vile Bodies into the likeness of his Glorious Body according to the mighty power whereby he is able to subdue all things to himself, it rather follows hence, that our Faith and Hope in Christ thus raising us from the Dead, as his Father did him, is Faith, and Hope in God.

Ver. 23. *ἀλλὰ ἀθάνατος, being born again of Incorruptible seed.*] Here is a farther Evidence that the Word of God is the ordinary means of our new Birth: For tis τὸ ῥῆμα τὸ ἐκτελεσθέν, the Word preached, (not any inward Word infused,) which is here stiled that Incorruptible Seed, from which this new Birth is derived.

Ibid. *διὰ λόγου ζώντος Θεοῦ, the living Word of God.*] This Epithet is ascribed to the Word of God, *Heb. 4. 12.* and that this is not spoken of the Living God, is evident, because in the Greek it is not διὰ λόγου Θεοῦ ζώντος, but ζώντος Θεοῦ, i. e.

(h) Cartw. Mellif. l. 1. p. 2974. 2975.

(i) De Plant. Noe. p. 169. D. Τῶν αὐτῶν Προβύτων ἰδὼν ὁ ἦν τῶν ἀντίτις Πατὴρ, ὃν ἐτέρωθεν ἀπερίστανον ἀνθρώπων, ὃς ἡνιθεὶς μυστικῶς τὰς ἑπταπλῆς ὁδούς, πρὸς ἀγαθὰ ἀρχέτυπα ἐκείνη βλάπτει. De Confus. Ling. p. 258. A. B.

not by the Word of the living God, but by the living Word of God. 2dly. That it is to be understood of the Word preached is clear, because the Epithet, living, and abiding for ever, agrees to the same thing.

Now the Apostle saith it is the Word preached that abideth for ever, and so the Prophet Isaiah had said before him, Chap. 40. 8. *ὁ λόγος ὁ ῥῆμα τὸ ὅτι ἡμεῖς αἰὲν ἀκούομεν*.

C H A P. II.

Verse 1. **W**herefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking, [Vices to which the Jewish Nation was then very prone, and for which they are severely taxed by their own Josephus; See the parallel place, James 1. 21. and which are contrary to the great Christian Command of Love, and obstructive of the Word of Truth, by which we are born again:]

2. As new-born Babes desire the ^a sincere milk of the Word, that [as you were begotten, Chap. 1. 23. so] you may grow thereby [unto a perfect Man in Christ Jesus, Eph. 4. 13.]

3. If so be [ἐπεὶ since] ye have tasted that the Lord is gracious, [as having pardoned them who crucified him, and procured the favour of God to them. That ἐπεὶ signifies, since, See Note on Eph. 3. 2.]

4. To whom coming as to a living Stone, ^b disallow'd [Gr. rejected] indeed of Men, but chosen of God, and precious;

5. Ye also as ^c lively [Gr. living] Stones are built up a Spiritual house, [and are] ^d an ^e holy Priesthood, to offer up ^e Spiritual Sacrifices acceptable to God by Jesus Christ.

6. Wherefore also it is contained in the ^f Scripture [Isa. 28. 16.] ^f Behold I lay in Zion a chief corner-stone, elect, precious; and he that believeth on him shall not be confounded [Gr. ashamed.] [And it is also written in the same Scripture, behold I lay in Zion a stone of stumbling, and a Rock of offence, Isa. 8. 14, 15. Rom. 9. 33.]

7. To you therefore that believe he is precious, [Gr. ἡ τιμή, belongs the honour of being thus built upon the Corner-stone to a Spiritual House,] but to them which be disobedient, [belongs what is written, Psalm 118. 22.] the stone which the Builders disallowed, the same is made the head of the Corner.

8. And [also what is written, Isa. 8. 14, 15.] a stone of stumbling, and a Rock of offence, [or falling] even to them who stumbled at the word, being disobedient, ^g whereunto also they were appointed.

9. But ye [who are built upon him] are ^h a chosen generation, ⁱ a Royal Priesthood, ^k an holy Nation, ^l a peculiar People, that ye should shew forth ^m the Praises of him who hath called you out of darkness into his marvellous light.

10. ⁿ Who in times past were not a ⁿ People, but are now the People of God; who had not obtained mercy, but now have obtained mercy.

11. Dearly beloved, I beseech you ^o as Strangers and Pilgrims [to] abstain from fleshly lusts which ^p war against the Soul.

12. Having your Conversation honest [Gr. honourable] among the Gentiles, that where-as they ^q speak against you as evil Doers, they may by your good Works which they shall behold, [be induced to] glorifie God ^r in the day of Visitation.

13. Submit your selves [Gr. be ye subject therefore] to every Ordinance of Man for the Lord's sake, whether it be to the King as Supreme;

14. Or unto Governours as to them who are sent ^f by him for the punishment of evil Doers, and for the Praise of them that do well.

15. For so is the will of God [concerning you,] that [so] with well doing you may put to silence the ignorance of foolish Men, [i. e. of those Gentiles which estimating you by the turbulent Jews are apt to represent you also, as ἐν τῷ διαμαρτυρῶν καὶ διαπεινῶν τοὺς πρὸς τοῖς βασιλείαις, a People naturally averse from subjection to Kings. Jos. de Bell. Jud. 1. 2. c. 8. p. 782. F.]

16. ^t As free [Men;] and [but] not using your liberty for a Cloak of malicioufness, [as the Jews do,] but as [those who are] the Servants of God, [and so for conscience towards him are subject to his Ordinance.]

17. Honour [therefore] all Men, [even Heathens,] love the Brotherhood, fear God, honour the King: [Who then was Nero the worst of Kings, and the Persecutor of Christians.]

18. ^u Servants [also] be subject to your Masters with all fear, not only to the good and gentle, but also to the froward.

19. For this is ^x thank-worthy, if a Man for Conscience towards God, endure grief, suffering wrongfully.

20. ^y For what [ground of:] glory is it [to you] if when ye be buffeted for your faults, you shall take it patiently? But if when ye do well, and [yet] suffer for it, ye take it patiently; this is acceptable with God.

21. [And it is also suitable to your Profession,] For even hereunto were ye called: Because Christ also [whose followers ye profess to be] suffered for us, leaving us an example [both of well-doing and patient-suffering, that ye should follow his steps.]

22. [For he was one] who did no sin, neither was guile found in his mouth, [and so he could not suffer for evil doing.]

23. [And also one] who when he was reviled, reviled not again; when he suffered

he threatened not, but committed himself to him that judgeth righteously, [and so was an example of perfect Patience.]

24. Who [was not only to us an Example of sufferings, but] his own self: bare our sins in his own body on the Tree, that we being dead in sin, should live unto righteousness; by whose stripes ye were healed.

25. ²² For ye were as Sheep going astray ^a [from,] but are now returned to the Shepherd, and Bishop of your Souls.

Annotations on Chap. II.

^a Verse 2. **T**ὸ λογικὸν γάλα.] The milk which rational Creatures feed on;] So λογικὴ λαγρία is the service performed by Men] of Reason, Rom. 12. 1. It seems to be the same in sense with the ingrafted Word, James 1. 21.

^b Ver. 4. Ἀποδοκιμασθέντων, disallowed, or rejected of Men, i. e. of the Jewish Sanhedrim, the builders mentioned, Pf. 118. 22. So R. Solomon Jarchi on those words of Mich. 5. 2. Out of thee shall come a Governor that shall rule my People Israel, i. e. the Messiah, the Son of David, shall come from thee, as it is written, Pf. 118. 22. The stone which the Builders refused is become the Head-stone in the Corner. And so our Lord expounds these words to the High-Priests, Scribes, and Pharisees, Matth. 21. 42, 45. Luke. 20. 17, 19. So Peter full of the Holy Ghost, Acts 4. 11.

^c Ver. 5. Ὡς λίθοι ζῶντες, a living Stone, v. 4. living Stones.] The Christian Church being not a building made up of Materials without life, as was the Temple of Jerusalem, but a Spiritual Building consisting of the Members of Christ's Body, living by the Spirit communicated from Christ their Head, and the Fountain of Life to them, Eph. 4. 16. Col. 2. 19. He who communicates this Life to them is therefore stiled a Living Stone, and they who receive it from him are also living Stones; and being by this Spirit thus fitly put together, compacted, and edified into one Building, Rom. 14. 19. 1 Thess. 5. 11. are said to be built up a Spiritual House.

^d Ibid. Ἱερωτάτου αἵον, an Holy Priesthood.] The legal Sacrifices were to be offered by the Priests alone, and only in the Temple; accordingly the Christian Church is here represented as God's Temple; the Praises they offer up to God in their Assemblies are stiled Spiritual Sacrifices acceptable to God through Jesus Christ, Heb. 13.

15. the Persons who offer them an holy Priesthood. See v. 9.

Ibid. Πνευματικῆς θυσίας, Spiritual Sacrifices.] Thus (a) Philo having said, agreeably to the Psalmist, that God delights not in Hecatombs, since the whole World is his, and he can want nothing, adds that Men τῷ ἀρίστῳ ἀνάγκη θυσίαν θύειν πᾶν ἐνεργῆσαι ἢ σπῆκα γνέσκειν, then offer the best Sacrifice when they honour their Benefactor and Saviour with Hymns: He adds, that the Altar for burnt Offerings was made of Stone, and placed in the Court before the Tabernacle, but the Altar of Incense of Gold was in the Holy Place within the Veil: Whence he infers, that as much as Gold is better than Stone, and the Holy Place more Sacred than the Court, (b) πᾶσι τοῖς χριστιανοῖς ἢ διὰ τοῦ ἁγίου θυμωμένου ἐνχαεστῆς ἢ διὰ τοῦ ἁγίου ἱεροῦ, so much is the Thanksgiving offered up with Incense better than that of Sacrifices. And lastly, he saith, that the Fire always burning on the Altar, was τὸ σύμβολον τῆς ἐνχαεστῆς, a Symbol of Thanksgiving. And this Thanksgiving sent up to God with the Oblation of Bread and Wine in the Eucharist, in Commemoration of our Saviour's Passion, and with Prayer for our Acceptance through his beloved, is by the Primitive Christians stiled their Spiritual Sacrifice, and that pure Incense, which, according to the Prophet Malachi, Chap. 1. 11. the Gentiles were to offer to God throughout the World.

Ver. 6. That both these Stones relate to the Messiah, see Voisin in Rom. 9. 33. and Png. Fid. Part 2. c. 5. §. 2. p. 274.

Ver. 8. Ἐς ὃ καὶ ἐπέθουσιν, whereunto also they were appointed.] That is, saith the Reverend Dr. Hammond, they that disobey the Gospel, that stand out obstinately against it, were appointed by God to stumble and fall at that stone, i. e. to be bruised, and ruined by that means to be destroyed

among the Crucifiers of the Messiah, and condemned with them hereafter, it being just with God, that they who will not reform, and amend at the preaching of the Gospel, and so receive benefit by it, should for their obstinacy be condemned, and so the worse for it; Christ being set for the falling, as well as the rising of many in Israel, Luke 2. 34. and the Gospel being a Saviour of Death to them that perish, 2 Cor. 2. 15, 16. And they being those whom $\epsilon\delta\omicron\tau\omicron\ \delta\ \theta\epsilon\omicron\varsigma\ \epsilon\iota\varsigma\ \eta\epsilon\lambda\omega$, God hath appointed for wrath, 1 Thess. 5. 6. And to be sure it cannot signify that God absolutely ordained the unbelieving Jews $\epsilon\iota\varsigma\ \alpha\pi\epsilon\theta\epsilon\iota\alpha\varsigma$, to Disobedience, for then this Disobedience would be a compliance with the Divine Ordinance, or Will, and so could not deserve the Name of Disobedience; nor could this Disobedience be objected to them as their Crime, unless compliance with his Ordinance, and Will be so, and it be a fault to be such as God by his immutable Counsel and Decree hath ordained we should be, or it should render Men criminal and obnoxious to Punishment, that they have not made void God's absolute Decree, or done what that made it impossible for them to do. Wherefore this Passage cannot signify that the unbelieving Jews were appointed to Disobedience, but only that being disobedient to the Gospel, so clearly revealed, and by so many Miracles and Distributions of the Holy Ghost confirm'd, they were appointed to the Punishment of that Disobedience to fall and perish: For so the Hebrew $\כָּשָׁל$ and the Greek $\sigma\epsilon\iota\sigma\tau\omicron\mu\omicron\mu\alpha$, and $\sigma\alpha\tau\iota\sigma\tau\alpha\lambda\omicron\varsigma$ import, viz. the Ruin and Fall of them who stumble at this Stone, as hath been proved on Rom. 14. 13. See Prov. 16. 19. Isai. 8. 14, 15. Jer. 6. 21. Ezek. 3. 20. 21. 15. Zach. 12. 3. Matth. 21. 41. Luke 20. 18. So (c) Oecumenius on this Place. Or, secondly, the words may be thus construed, to them who are disobedient, and through that Disobedience stumble at the word, this other Character of the Stone belongs, of a stone of stumbling; whereunto those stones were put, one for honour to the Believer, the other for a stone of stumbling to the Unbeliever and Disobedient, for to both these Stones the Apostle Paul, Rom. 9. 33. and St. Peter here, do put this Preface, Behold, I lay in Zion a stone. And this agrees with that of Simeon, Behold, this Child is placed for the fall, and rising of many in Israel, Luke 2. 34.

h Ibid. The Titles here given to the Christians are the same which formerly were given to the whole Jewish Nation, and are accordingly to be interpreted.

$\Gamma\epsilon\eta\theta\ \epsilon\lambda\epsilon\kappa\tau\omicron\tau\omicron\varsigma$, a chosen or elected Nation. I. Not only the Righteous and obedient Persons among them, but the whole Nation of the Jews are stiled the Elect of God throughout the Old Testament: Thus Deut. 4. 37. because he loved thy Fathers, Abraham, Isaac and Jacob, therefore $\epsilon\zeta\epsilon\lambda\epsilon\chi\tau\omicron\ \tau\omicron\ \sigma\pi\epsilon\tau\mu\alpha\ \alpha\upsilon\tau\omicron\upsilon\varsigma$ $\mu\epsilon\tau'\ \alpha\upsilon\tau\omicron\upsilon\varsigma\ \iota\upsilon\alpha\alpha\varsigma$, he chose you their Seed after them, and brought you out of Egypt by his mighty Power. Where it is evident that their whole Seed, even all that came out of Egypt, were the Elect, Deut. 7. 6, 7. *Jehovah thy God hath chosen thee to be a peculiar People to himself, above all People that are on the face of the Earth. The Lord did not set his Love upon you because you were more in Number than any People; but because the Lord loved you, and because he would keep the Oath which he had sworn to your Fathers, hath he brought you out with a mighty hand, and redeemed you out of the House of Bondmen.* Where evident it is, 1st. That their being chosen before other Nations to be God's peculiar People is their Election. 2dly. That all that were brought out of Egypt were thus beloved, and thus elected. 3dly. That to these Elect, and chosen People God only promiseth to keep Covenant and Mercy, provided they would love him, and obey him, and that he threatneth to destroy them, and to repay them to their Face, if they neglect so to do. In the roth Chapter, v. 14, 15, 16. he speaks thus, *The Lord hath a delight in thy Fathers to love them,* $\kappa\iota\ \epsilon\zeta\epsilon\lambda\epsilon\chi\tau\omicron$, and he elected you their seed after them above all People; circumscribe therefore the Fore-skin of your hearts, and be no more stiff-necked. Where again evident it is, that the whole Seed of Abraham by Isaac, even the stiff-necked of them, were the beloved, and elect of God. Ch. 14. he saith to all to whom the following Precepts did belong, and therefore doubtless to all Israel, *Thou art an holy People to the Lord thy God,* $\kappa\alpha\iota\ \sigma\epsilon\ \epsilon\zeta\epsilon\lambda\epsilon\chi\tau\omicron\ \delta\ \kappa\upsilon\epsilon\iota\theta$, and the Lord hath chosen thee out to be a peculiar People above all Nations.

And with this notion of the Words accords the constant use of the same Phrase in all the Prophets, and sacred Writers of the Old Testament: Thus Solomon saith, 1 Kings 3. 8. *Thy Servant is in the midst of thy People,* $\delta\upsilon\ \epsilon\zeta\epsilon\lambda\epsilon\chi\tau\omicron$, which thou hast elected, a great People that cannot be numbred, nor counted for multitude. In the Book of Psalms the Jews in general are stiled *The Seed of Israel his Servant, the Children of Jacob,* $\epsilon\lambda\epsilon\kappa\tau\omicron\ \tau\omicron\ \alpha\upsilon\tau\omicron\upsilon\varsigma$, his Elect, Ps. 105. 6, 43. Ps. 135. 4. There doth he say, $\tau\omicron\ \iota\alpha\upsilon\omega\varsigma\ \iota\alpha\upsilon\tau\omicron\upsilon\ \epsilon\zeta\epsilon\lambda\epsilon\chi\tau\omicron\ \delta\ \kappa\upsilon\epsilon\iota\theta$, the Lord hath chosen Jacob to him-

(c) Οὐδὲν ἄλλοις ἀπολείπει οὐδὲ τὴν πλείονα ἀνθρώπων διαδοχὴν ἀποδοῦναι βραβεῖαν, ἀλλὰ τοῖς ταυτοῖς ἐκείνῃ κατεργαστοῖσι ἄρτις, καὶ ἡ ἀποδοχὴ ἀποκαλύπτουσι, καὶ ἐκ τῆς ἀποδοχῆς ταυτοῖς τὸ εἶναι ἐκλεκτοῦ.

self, and Israel for his own Inheritance, Psalm. 106. 5. There doth he tell us, that the Lord brought forth his People with joy, *καὶ μετ' εὐλας αὐτῶν*, and his Elect with gladness. There he desires of God, *χαριστήματα τῶν ἐκλεκτῶν*, the good of his Elect, to rejoyce in the gladness of his Nation; so that throughout the Psalms God's Servants, his People, his Nation, his Inheritance, and his Elect, are the same Persons.

In the Evangelical Prophet we read, God speaking of Jacob, *ὃν ἐξελεξαμην*, whom I have elected, and Israel whom I have loved, *Ἰσραὴλ ὃν ἐγάπησα*, Isai. 41. 8, 9. and to whom he speaks thus, *Thou art my Child, whom I have chosen*, Chap. 43. 20, 21. There God declares he will make Waters in the Wilderness, and Rivers in the Desarts, *ποιήσω ποταμὸν ἐν ἔρημῳ καὶ ῥοαὴν ἐν ἄνθεσσιν*, to give drink to my chosen Generation, my People whom I have chosen to shew forth my Praise, Chap. 45. 4. There we read of Jacob my Servant, and Israel mine Elect, Ch. 65. 9. and of a Mountain which his Elect shall inherit, and in which his Servants shall dwell.

In the Prophet Jermy we find God is displeased with them who said, the two Families *אשר בחר ויחור ברכו* whom the Lord had chosen, he hath even cast them off, Jer. 33. 24. The Prophet speaks of the day when the Lord chose Israel, and lifted up his hand to the seed of the house of Jacob, Ezek. 20. 5. The Prophet Zechariah styles God, The Lord who hath chosen Jerusalem, Zech. 3. 2. And Daniel speaks of a time when *οἱ ἐκλεκτοὶ αὐτοῦ*, his Elect should not be able to stand before their Enemies, Dan. 11. 15.

And to carry on this Phrase even to the times of the New Testament, in the Book of Esther we are told of a time in which *τὸ ῥῆθ' ἐνεκτὸν*, the chosen generation should have perished, Esth. 16. 21. i. e. in which the wicked Haman designed to cut off the Jews. In the Book of Ecclesiastics we are informed that Joshua was made great, *ὅτι ποιήσα ἐκλεκτῶν αὐτοῦ*, for saving the Elect of God, and taking vengeance on their Enemies that rose up against them, Eccl. 45. 1. that he might set Israel in their Inheritance.

Thus have I traced this Phrase throughout the whole Old Testament, and shewed, that it belongs not to particular Persons, but to the whole Jewish Church, and People in the general, to the Bad, as well as to the Good among them, to them to whom God threatneth the worst of Evils, as well as them to whom he promised the greatest Blessings.

When in the New Testament this Phrase is applied to the Jews, it plainly signifies as many of them as were converted to the Christian Faith, though afterwards too many of them fell off from it, *ὅτι* brought not forth those fruits of Righteousness which

Christianity required, and is applied to them all in general, and without distinction. And it is highly reasonable to conceive it should be so; for the Apostle writing to that Nation, who had been still accustomed to this notion of the Word, and were all stiled the Elect, they must be supposed to use the words of the Old Testament in that sense in which they always understood them: That the Apostle doth here so use the word is evident from this consideration, that the holy Nation, the peculiar People, the royal Priesthood, joined with it, are Expressions belonging primarily to that Nation, and from them derived to the Christians. 2dly. That this Epistle is writ to the Elect, that is, the Strangers of the Dispersions of Pontus, Galatia, Cappadocia, Asia, and Bithynia, they all being stiled the Elect, i. e. such as professed Christianity, and so were visible Members of the Church of Christ, whereas too many of them were not so, according to that meaning of the word Elect, which makes it to import Men absolutely designed for eternal Happiness, as this and the Second Epistle may inform us. 3dly. That the Second Epistle sent to the same Persons, writes only to them, who had obtained like precious Faith with us, and so informs us that the Faithful and Elect are in St. Peter's Phrase the same: And that this is the notion of the Word in all the other places of the New Testament, see proved in the Notes upon them; and that it is applied to whole Churches, and scarce ever to any individual Person, in that sense in which it hath so generally been used by some late Divines.

Ibid. βασιλεῖον ἱερέτων, a Royal Priesthood.] i
Exod. 19. 6. A Kingdom of Priests: Kings and Priests, saith the Chaldee. And so St. John declares, that Christ hath made us Kings and Priests to God, Rev. 1. 6. 5. 10. Kings to reign with him, Chap. 20. 6. and Priests to offer up unto him our Spiritual Sacrifices. See here v. 5.

Ibid. ἔθνος ἅγιον, an holy Nation.] i. e. A k
People separated to God from all other Nations, and from their Idolatry, or false, and antiquated Worship, to serve him in an acceptable manner. On which account all Christian Churches, being called out of the World, and dedicated to the service of God by Jesus Christ, are in the Preface to St. Paul's Epistles stiled Saints. See Note on 1 Cor. 1. 2.

Τὰς ἀρετὰς, his Praises.] Or Glory, *הַתְּהִלָּה* Is so rendered by the Septuagint, Isa. 42. 8. I will not give my Glory to another, *ἐξ τὰς ἀρετὰς μου*, nor my Praise to graven Images. And ver. 12. Let them give glory to the Lord, *τὰς ἀρετὰς αὐτοῦ ἀναγγελοῦν*, let them shew forth his Praises in the Islands. And Chap. 43. 21. he stiles Israel, my Elect, as here, my peculiar

peculiar People, τὰς ἀπαρτὰς μὲς συνῆλθες, to shew forth my Praise. See also Chap. 5: 7. Hab. 3. 3. Zech. 6. 13. Esth. 14. 10.

1 Ibid. Λαὸς εἰς σκεπτομένον, a peculiar People.] A Treasure, as the word *Segullab* signifies, a People in Covenant with God, and so become his *Peculium*, whom he will be careful to protect, and preserve, and to whom belong his peculiar Favours, and Privileges.

m Ver. 10. Οἱ ποτὲ ἔλας, who in times past were not a People.] These words plainly relate to God's dealing with the Ten Tribes of Israel, when he had given them a Bill of Divorce, Jer. 3. 8. and sent his Prophet Hosea to say unto them, you are not my People, neither will I be your God, Hos. 1. 6, 9. And again, I will no more have mercy on the House of Israel, but will utterly cast them away. And indeed, God having so expressly said, that the Children of Judah and Israel should be gathered together, and appoint themselves one head, that he would have mercy upon her who had not obtained mercy, and would say to them who were not his People, thou art my People, Hos. 1. 11. 2. 23. and that they should say, thou art my God, and that the House of Judah should walk with the House of Israel, I doubt not but that there was a considerable return of the Ten Tribes, or at least a considerable Conversion of them in the places where they were; and though they being mixed with the Heathen, did many of them serve their Gods, as he threatned they should, Deut. 28. 36, 64. and so may be also said to be called from darkness to this marvellous light; yet since the Apostle Paul applies this Passage to the Gentiles, Rom. 9. 25. I doubt not but that in the Mystical Sense it must relate to them also.

n Ver. 11. Ὅς παρὲξ, as Strangers and Pilgrims.] They whose Citizenship is in Heaven, and whose Names are written in Heaven, Phil. 3. 20. Heb. 12. 23. must be Pilgrims, and Strangers upon Earth. See Note on Heb. 11. 13.

Ibid. Στερεῖδον, war against the Soul.] For whereas the natural motion of that Spiritual Being, is towards Spiritual and Heavenly Things, These Lusts, saith Oecumenius, draw down, and captivate the Soul to sensual and worldly things: As therefore Strangers and Pilgrims are not wont to be affected much with the Objects which they see in their Travels; so neither should we, who profess to be Pilgrims in this World, be much affected with sensual Objects.

o Ver. 12. Καταλαλῶν ὑμῶν, speak evil of you

as of evil Doers.] Here Oecumenius gives this Relation from Irenæus, Bishop of Lyons, concerning the Martyrs, Sanctus and Blandina; that the Heathens apprehending the Servants of some Christians, and compelling them to declare what evil they knew of them; these Servants having heard from the Christians that the Holy Sacrament was the Body and Blood of Christ, and thinking that it was τὸ ὄν, verily and substantially his Flesh and Blood, related this to the Enquirers, and they thinking εἰς ἀντοχὴν, that this was done in very deed by Christians, told this to other Heathens, and compelled the Martyrs, Sanctus and Blandina, by Torments to confess it; to which Blandina answered, How can they be guilty of such things, who by Exercise, (i.e. through Temperance,) permit not themselves to enjoy lawful Flesh?

Ibid. Ἐν ἡμέρᾳ ἐπισκοπῆς, in the day of Visitation.] That is, when they afflict and persecute you: So ἐπισκοπῇ and ἡμέρᾳ ἐπισκοπῆς often signify in the Septuagint, Isai. 10. 3. What will you do, ἐν τῇ ἡμέρᾳ τῇ ἐπισκοπῆς, in the day of Visitation, when your Affliction shall come from far? Jer. 6. 15. ἐν καιρῷ ἐπισκοπῆς, in the time of their Visitation they shall perish; and again, Chap. 10. 15. Wisd. 3. 7. ἐν καιρῷ ἐπισκοπῆς, in the time of their Visitation they shall shine, Ecclef. 2. 14. Woe to them who have lost Patience, what will they do, ὅταν ἐπισκέπῃ ὁ Κύριος, when the Lord visits? And Chap. 18. 20. Before the Judgment examine thy self, καὶ ἐν ᾧ ἡμέρᾳ ἐπισκοπῆς, and in the hour of Visitation thou shalt find Propitiation.

Ver. 14. Δι' αὐτῶν, by him.] That is, by God, saith Esthins, because these Governors were not always sent by Cæsar for these good Ends; but it is sufficient that this was the general end of Punishment, &c. and therefore they in Charity must be supposed to be sent by Kings and Emperors for those Ends.

Ver. 16. Ὡς ἐλδοθεῖς, as free, &c.] That the Gnosticks pretended to any such liberty as exempted them from subjection to Superiors, I find not in Church History, but that the Jews to whom St. Peter writes, and especially the Zealots among them, were notorious for this Doctrine, and were practising it at the writing of this Epistle, is evident: For,

1st. They held themselves obliged to own (d) God alone as their only Lord, and Governour, in opposition to Cæsar, and all Kings, which were not of their own Nation, and did not govern them by their own Laws, or his immediate Appointment.

(c) Μῆτε Ῥωμαῖοις, μῆτε ἄλλῳ πρὸς δουλεύειν, ἢ Θεῷ. Μόνῳ γὰρ ἔτ' ἀληθινῶς ἐστὶ καὶ δίκαιον ἀνθρώπων λαοῦσι. Eleazar apud Joseph. l. 7. c. 14. p. 989. G. Ἐπειδὴν τὸ ἐλδοθεῖαι ἀντιποιεῖσθαι, καὶ Ῥωμαῖοις μὲ μὴδὲν χρεῖταις ἑαυτῶν καταλαλῶν, Θεὸν δὲ μόνον ἡγούμενον θεωροῦν. Cap. 37. p. 995. B. Vide D, E, F. & Nota in 2 Thess. 2. 4.

2dly, They, many of them, rebelled against the Romans, and against the Governors sent by them, upon this very presence, That (e) they were a free People, and ought to preserve their Liberty. And thus they used their Liberty for a Cloak of maliciousness.

u Ver. 18. οἱ δούλοι, Servants be subject.] This also was a Lesson needful for the Jews, because the Effens among them, say Philo, and Josephus, thought it against the Law of Nature to be Servants to any; and their Rabbins allowed not a Jew to be a Servant to an Heathen. See Note on 1 Tim. 6. 1, 2.

x Ver. 19. τί το ὃ χάρις.] This will procure the Divine Favour and Reward. So what is, τίς ὁ μὲν χάρις; What thank have you? Luke 6. 32, 33. is τίνα μισθὸν ἔχετε, What Reward have you? Matth. 5. 46. and in the following Verse this Phrase is rendred this is acceptable.

y Ver. 20. Note, 1st. From comparing this and the preceding Verse, that to suffer, v. 19. and to take our Sufferings patiently, v. 20. in the Scripture import is the same thing.

2dly. That to do that which is truly acceptable to God, is also matter of our Glory. See Note on 1 Cor. 9. 6. Jer. 9. 24. Rom. 2. 7, 10.

z Ver. 24. ἠνένεγκαν, bare our Sins.] If these Words be truly rendred, he bare our Sins, 'tis certain that an Innocent Person can only bear them by bearing the Punishment due to them. And that this is the proper import of these words, τὰς ἀμαρτίας ἡμῶν ἠνένεγκαν, is evident, both from the Prophet's Exposition of them, when he saith of the same Person, αὐτὸς ἀμαρτίας πολλῶν ἠνένεγκε, he bore the Sins of many, Isa. 53. 12. and Expounds this thus, διὰ τὰς ἀνομίας αὐτῶν παρεδόθη, he was delivered up to Death for their Iniquities; and from the usual Import of the Phrase in the Old Testament; as when we read in the Book of Leviticus, Ch. 7. 18. He that eateth of the Peace-offering in the third Day, it shall not be favourably accepted, τὴν ἀμαρτίαν λήψεται, he shall bear his Iniquity. And again, Thou shalt not hate thy Brother in thy heart, thou shalt in any wise reprove him, καὶ ὡς λέγει δὲ αὐτὸν ἀμαρτίας, and not bear Sin for him, Lev. 19. 17. And in the Book of Numbers thus, Your Children shall wander in the Wilderness forty Years, καὶ ἀνοήτως ἔποιεσαν ἡμῶν, and shall bear your Whoredoms — Ye shall bear your Iniquities Forty Years, Numb. 14. 33, 44. When we hear the Prophet Jeremy

complaining, Our Fathers have sinned, and are not, ἡ ἀνομία αὐτῶν ἐπ' ἐξουσίᾳ, and we have born their Iniquities, Lam. 5. 7. When we hear God saying to Ezekiel, Lie thou upon thy left side, and lay the Iniquity of the House of Israel upon it, according to the number of the days that thou shalt lie upon it, λήψῃ τὰς ἀδικίας αὐτῶν, thou shalt bear their Iniquities, Ezek. 4. 4, 5, 6. when it is farther said, The Soul that sinneth it shall die; the Son, καὶ ὁ υἱός, shall not bear the Iniquity of the Father, neither shall the Father bear the Iniquity of the Son, Ezek. 18. 20. When we read so often in the Law of Moses, that such Persons have been guilty, (f) and shall bear their Iniquity, they shall die for it; and find so many Cautions there given to the Jews, that they offend not in such a kind, (g) that they bear not Iniquity and Die; or, lest they bear Iniquity and Die; in all these Places neither Socinians nor any other Persons, do fanse any other Import of these words, but that by bearing of Iniquity, and Sin, is meant bearing the Punishment of Sin; and in these latter places, being punished with Death for it: When therefore the same Jews found it foretold of their Messiah, by their own Prophet, that he should bear their Iniquity, that he should bear the Sin of many, What could they understand by these Expressions, but that he was to suffer the Punishment, and bear upon him the burden of their Sins? When the Apostle informs those very Jews who were so well acquainted with the import of this Phrase, that Christ was once offered, or given up to Death to bear the Sins of many; and when St. Peter, writing to the same Jews, informs them, that he bare our Sins in his own Body on the Tree, how can we think otherwise than that they both apprehended, and the Blessed Apostle did design to teach them, that he suffered this Death as the Punishment of their Iniquities? Let Mr. Le Clerc continue, if he please, to be confident, that it is not so much the Expiation of Sins, as the Mortification of them that is here signified, whilst we poor Mortals rather think our Sins must be mortified in us, than on a Tree, and in our own Bodies, than in Christ's, or in the Sufferings of his Body; and that 'tis not very good Sense to say, he mortified our Sins, that we might die unto them.

Ver. 25. These and the former Words a a are taken from, Isa. 53. 7. where the words are, we as Sheep have gone astray, and the Lord hath laid on him the Iniquity of us all. Hence are both Jews and Gentiles represented as lost

(e) Περὶ ἐλαδισίας ἐπεκρότης, θάνατον ἐπιτηρώντες τῆς περὶ αὐτοὺς τῇ Ῥωμαίων ἡγεμονίᾳ. Ib. l. 2. 23. p. 797. C. D. Vid. l. 2. c. 28. p. 804. E. l. 3. c. 25. p. 851. F. l. 4. c. 13. p. 874. C. l. 7. c. 30. p. 585 F.

(f) Τὴν ἀμαρτίαν λήψεται. Lev. 5. 1. 7. 18. 24. 15. Numb. 9. 1. 1. Ezek. 23. 29. Ἀμαρτίαν κομίσεται. Lev. 20. 17. Ἀμαρτίαν ἀποσπῇ. 19. 20.

(g) ἵνα μὴ λησθῇ δὲ αὐτὰ ἀμαρτίαν καὶ ἀποθάνῃ. Lev. 22. 9. Καὶ ὡς λέγει δὲ αὐτὸ ἀμαρτίας, ἵνα μὴ ἀποθάνῃτε. Num. 18. 22, 32.

Sheep, and Christ as the good Shepherd who goes after them, and brings them home upon his Shoulders. See *Iſa.* 40. 11. *Ezek.* 34. 23. Here then is a farther Confutation of the (h) Socinian Gloſs upon the former Verſe, viz. That *Chriſt took away our Sins by his own Body Crucified upon the Croſs, procuring our Abſolution from them by his Sufferings, not that he underwent the puniſhment of our Tranſgreſſions, but becauſe his voluntary Death prevailed with God to give him Power to abſolve his Servants at the laſt, and to reward them with eternal Glory.* For were this the whole Import of the Words, why is it added, in plain Alluſion to thoſe Emphatical Words of the Prophet *Iſaiah*, he bore our Sins, the Chaiſement of our Peace was upon him, and by his Stripes we are healed? Why is it ſo Emphatically Noted, That *he who did no Sin, v. 22. yet bare our Sins?* Doth not this lead uſto this Senſe, That *he thus ſuffered not for his own, but for our Sins?* Why is he ſaid to take away our ſins in his own Body? Doth not that ſeem to intimate that the Puniſhment of our Sins was laid upon his Body? Why is he ſaid to do this upon the Tree? Muſt not that intimate that what he did to take away our Sins was done upon the Croſs? Eſpecially if we conſider that the Croſs was the Altar, upon which he ſuffered, and that *ἐπιφέρειν, ἀνεβηκεν ὅτι τὸ θυσιάσας, to (i) carry up upon the Altar* is the uſual Phraſe for offering the Sin-offering, or the Burnt-offering upon the Altar. And ſo the Import of this whole Sentence ſeems to be this; *He bare or took away our Sins in his own Body offered upon the Altar for us.* Moreover, if this be chiefly done after *Chriſt's* Reſurrection, and the great Day of Recompence, and only by *Chriſt's* Death, as it prevailed with God to give him power, then to abſolve us from our Sins, why doth the Author to the *Hebrews* make ſuch a plain Diſtinction, betwixt *Chriſt's* bearing our Sins, and his ſecond coming to give a final Abſolution from them, ſaying, *Heb.* 9. 27, 28. *Chriſt was once offered to bear the Sins of many, and to them that look for him, he will appear a ſecond time, χωρίς ἁμαρτίας, without a Sacrifice for Sin unto Salvation?* *Crellius* allows that *χωρίς ἁμαρτίας*, ſignifies without a Sin-Offering; and

doth it not hence follow, that his firſt coming to bear our Sins, was his coming with a Sin-Offering for them? Since then the Sin-Offering ſtill ſuffered in the Sinner's ſtead, and bare the Puniſhment of his Iniquity, it follows that he who came to be a Sin-Offering for us, muſt come to ſuffer in our ſtead, and bear the Puniſhment of our Iniquities.

Laſtly, Admit the words may be tranſlated thus, *He took away our Sins*, it is moſt reaſonable ſo to interpret them as this Phraſe is uſed in Scripture, when 'tis applied to the ſame purpoſe; now when it is there uſed of taking away Sin by a Sacrifice offered up to God for Sin, it always hath Relation to an Atonement made by the Sacrifice for that Iniquity; and that Sin-Offering is ſaid to bear away the Iniquity, by taking it upon himſelf. So when 'tis ſaid that the Sin-Offering is given, *ἵνα ἀφίληται ἡ ἁμαρτία ἡ συναγωγῆς ἢ ἐξιλάσασθαι περὶ αὐτῶν ἔναντι Κυρίου, to take away the Iniquity of the Congregation*, it is there ſaid to do it by making an Atonement for them before the Lord, *Lev.* 10. 17. So it is ſaid of the Scape-Goat, That he ſhall bear away all their Iniquities; but then he muſt be preſented before the Lord, *ἡ ἐξιλάσασθαι ἐπ' αὐτοῦ, to make Atonement with, or upon him, Lev.* 16. 10. i. e. *Aaron* muſt confeſs their Iniquities upon his Head, and he ſhall bear upon him all their Iniquities, *λῆξεν ἐν ἑαυτῷ τὰς ἁμαρτίας αὐτῶν, he ſhall take their Iniquities upon himſelf, and ſhall bear them away into the Wilderneſs.* So *Deut.* 21. 9. *Thou ſhalt take away innocent blood from among you; but this is to be done, by making an Atonement for the innocent blood ſhed.* When therefore it is ſaid that *Chriſt was manifeſted to take away Sin*, *1 John* 3. 5. and that, *He took away our Sins on his own Body*, and was offered to take away the Sins of many, *Heb.* 9. 28. is it not reaſonable to ſuppoſe he did this by taking the Puniſhment of them upon himſelf, and making Atonement for them before God? Eſpecially if we conſider that he is ſpeaking to thoſe *Jews* to whom theſe Phraſes were familiar.

(h) Neque enim Chriſtus perpeſſionibus ſuis Iram Dei in nos conceptam exſtiterat, aut debita noſtra propriè loquendo exſolvit, ſed tantà ſua & tam gratâ Deo obedientiâ, & ſibi caeleſtem gloriam, & ſuis omnibus peccatorum Remiſſionem, Regni caeleſtis hereditate conjunctam, Dei beneficio comparavit. Schlicſtingius in locum. (i) *Lev.* 3. 5, 11, 17. 4. 10, 26. 6. 10, 15. 8. 16. Numb. 5. 25, 26.

C H A P. III.

Verse 1. [AND to proceed to the other Relations of Man and Wife ;)

Likewise ye Wives, be in subjection to your own Husbands, that if any [be such as] obey not the word, they also without the word, [i. e. without attending to the other Demonstrations of the Truth of it,] may be won [to the Faith] by the Conversation of the Wives :

a 2. Whilst they behold your Chast & Conversation coupled with fear.

b 3. Whose Adorning, let it not be that outward Adorning of ^b plaiting the Hair, and of wearing of Gold [Chains,] or of putting on of ^c gorgeous Apparel.

4. But let it be [that of] the hidden Man of the Heart, in that which is not corruptible, even the Ornament of a meek, and quiet Spirit, which in the sight of God is of great price.

5. For after this manner in the old time the holy Women also who trusted in God, adorned themselves, [with chastity and subjection,] being in subjection to their own Husbands.

6. Even as Sarah obeyed Abraham, [in token of that Subjection] calling him Lord : whose Daughters ye are as long as ye do well, and are not afraid with any Amazement, [i. e. And be not moved by your Fears to deny the Truth, as she was, ^{epcēda} 2, for she was afraid, Gen. 18. 15.]

c 7. Likewise, ye Husbands, dwell with them according to [the] Knowledge [of your Christian Duty, which requires you to love, and cleave to your Wives, forsaking all others, and to render them due Benevolence,] giving honour [or Conjugal Affection] to the Wife as to the weaker Vessel, [and so less able to contain, and more liable to Temptations,] and as being heirs together of the grace of life ; that your Prayers be not hindered, [as they must be if you refuse to cohabit with them.]

8. Finally, be ye all of one mind, [mind- ing the same things,] having Compassion one of another, [under all your Afflictions ;] love as Brethren, be pitiful, be courteous, [these being the effects of love.]

9. Not rendering evil for evil, or railing for railing ; [things contrary to love, as shewing rancor in the Heart, and Tongue,] but contrariwise, blessing ; knowing that ye are thereunto called, [i. e. for this very end] that you shall inherit a blessing, [and so by blessing others, will imitate your gracious God, and shew how wil-

ling you are the same mercies may be conferred on others.

10. For he that will love life [i. e. who is desirous of a quiet, pleasant life,] and [would] see good [i. e. prosperous] days, let him refrain his Tongue from evil [speaking, so that Men may refrain from speaking evil of him again,] and his Lips that they speak no guile.

11. Let him eschew evil, and go good ; let him seek Peace, and ensue it, [that so Men may be disposed to speak uprightly, and do good to you, and live peaceably with you, and you may live under the Protection of Divine Providence.]

12. For the Eyes of the Lord are over the Righteous, [to protect them from evil,] and his Ears are open to their Prayers : but the Face of the Lord is against them that do evil, [to return it upon their own heads.]

13. And [this Deportment doth also naturally tend to preserve you from evil, for] who is he that will [be so unnatural, and ungrateful as to] harm you, if ye be followers of that which is good, [and obliging to them ?]

14. But if [it should so happen, that notwithstanding] ye [should] suffer for Righteousness sake, happy are ye ; [Chap. 4. 14.] and [therefore] ^d be not afraid of their Terror, [i. e. of what they threaten,] neither be ye troubled, [for what they can inflict upon you.]

15. But ^e sanctifie the Lord God in your hearts : and be ready always to give an ^f answer [or account] to every Man that asketh you a Reason of the Hope that is in you, with Meekness and Fear.

16. Having [or retaining] a good Conscience, that whereas they speak evil of you, as of evil Doers, [and consequently represent your Faith as instigating you to evil Practices,] they may be ashamed [of such false Accusations, when they falsely accuse your good Conversation in [the Faith of] Christ.]

17. [This care of retaining a good Conscience is necessary, that you may have comfort in your Sufferings, and be conformed to Christ by them ;] For it is better, if the will of God be so, [and he sees fit to permit it.] that you suffer for well doing, than for evil doing.

18. For Christ also hath once ^g suffered for sins, the ^h just for the unjust, that he might ⁱ bring us to God, being put to Death

Death in the Flesh, but quickned by the Spirit.

19. By which [*Spirit*] also, he went and ^k preached ^k to the Spirits in Prison;

20. Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the Ark was preparing, wherein few, that is, eight Souls, were saved by water.

21. The like figure whereunto [*Gr. the Antitype of which Ark is that*] Baptism [*which*] doth also now save us, not [*merely as it is*] the putting away of the filth of the flesh, but [*as it is*] the ¹ answer [*or stipulation*] of a good Conscience towards God; [*and this Salvation it works for us*] by

[*virtue of*] ^m the Resurrection of Jesus ^m Christ;

22. Who is [*Gr. being*] gone into Heaven, and is on the right hand of God [*there interceding for us, and invested with all Power to give eternal life to those whom God hath given him, and who is able to save us to the uttermost who come unto God by him, Heb. 7. 25.*] Angels and Authorities and Powers being made subject to him, [*who therefore will use the good Angels as ministering Spirits sent forth to minister to them who are Heirs of Salvation, Heb. 1. 14. and will preserve them from those Authorities and Powers, and evil Spirits, which oppose and persecute them, and seek their Ruin.*]

Annotations on Chap. III.

^a Verse 2. **T**ὴν ἐν φόβῳ ἀγνῶν ἀναστροφὴν ὑμῶν, [*your chaste Conversation in fear.*]

i. e. That they observing that the Fear and Reverence of that God you serve, produceth in you all due subjection and obedience to them, great Chastity, and Freedom from all suspicion of Lust, great meekness and quietness of Spirit in the Family, Sobriety in your Apparel, and Care of their Concerns, you may by these things commend to them, not only your own Persons, but that Faith which produces in you these good Fruits.

^b Ver. 3. Ἐμπαλοῦς περιχρῶν, not the outward Adorning, &c.] These in the words of Clemens of Alexandria (a) are, τὸ ἱταεικὸν κοσμήματα, the Ornaments of Whores; and such as demonstrate τὸ σβεῖν, καὶ ἀρρηκτὸν, καὶ ἀσεβείαν, their Arrogance, Softness and Lasciviousness; the Plaiting of the Hair was, saith he (b) a sign of corrupt Women, καὶ ὅτι αἱ πεπλοῦται περιχρῶν ἱταεικῶς κοσμήματα, attired like Whores. And as for the wearing of Gold, (c) Jamblichus in the Life of Pythagoras, saith, τὸ χρυσὸν ἐλάττειν ὑπερβαίνει πορεῖν, μόνον δὲ τὰς ἱταεῖας, that no free Women wore Gold, but Whores only. The precious Apparel is the thing which all the Comedians mention as the Attire which such Women sought after, and gloried in. These things therefore when they are used as such marks of Distinction, are absolutely forbid Chast Women; But when they cease to be so, they may be worn by Christian Women, provided they do it without Pride, or much concern about them; and still remembering that Gravity in Apparel, is still more honourable, and becoming Christian

Matrons, and that the Ornaments of the Mind, which are not subject to Corruption, are much to be preferred before them.

Ver. 7. Οἱ ἀνδρες ὅμοιος, likewise, ye ^c Husbands.] I am very uncertain what is the true sense of these words. The Reverend Dr. Hammond interprets them thus; “ Let the Husbands in like manner live conjugally with their Wives, as Christianity requires of them; giving them maintenance as Persons less able to provide for themselves, and considering that they are by God’s appointment Co-partners with them of the good things of this life; that so they may not be disturbed in their Prayers by their Distractions and Solicitudes for this World. Which Interpretation I should acquiesce in, could I find that the Phrase συγκαθησόμενοι ζωῆς, or ζώνος, being heirs together of the Grace of life, was ever used, only with respect to the good things of this present Life: Or that ἐκδόσεις τὰς προσευχάς signified only to be distracted in Prayers, and not rather to have them wholly hindered.

Others interpret them thus, Let the Husbands live with their Wives as Christianity requires, not irritating, or provoking them, Col. 3. 19. not despising their Company; but giving honour to them as most needing it, and as considering that they are equal to them in respect of Spirituals; and that by your Discontents, Displeasure against, and separation from one another, your Prayers be not hindered.

Others, as in the Paraphrase, refer this to conjugal Relation, and to conjugal Duties; as all the Ancients, who have spoken of these words, interpret them. Occumenius saith, he thinks they are to be inter-

(a) *Padag. l. 2. c. 12.*

(b) *l. 3. c. 11. p. 248.*

(d) *Lib. 1. cap. 31. p. 165.*

preted, *ὅτι ὁ γαμικὸς χήνος*, of the Conjugal use of one another; and the word *συναιεῖν* seems to plead for this Sense; as being so used by the Septuagint, Gen. 20. 3. Deut. 24. 1. 25. 5. Isa. 62. 5. Esdr. 1. 8. 70, 84, 92. but then I find not that the word *πῦν* bear-eth any such sense. Only to this it may be answered, That (d) Origen seems to point the words thus; *Let the Husband dwell with the Wife according to Knowledge, as being more infirm, giving Honour to them also, as being Heirs of the grace of life.* And seeing *συναιεῖν* signifies to marry, or contract Matrimony, the words may be thus Paraphrased, Likewise ye Men, be ye joined in Marriage with the Women, as you find them endued with the knowledge of Christianity, they being the weaker Vessels, and so more subject without this knowledge to miscarry: Giving Preference in your Choice to such as be Heirs together with you of the Grace of Life, that through difference in Religion your Prayers be not cut off.

d Ver. 14. *Τὸν φόβον αὐτῶν μὴ φοβήσῃτε*, fear not their Fear.] These, and the following words, *Sanctify the Lord God in your hearts*, are plainly taken from *Isai. 8. 12.* and they are there an Exhortation not to fear the Assyrians, nor to be dismayed, as those Jews were, who out of fear were desirous to confederate with them, and so accordingly they must here signify, that Christians were not so to dread those by whom they suffered for the sake of Righteousness, nor any that out of fear conspired with them to avoid Persecution, as too many of the Jews did, Gal. 6. 12, 13. as to do any thing contrary to the fear of God, or unbecoming their Profession.

c Ver. 15. *Κύριον ἀμαρταν*, but sanctify the Lord God in your hearts.] This Phrase in Scripture seems to import these things.

1st. That we should always have upon our Spirits such an holy fear and reverence of God as will prevail upon us to dread more his Displeasure, than any thing which we can suffer from the hand of Man, Matth. 20. 28. and so enable us to stick close to our Duty, and to endeavour to secure his Favour, whatsoever we may suffer for so doing. So *Isa. 8. 12, 13.* Fear not their Fear; but sanctify the Lord of Hosts himself: and let him be your fear, and let him be your Dread: So Chap. 29. 23. They shall sanctify the Holy One of Jacob, and shall fear the God of Israel.

2dly. To sanctify the Lord God in our hearts, is from the heart to own, and to believe the Truth of all that God delivers by his Word and Promise: As when God saith to Moses and Aaron, Because ye believed

me not to sanctify me in the eyes of the Children of Israel, therefore ye shall not bring this Congregation into the Land which I have given them, Numb. 20. 12. Hence the Apostle, having told the Christians he writeth to them of the Engagements God had made, that his eyes should be over the Righteous, and his ears open to their Prayers, and minded them of the Hope that was in them, requires them thus to sanctify the Lord God in their Hearts.

3dly. This Phrase imports a firm belief of his Almighty Power, which makes him able to protect his People against all their Enemies, and an Affiance in his goodness, and especial Providence towards them: *Sanctify the Lord God in your hearts, and he shall be for a Sanctuary*, *Isaiah 8. 13.* So *Ezek. 36. 22, 23, 24.*

4thly. To sanctify the Lord, is to acknowledge and believe his Justice, and that he is a God who will be sure to execute his Judgments on the wicked, and more especially upon the Persecutors of his People. So when he executed his Judgments on Nadab and Abihu, Moses declares, *This is the thing the Lord had spoken, I will be sanctified in those that come nigh me*; So *Numb. 20. 13.* This is the Water of Meribah, because the Children of Israel contended with the Lord, and he was sanctified in them, by punishing their Rebellion, saith the Targum. So God declares he would be sanctified upon Sidon, which had been to the House of Israel, a pricking Briar, and a grieving Thorn, *Ezek. 28. 24.* And upon Gog, the great Enemy of Israel, Chap. 38. 3. So the Rabbins say, That when God doth Judgment, he sanctifies himself before his Creatures; according to these words of the Prophet *Isaiah*, The Lord of Hosts shall be exalted in Judgment, and God that is holy shall be sanctified in Righteousness, Chap. 5. 16.

Ibid. Περὶ ἀμαρτίαν.] This Apology for the hope that was in them, seems rather such as should be made by Works, than Words, against them who accuse the Professors of it as evil Doers, rather than against them who only doubt of the Truth of it.

Ver. 18. *Περὶ ἀμαρτίαν ἔμαθον*, hath suffered for sins.] Here note that Christ is not only said to suffer for us, but to suffer for our sins. Now was ever any Man said to suffer for his own sins, who did not suffer the Punishment of his Iniquity? Why therefore should our Lord be said to suffer for sins, if he did not some way suffer the Punishment of our Iniquity? Again, is not the sin-offering in the Old Testament stiled above 60 times, *τὸ περὶ ἀμαρτίας*, and *τὸ περὶ ἀμαρτίων*, the offering for sin;

(d) *Ὅτι δὲ ὁ ἀνὴρ συναιεῖν τῇ γυναίκα, ὡς ἀδελφεὶ σκεύος ἀπορέουσιν πλὴν.* Rom. 24. in Matth. To. 1. p. 355.

when therefore the Oblation of our Lord is also called, τὸ πρὸς ἀμαρτίαν, an offering for sin, Rom. 8. 3. when he is said to suffer πρὸς ἀμαρτίαν, for sins, 2 Cor. 5. 21. what could the Jews, to whom the Apostle writes, conceive to be the proper import of these words, but that he suffered to make Atonement for their Sins, as did all their Sin-Offendings, by suffering in their stead, the Punishment of their Iniquity? See the Notes on Rom. 8. 3. 2 Cor. 5. 21.

h Ibid. Ὁ δίκαιος ὡς ἀδίκων, the just for the unjust.] That is, saith (e) Schlittingius, That the unjust might not suffer Death, nor bear the Punishment of their Iniquities; for the Victim suffers lest the guilty should be punished.

i Ibid. ἵνα προσεγγῇ, that he might bring us to God.] This Phrase in all other places of the New Testament, where it is used with respect to Christ, imports his procuring to us Freedom of access to God, who by our Sins were formerly excluded from him, and banished from his gracious Presence. By him we have, saith the Apostle Paul, προσεγγώμεθα τῷ πατρί, Admission to the Father; by him we do obtain παρρησίαν εἰς τὸν θεόν, a freedom of access to God with Confidence, Eph. 2. 18. 3. 12. This is obtained, saith the same Apostle, by virtue of his blood; for we who sometimes were afar off, are by the Blood of Christ brought nigh unto him; we are brought nigh to him, saith St. Peter here, by his suffering for our Sins. Must not then we who were excluded, and banished from him by our Sins, be brought nigh to, and reconciled to him by the Blood of Christ, and by his Sufferings for us on the Cross?

k Ver. 19. τοῖς ἐν φυλακῇ πνέουσιν, to the Spirits in Prison.] Or as other Copies read, πνέουσιν, by which Spirit going, he preached to those in Prison: For Explication of which words, Note,

1st. That by those in Prison we may understand the Gentile World in Bondage and Captivity to Sin and Satan, and held in the Chains of their own Lusts, and in the Bonds of their Iniquity. For by this Phrase the Evangelical Prophet doth thrice express the preaching of the Gospel by our Lord Jesus Christ: As in those words, I gave thee for a Covenant to the People, for a Light to the Gentiles, to open the blind Eyes, to bring ἐκ δεσμῶν δεδεωμένους, & ἐξ ὅκτου φυλακῆς, the Prisoners out of Prison, and them that sit in darkness out of the Prison-House, Isai. 42. 7. and again, I will give thee for a Light to the Gentiles, that thou mayest be my Salvation to

the ends of the Earth, that thou mayest say, τοῖς ἐκ δεσμῶν, ἐξέλθετε, to the Prisoners, go forth, Chap. 49. 9. And a third-time, The Spirit of the Lord is upon me to proclaim Liberty to the Captives, and the opening of the Prison to those that are bound, Chap. 61. 1, 2. To this effect are all these places interpreted by St. Jerom, Theodoret, and Procopius upon Isaiab, viz. of those Gentiles who were bound in the Chain of their Sins, and captivated by Satan. Accordingly Lactantius, having cited the words extant, Chap. 42. 7. saith, cum igitur nos antea tanquam cæci, & tanquam carcere stultitiæ inclusi, sederemus in tenebris, ignorantes Deum & veritatem, illuminati ab eo sumus, qui nos Testamento suo adoptavit & liberatos malis vinculis, atque in lucem sapientiæ productos in hereditatem regni cælestis ascivit; l. 4. c. 20. Accordingly (f) Philo doth often represent Men brought in Bondage to their Lusts, ὡς ἐν δεσμοῖς καὶ χειρὶν ἐν φυλακῇ ἔχοντες, as Persons whose Souls are shut up in a Prison-House; and those who have overcome their Lusts and sinful Pleasures, (g) ὡς ἐκ εἰρκῆς προσελθόντων, & δεσμῶν οὐκ ἐπισπύλλοντο διαφευγόντων, as Persons who are come out of Prison, and have put off their Chains: Adding, that God promiseth Liberty to the Souls that seek to him for it, (h) ἡ μὲν οὖν λίσση δεσμῶν & ἐξόδον ἐκ τῆς χειρὶν ἐν εἰρκῇ ἀφαιρούμενη, not only affording them freedom from their Bonds, and an exit from the Prison in which they were kept, but giving them Provisions for their Journey, and safe Conduct. Now the Antediluvians, who lived about the time of Noah, were ἐν φυλακῇ, in Prison, upon a double account: 1st. By reason of their Bondage to Sin; for then all Flesh had corrupted their way, their wickedness was great upon the Earth, and every imagination of their heart was to do evil, and that continually, Gen. 6. 5, 6, 13. And (2dly.) they were in Prison, or ἐν φυλακῇ, as having from God received the Sentence of Destruction, if they repented not within an Hundred and twenty years; according to these words, My Spirit shall not always strive with Man for that he is Flesh, yet his Days shall be an Hundred and twenty Years, Gen. 6. 3. i. e. so long will I expect his Reformation before I bring the Flood upon them. Thus the long-suffering of God waited for them in the days of Noah, expecting their Repentance, and keeping them as it were in Prison for the Day of Slaughter, if they did not repent During this time, and before, God sent unto them his Prophets, denouncing by his Spirit his Judgments against the wicked;

(e) Ne iniusti paterentur mortem æternam, & suorum peccatorum penas darent. Victimam enim patitur ne reus puniatur.

(f) Quis Ret. Div. Hæc. p. 387. E.

(g) Quod omnis prob. liber, p. 672. A.

(h) Quis Ret. Div. Hæc. p. 405. F.

for to them Enoch, the seventh Prophet from Adam, prophesied saying, *The Lord cometh with his thousands of Angels to do Judgment against all, and to reprove all the ungodly concerning all their ungodly works which they had wickedly committed, and concerning all their hard Speeches which ungodly Sinners had spoken against him*, Jude 14. 15. And he sent also Noah to them, a preacher of Righteousness, 1 Pet. 2. 5. who by preparing an Ark before them for his own Preservation, in obedience to the Oracle delivered to him, condemned the Old World, Heb. 11. 7. Thus did Christ by his Spirit preach to them in the Days of Noah: And therefore the Antediluvian Age is even by the Jews stiled the Age of the Holy Ghost; according to those words, *My Spirit shall not always strive with Man*, that is, say Ainsworth, and the Bishop of Ely, *My Spirit, in my Prophets Enoch and Noah, shall not be always chiding and re-proving, and thereby endeavouring to bring Men to Repentance, but shall proceed to punish them*. Now this Punishment being the drowning of the Old World, their Spirits have been ever since kept in Prison, or reserved in Chains of Darkness, to the Judgment of the Great Day: For by the consent of the Jewish Nation, (i) *The Generation of the Old World have no Portion in the World to come, neither shall they stand up in Judgment*; for it is said, *My Spirit shall not always judge with Man*. The Phrase, "My Spirit, saith Dr. Fuller, is never used of any other but the Spirit of God, and therefore must here be interpreted of the same Spirit.

Now from that time to our Saviour's Advent, God sent no Prophet to the whole Hea-then World, no Person with Commission to preach to all Nations, or teach the Gospel to every Creature, but suffered them to walk in their own ways, Acts 14. 16. whence they are said to have been disobedient only once of Old Time, in the days of Noah.

Ver. 21. *Εὐσυνείδητος*, the Answer of a good Conscience.] Therefore, say the Anabaptists, Baptism cannot be salutary to those Infants who cannot make this Answer of a good Conscience. To this I answer, That St. Paul also saith, that the true Circumcision before God, is not the outward Circumcision of the Flesh, but the internal Circumcision of the Heart and Spirit, Rom. 2. 29. But will any one hence argue, that the Jewish Infants, for want of this, were not to be admitted into Covenant with God by Circumcision? And yet the Argument is plainly parallel: The Answer of a good Conscience is required That the Baptism may be salutary; therefore they only are to be baptized who can make this Answer: And the inward Circumcision of the Heart is required as the only acceptable Circumcision in the sight of God; Therefore they only are to be Circumcised who have this inward Circumcision of the Heart. The Jews did not admit Proselytes to Circumcision without this Answer of a good Conscience; but yet they admitted their Infants without any such thing; why therefore may we not allow the Christian Church, in the Administration of Baptism, to observe the same Custom in admitting the Children of their Proselytes to Baptism, as they admitted them both to Circumcision and Baptism?

Ibid. *Δι' ἀναστάσεως Ἰησοῦ Χριστοῦ*, by the Resurrection of Jesus Christ.] Who died for our Sins, and rose again for our Justification, Rom. 4. 25. and hath by his Resurrection begotten us to a lively hope of an Inheritance incorruptible, 1 Pet. 1. 3, 4. is risen as the first Fruits of them that sleep, 1 Cor. 15. 20. and so hath assured us that they who are Christ's, shall also be raised by him to eternal life, v. 23. 2 Cor. 4. 14. 1 Thess. 4. 14. and who being risen, is now in Heaven promoting our Salvation, v. 22. and preparing Mansions for us, John 14. 2.

(i) Sanhedr. p. 10. Halec. 3.

CHAP. IV.

Verse 1. **F**ORasmuch then as Christ hath suffered for us in the Flesh, arm your selves likewise with the same mind, [or Resolution to be conformed to him in his Sufferings, as being buried with him in Baptism, Rom. 6. 4. and so planted together

with him in the likeness of his Death, v. 5. the old Man being crucified with him, that the body of Sin might be abolished, that henceforth we might not serve Sin,] for he that hath suffered in the Flesh, hath ceased from Sin.

2. [*Insomuch*] That he no longer should live the rest of his time in the flesh, [*in obedience*] to the lusts of Men, [*ignorant of the Truth*, 1 Pet. i. 14.] but to the will of God, [*Rom. 6. 10, 11.*]

3. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, [*fleshly*] lusts, excess of wine, revellings, banqueting, and ^a abominable Idolatries.

4. Wherein they think it strange [*Gr. wonder*] that you run not with them to the same excess of Riot, speaking evil of you.

5. Who shall give [*an*] account [*of these Sins against Nature*] to him that is ready to judge the quick and the dead.

6. For, for this cause was the Gospel ^b preached also ^b to them that are dead, [*i. e. to the Gentile World, dead in Trespasses and Sins,*] that they might be judged [*might judge, condemn and oppose their former life, led*] according to Men, [*not enlightened by the Gospel,*] in the Flesh, but [*and might*] live according to God in the Spirit.

7. But the ^c end of all things [*belonging to the Jewish state, mentioned Matth. 24. 6. Mark 13. 7. Luke 21. 9.*] is at hand; be ye therefore sober, and watch unto Prayer, [*according to our Lord's advice in that case, Luke 21. 34, 36.*]

8. And above all things have fervent Charity among your selves, for Charity shall cover the multitude of Sins, [*which you may have been guilty of in the time of your Enmity to Christ, and his Servants, or those manifold infirmities you may have committed in building Hay and Stubble on the Foundation to your own great hazard, 1 Cor. 3. 12, 15. Or, it covers the Sins of others, preventing them by Patience, not taking notice of them when committed, and concealing them from others: To this sense the words of the wise Man lead, Prov. 10. 12.*]

9. Use Hospitality one to another without grudging, [*or murmuring that you bestow your Charity on them who are not of your Nation, or are not circumcised, and obedient to the Law, as you think yourselves obliged to be.*]

10. As every Man hath received ^d the Gift [*of the Spirit,*] even so, [*let him*] minister the same one to another, as [*becomes*] good Stewards of the manifold Grace of God [*to do.*]

11. If any Man speak, [*i. e. teach,*] let him speak as [*he is instructed from*] the Oracles of God; if any Man minister [*as a Deacon,*] let him do it as of the Ability that God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion [*ascribed*] for ever and ever. Amen.

12. Beloved, think it not strange concerning the fiery Trial which is [*come*] to try you, [*Gr. wonder not at the burning that is among you, and is befallen you for Trial,*] as though some strange [*and unexpected*] thing [*bad*] happened to you, [*this being only that which was foretold by us, 1 Theff. 3. 4. to which you were appointed, and to which you were called, 1 Pet. 2. 21.*]

13. But rejoice [*in it rather,*] in as much as you are [*thus made*] ^e partakers of [*Sufferings resembling*] Christ's Sufferings, that [*so*] when his Glory shall be revealed, ye may, [*resembling him then in Glory, as you do now in Sufferings,* Rom. 8. 17. 2 Tim. 2. 11, 12, &c. be glad also with exceeding joy.

14. [*And*] if [*it so happen that*] ye be reproached for the name of Christ, happy are ye [*in such sufferings,*] for the ^f Spirit of ^f Glory, and of God rests upon you; [*so that though*] on their part [*who are unbelievers*] he [*i. e. Christ*] is evil spoken of, but [*Gr. yet*] on your part he is glorified.

15. But let [*especial care be taken that*] none of you suffer ^g as a Murderer, or as a Thief, ^g or as an Evil Doer, or as a busy Body, in other Mens matters.

16. Yet if any Man suffer as a Christian, [*i. e. only on that account,*] let him not be ashamed, but let him ^h glorify God on this behalf.

17. For the time is come that Judgment must, [*according to our Lords Prediction, Matth. 24. 21, 22. Mark 13. 13. Luke 21. 16, 17.*] begin at the House of God: and if it first begin at us [*believing Jews*] what shall be the ⁱ end of them that obey not the Gospel of God?

18. And if [*some of*] the Righteous scarcely be saved [*i. e. preserved from this burning, v. 12. being saved, yet so as by Fire, 1 Cor. 3. 15.*] where shall the ungodly and the sinner appear? [*in safety from these dreadful Judgments which are coming on the Jewish Nation, Prov. 11. 31.*]

19. Wherefore [*seeing the sufferings of Christians then will be so little, in comparison of those which shall befall the unbelievers, v. 17, 18. seeing the Spirit of Glory, and Power, shall support, and comfort them under these sufferings, v. 14. and Christ hath promised them protection in that dreadful day, and said, he that endureth to the end shall be saved, Matth. 24. 12, 13.*] let them that suffer according to the will of God, commit the keeping of their Souls [*i. e. their lives*] to him in well doing as to a faithful Creator, [*who being their Creator, must be able to deliver them; and being faithful, will not suffer them to be tempted above what they are able, 1 Cor. 10. 13.*]

Annotations on Chap. IV.

a Verse 3. **A** *Θεμίτους εἰδωλολατρείαις, Abominable Idolatries.*] i. e. In Idolatries joined with divers Abominations, (i. e. with Drunkenness, Uncleaness, unnatural Cruelties to their own Children, Homicide.)

Note here, that this is an evidence that this *Epistle* was directed not only to the *Jewish Nation*, but to the *Gentile Converts*.

b Ver. 6. For Explication of these words, Note,

1st. That *οἱ νεκροὶ* the dead, in *Scripture* doth often signifie, not those who in a natural sense are dead by Dissolution of the Soul and Body, but those who are spiritually so, as being alienated from the Life of God, and dead in Trespasses and Sins; as when the *Apostle* saith, *The Widow that liveth in pleasure is dead whilst she liveth*, 1 Tim. 5. 6. And *Christ* unto the *Church of Sardis*, *Thou hast a Name to live and art dead*, Rev. 3. 1. And when he speaks to one of his Disciples thus, *Follow thou me, and let the dead bury their dead*, Matth. 8. 22. This is a Phrase so common with the *Jews*, that, as (a) *Maimonides* informs us, they proverbially say, *Impii etiam viventes vocantur mortui, the wicked are dead even while they alive*: for he, saith (b) *Philo*, who lives a life of sin, *τέθνηκε ἢ εὐδαιμόνη, is dead as to a life of Happiness*; his Soul is dead, and even buried in his Lusts and Passions. And because the whole *Gentile World* lay more especially under these most unhappy Circumstances, whence the *Apostle* files them *Sinners of the Gentiles*, Gal. 2. 15. it was proverbially said by the *Jewish Doctors*, *Populi terrarum, i. e. ethnici non vivunt, the Heathens do not live*; and they in *Scripture* are more peculiarly intended by that Phrase. Hence the *Apostle* saith to the *Ephesians* and *Colossians*, *Ephes. 2. 1. Col. 2. 13.* that they were *νεκροὶ τοῖς ἁμαρτίαις, dead in Trespasses and Sins*; and brings in God thus speaking to the *Gentiles*, *Awake thou that sleepest, arise from the dead, and Christ shall give thee life*, Eph. 5. 14.

2dly. The ends for which this Gospel was revealed to these *Gentiles* thus spiritually dead, and buried in sensuality, were these.

1. *ἵνα κριθῶν κατ' ἀνθρώπου σαρκί, that they might condemn, might strive against, might mortifie those sensual Desires and carnal Appetites, which they indulged to whilst they lived, κατ' ἀνθρώπου, as natural*

Men, wanting the knowledge of God's Will, and the assistance of his Grace and Spirit. This I conceive to be the genuine import of the *Greek*: For, 1. The word *Flesh* being here set in opposition to the Spirit, not of Man, but God; or at the least to the renewed Spirit of Man, cannot be reasonably thought to signifie that fleshly Body which we bear about us, but rather that sinful *Flesh* which lusts against the Spirit, Gal. 5. 17. that law of our *Members which wars against the Law of our Minds*, Rom. 7. 23. that *φρόνημα ἢ σαρκός, or fleshly Wisdom which is not subject to the Law of God*, Rom. 8. 7.

This being so, *κριθῆναι τῇ σαρκί* cannot be duly rendred to be condemned, judged, and punished in the *Flesh*, that is, the Body, but to strive with, to mortifie, and subdue the *Flesh*, with its Affections and lusts; which is the common import of the word *κριθῆναι* both in the *Septuagint*, and the *New Testament*. So *Job* 9. 3. *ἐὰν βάλῃ κριθῆναι αὐτῷ, if he will contend with God, he cannot answer him one of a thousand*, And *Chap. 13. 19.* *τίς ἐστὶν ὁ κριθισάμενός, who is he that contendeth with me?* *Jer. 43. 26.* Put me in remembrance καὶ κριθῶμεν, and let us plead together. *Chap. 50. 8.* He is near that justifieth me, τίς ὁ κριθώμενός μου, Who is he that contendeth with me? And *Chap. 66. 16.* ἐν πυρὶ κριθισθήσονται ὁ κύριος, by Fire will the Lord plead with all *Flesh*, *Hos. 2. 2.* Κεῖσθε πρὸς τὴν μητέρα ὑμῶν, κείσθε, plead with your Mother, plead. And *Mic. 6. 1.* Ἀρῖς κριθῆτε πρὸς τὰ ὄρη, contend against the Mountains. So also *Matth. 5. 40.* δίδοντί σοι κριθῆναι, is to him that will contend with thee, and *Jude 9.* τὸ διαβόλον διακρινόμενός, is contending with the Devil. See also *Judg. 21. 22.* *Jer. 2. 9.* And this I think sufficient to justify the rendring these Words actively without referring to *Glossius's Canon*, [L. 3. Tr. 3. Can. 24.] that Verbs passive sometimes signifie actively.

Note, 3dly. That the Phrase *κατ' ἀνθρώπου* in the *New Testament*, doth always signifie to live, speak, or act after the manner of mere natural Men, not yet acquainted with the mind of God, or not assisted by his Spirit: as in those Passages of the *Apostle Paul*, *Speak I these things, κατ' ἀνθρώπου, according to the Dictates of mere human wisdom? Saith not the Law the same also?*

1 Cor. 9. 8. *My Doctrine is not κατ' ἀνθρώπων, the product of Man's Wisdom, but I receive it from the Revelation of Christ Jesus, Gal. 1. 11. κατ' ἀνθρώπων λέγω, I speak what Men would from the mere strength of Reason argue, Rom. 3. 5. And again κατ' ἀνθρώπων λέγω, I speak what is acknowledged among Men, that a Man's Testament is accounted sacred, and no Man addeth to it, or taketh from it, Gal. 3. 15. If I have fought with beasts at Ephesus κατ' ἀνθρώπων, after the Heathen manner, what advantageth it me if the dead rise not? 1 Cor. 15. 32. And lastly, whereas there are Contentions among you, are you not carnal, and walk κατ' ἀνθρώπων, as natural Men, 1 Cor. 3. 3. not as Men acted by the Spirit?*

So that *Κελεύει κατ' ἀνθρώπων σαρκί, is, to condemn their former Life led as natural Men, or as mere Heathens in the Flesh, or to strive against that Flesh which they indulged to in their Heathen State; and to live unto God in the Spirit, which is the second end for which the Gospel was preached unto the Gentiles, is, by the Assistance of the Holy Spirit, to live according to the Will, and the Example of an Holy God.*

To this Interpretation of this Text, the Context plainly seems to lead; for the *Apostle's Argument runs thus: Christ having suffered for us in the Flesh, it doth become us also, in a Spiritual Sense, to suffer in the flesh by the Mortification of our fleshly Lusts; that though we still live in the flesh, we may not henceforth live unto the lusts of Men, but to the will of God, v. 2. I say, the Christians must no longer live after the will of the Gentiles, in Lasciviousness, Lusts, &c. v. 3. for which things Heathens will be obnoxious to God's just Displeasure at the great Day of their Accounts, since for this cause the Gospel hath been preached unto them, that they might be engaged by it to condemn, and strive against that fleshly Conversation, in which they lived formerly, according to the lusts of Men, not yet acquainted with the mind of God, and might henceforth live according to God in the Spirit.*

c Ver. 7. *Τὸ τέλος πάντων, the end of all things is at hand.] This Phrase, and the Advice upon it, so exactly parallel to what our Lord had spoken, will not suffer us to doubt that the Apostle is here speaking, not of the end of the World, or of all things in general, which was not then, and seems not yet to be at hand, but only of the end of the Jewish Church and State, mentioned in the Enquiry of the Apostles, thus, Tell us when πάντα ταῦτα, all these things shall be finished? Mark 13. 4. and in our Saviour's answer thus, This Generation shall not pass away, ἕως ἂν πάντα ᾖν, till all things be fulfilled, Luke 21. 32. that is, πάντα ταῦτα, all these things, Matth. 24. 34. Mark 13. 30. And 'tis the Observation of Interpreters upon these words, οἷς πᾶς*

χρῆμα πᾶντα, I became all things to all Men, 1 Cor. 9. 22. and πάντα μοι ἔστιν, all things are lawful for me, Ch. 10. 23. that the word πάντα must be restrained to the subject matter.

Ver. 10. *χάρισμα, the Gift.] That the Gift should here signifie, Wealth, I cannot think; for though χάρις sometimes bears that sense, yet χάρισμα is never used to signifie Wealth, but hath always relation to the spiritual Gifts vouchsafed then to the Church of Christ. (2.) Because the speaking as the Oracles of God, seems plainly to be the same with Prophecy according to the Analogy of Faith, mentioned, Rom. 12. 6. and the ministering here with the διακονία there, both which are mentioned as Spiritual Gifts according to the Grace given to them. See note there, and on the helps mentioned, 1 Cor. 12. 27.*

Ver. 13. *Τοῖς ᾧ Χρῆς παθήμεν, are Partakers of Christ's Sufferings.] Because he looks upon the sufferings of his Members, as his own, Acts 9. 4. Coloss. 1. 14.*

f Ver. 14. *Πνεῦμα ἰδύνης, the Spirit of Glory; or as some Copies read ἰδύνης καὶ δυνάμεως, of Glory and Power,] is doubtless that holy Spirit which attended the preaching of the glorious Gospel, and made it to be the ministration of the Spirit, ἐν δόξῃ in Glory, and by partaking of which Spirit, we Christians are said to be transformed from Glory to Glory, as by the Spirit of the Lord, 2 Cor. 3. 8, 9. 18. and who is also stiled πνεῦμα δυνάμεως, the Spirit of Might, 2 Tim. 1. 7. and being promised, and given to those who suffered for Christ's sake to abide with them for ever, as their Comforter, and to help their Infirmities, Rom. 8. 26. 2 Tim. 1. 7, 8. must make them happy Sufferers, and being also that Spirit by which they were enabled to work many Miracles, and endued with extraordinary Gifts, Christ must be glorified by him, as he foretold he should, John 16. 14.*

g Ver. 15. *ὡς φονδὴς, as a Murderer, &c.] Whosoever reads Josephus, will find there was the greatest reason to give these Cautions to the Jewish Nation, which then prodigiously abounded with Thieves, were continually employ'd in murdering not only Heathens, but their own Brethren, were κακῆτοι, or as some Copies read, κακῆροί, to such an high degree, that he saith, they practised all manner of injustice and wickedness that was ever thought of or committed; and ἀνομιεποικτανοί, Men who would have the Government of other Mens Consciences, and over-rule their Actions, especially the Zealots.*

h Ver. 16. *Δοξάζετε τὸ Θεόν, let him glorify God.] i. e. Let him give glory to God, who enables him thus patiently to suffer for his sake; or let him be careful so to behave*

behave himself under his Sufferings, that he may glorifie God by them in the day of Visitation, Chap. 2. 12. which day is now at hand.

Ver. 17. To the end.] Foretold by i Christ of the unbelieving Jews. See Note on v. 7.

C H A P. V.

a Verse 1. **T**H E * Elders which are among you, I exhort, who am also an Elder, and a Witness of the sufferings of Christ, and also [shall be] b a partaker of the Glory which shall be revealed :

b 2. Feed the Flock of God which is among you, taking [upon you] the oversight thereof, c not by constraint, but willingly ; d not for filthy lucre, but of a ready mind.

e 3. e Neither as being Lords over God's Heritage, but being Examples to the Flock.

4. And when the chief Shepherd shall appear, ye shall receive a Crown of Glory that fadeth not away, [and so receive a full, and better Reward of your Labours than others aim at.]

5. Likewise ye younger submit yourselves unto the elder, [or aged:] yea all of you be subject one to another, [i. e. be as ready to do kind Offices to others, as if ye were subject to them, See Note on Phil. 2. 3.] and f be clothed with Humility ; for God resisteth the Proud, and giveth Grace unto the Humble.

g 6. h Humble yourselves therefore under the mighty hand of God [now coming upon you, Chap. 4. 17.] that he may exalt you in due time.

7. Casting all your Care upon him, [and committing your selves to the Conduct of his

All-wise Providence, Chap. 4. 19.] for he careth for you.

8. Be sober, be vigilant, because your adversary the Devil, as a roaring Lion, walketh about seeking whom he may devour, [and by his Persecutions tempt to an Apostacy from the Faith, 1 Theff. 3. 5. Rev. 2. 10.]

9. Whom resist stedfast in the Faith, knowing that the same Afflictions [which you now endure,] are accomplished in your [Christian] Brethren that are in the World. [See James 4. 7.]

10. But [and] the God of all Grace who hath called us to his eternal Glory by Christ Jesus, after that ye have suffered a while, make you perfect [in Patience,] establish, strengthen, settle you.

11. To him be Glory and Dominion for ever and ever. Amen.

12. By Sylvanus a faithful Brother. unto you h as I suppose I have written briefly, exhorting and testifying that this is the true Grace of God in which you [now] stand.

13. The Church that is at [Rome, figuratively called] i Babylon, elected together with you, saluteth you, and so doth Marcus my Son, [i. e. who as a Son with his Father hath served me in the Gospel, Phil. 2. 22.]

14. Greet ye one another with a kiss of Charity. Peace be with all that are in Christ Jesus. Amen.

Annotations on Chap. V.

a Verse 1. **Πρεσβυτέρους τῶν ἐν ὑμῖν**, the Elders that are among you.] That is the Bishops, saith Dr. Hammond, here, and wheresoever the word occurs in the New Testament ; for the Order of Presbyters was not yet in being, but only afterwards appointed by St. John ; For that the Apostle is here speaking of Elders not by Age, but Office, appeareth by his Exhortation directed to them to feed the Flock committed to their Charge, v. 2. But this Notion seemeth not well consistent with what others have discoursed upon this Subject ; For,

1st. They who make the Bishop, Priest, or Elder, and Deacon, to be appointed as answering to the High-Priest, the Priest and Levites, must suppose that all these three Orders were at first appointed, especially in the Church of Jerusalem, as being derived from their Platform. And so must all those learned Men who say the Church was modelled after the manner of the Jewish Synagogue ; for as to that the Parallel must run between the Chief of the Synagogue, the Elders, and their Ministerial Officers, and the Bishops, Priests, or Elders, and the Deacons :

cons; and if the middle Order had been wanting so long as is supposed, the Government of the Church would not have been formed after that Platform; which, as *Epiphanius*, * and the *Jews* inform us had these several Offices in it. The same may be said of those who make the *Elders* or *Presbyters* to be answerable to the Seventy, appointed by Christ as inferior Officers under the *Apostles*, and make this an Argument of an inequality betwixt *Bishops* and *Presbyters*, established in the Church by Christ.

2dly. Hence it must necessarily follow, that not only in the Times, but even in the Writings of the *Apostles*, the Names of *Presbyters* and *Bishops* were so far confounded, that a *Presbyter*, in the their Stile, did always signify one that was properly a *Bishop*: which yet the learned *Bishop Pearson* † seems not to allow.

3dly. This seems to make the Work and Office of a *Bishop* too great to be discharged by a single Person, especially in such great Churches as that of *Jerusalem*, where there were many *Myriads* of Believing *Jews*, *Acts* 21. 20. For 'twas his Office, saith that Reverend Person, to be the Teacher of the whole Flock committed to him: *Acts* 20. 28. Ye that are *Bishops* of the several Churches of *Asia*, look to the Churches committed to your Trust, to rule, and order all the faithful Christians under you; So the Paraphrase. See the Paraphrase and Note on *Heb.* 13. 7, 17. where he saith, That to Teach, Exhort, and Confirm, and impose Hands, were all the *Bishop's* Office in *Judea*. He wasto exercise the whole Discipline of the Church, by hearing all the Ecclesiastical Causes, inflicting Censures, and receiving Penitents, see the Paraphrase and Note on *Titus* 3. 10. He was to take the Principal care of the Poor, to receive, and distribute to them the Churches Stock; So here: The Supreme Trust and Charge of that, saith he, being always reserved to the *Apostles* and *Bishops* of the Church. Note F. on *1 Cor.* 12. 28. He was to visit the Sick, and pray with them; that being, saith he, one Branch of the Office of *Bishops*; Note on *James* 5. 14. And how one *Bishop* could perform all this to a Church consisting of many *Myriads* of Persons, it is not ealie to conceive. I therefore think it better to admit of the ordinary Acceptation of the word *Presbyter* here; that is, to think they also may be included in the Term.

b Ibid. Κοινωνός δέξιν, and also a Partaker of the Glory which shall be revealed.] i. e. saith one, present at the Discourse, concer-

ning the Glory that should be consequent to his Death, the remarkable Destruction of his Crucifiers, and the Deliverance of his faithful Disciples. But, 1st. 'Tis certain that the *Scripture* mentions nothing of any such Discourse; but only that *Moses* and *Elias* then spake of his Decease which he was to accomplish at *Jerusalem*, *Luke* 9. 31. And though *Peter* was then present, he heard not a word of that Discourse, being then fast asleep, v. 32. This Glory therefore is doubtless the Glory which we shall enjoy at the Resurrection, or the Redemption of our Bodies from Corruption, *Rom.* 8. 18, 23. stiled the Glory of God, *Rom.* 5. 2. the Glory we shall enjoy when Christ appears, *Col.* 3. 4. when our vile Bodies shall be made like unto Christ's glorious Body, *Phil.* 3. 21. and shall be raised up in Glory, *1 Cor.* 15. 43. eternal Glory, v. 10. this being that we shall enjoy at the Revelation of Christ Jesus, v. 4. *1 Pet.* 1. 7, 13. Chap. 4. 13. of this St. *Peter* was a Partaker then in the Promise, and in the earnest of it, the first fruits of the Spirit.

Ver. 2. Not by constraint, but willingly;] c καὶ ἀναγκαστὸς ἀλλ' ἐκούσιος.] Not as it were constrained to it by the dread of what you may suffer, the woe impendent if you do not perform this Office; but voluntarily, and as a Free-will Offering to that God who hath loved you so much, and from a ready mind to serve the Interests of Souls, as in those words of St. *Paul*, ἀνάγκη, a necessity is laid upon me, and woe unto me if I preach not the Gospel, but if ἐκὼν willingly I do this, I have a Reward, *1 Cor.* 9. 16, 17.

Ibid. Μὴ δὲ ἀίχμαρδως, not for filthy lucre.] d As did the false Apostles, and Judaizers. teaching things they ought not, for filthy lucre's sake, *Tit.* 1. 11. thinking gain godliness, *1 Tim.* 6. 5.

Ver. 3. Μὴ δὲ ὡς κατακυριεύοντες τῶν κληρῶν, e not as Lords over God's Heritage.] Or as it might be rendred, of the Possessions of the Church. It was the Custom then of many to sell their Heritages, and give the money to the Governors, and *Bishops* of the Church, to be distributed to the use of poor Christians; and these Inheritances and Monies were stiled κληροῖ, both the *Scriptures*, and the best *Greek Authors*, using it for a Patrimony, or Heritage obtained by Lot, as the Inheritance of the *Jews* was, *Josh.* 12. 8. whence the word κληροῖ is so often used in this sense through the Book of *Joshua*, and *Judges*. And so the *Bishops*, to whose hands it was committed, are here required not to act as if they were Lords, but only as Stewards of it; and so as to

* Ἀρχιεπισκοπῶν, καὶ πρεσβυτέρων, καὶ Ἀζαντῶν τῇ παρ' αὐτοῖς διακόνων. *Hæc.* 30. § 11.
† *Vind. l. 2. c. 13.*

be Examples to others of Freedom from Avarice, and Diligence in relieving the Poor, Sick and Needy.

f Ver. 5. Ἐγκοσμούμενοι, *be ye cloathed with Humility.*] The word hath two significations; it signifies a Frock put over the rest of our Cloaths, and so imports that this Humility should be visible in us above all other *Christian* Virtues, in our whole Conversation, our words and actions. 2dly. It signifies a Belt which girts about our Garments, and so imports we should tie it fast unto us, and have those considerations always fixt upon our Spirits, which may still keep us in an humble Frame of Soul.

g Ver. 6. Ταπεινώσιντε.] That is, submit with patience to the Chastisements sent by his powerful hand upon you, that being truly sensible of the Divine displeasure, being afflicted, and mourning for those Sins which brought these Evils down upon you, and turning unto him that smites you, he may draw nigh to you, and in due season work for you a Deliverance from this afflicted State. See this in the place parallel to this, *James* 4. 7, 10.

h Ver. 12. Ὡς οὐκ ἔστω, *as I suppose.*] From these, and many like expressions used in the *Epistles* of the *Apostles*, it is evident that the Divine *Afflatus*, by which the Holy Ghost assisted them to write, did not dictate the very words, but only presided over them to preserve them from Error in writing, seeing the Holy Ghost could not say, *as I suppose*; nor could St. Peter have used this Phrase, if the Divine Illumination had influenced, and instructed him in this matter.

i Ver. 13. Ἡ ἐν Βαβυλῶνι, *the Church in Babylon.*] That *Babylon* is figuratively here put for *Rome* is an Opinion so early delivered by (a) *Papias*, and which afterwards

so generally obtained, as we learn from *Eusebius* (b) St. *Jerom* and *Oecumenius* on this place, that I subscribe to the Note at the end of this *Epistle*, that ἐγράφη ἀπὸ Ῥώμης, *it was written from Rome*, stiled also *Babylon* by the (c) *Author* of the *Revelations*, Chap. 17. and the 18th. For the *Apostle* must at the writing of it be at *Rome* figuratively, or at some City properly called *Babylon*; Now as it is uncertain whether St. Peter ever was at *Babylon* in *Chaldea*, or in *Egypt*, and improbable that he ever made any considerable stay there, so is it very improbable he should do it so near his end. At *Rome* and *Antioch*, where he confessedly resided, *Church History* is copious in giving an Account of his Successors in those Sees; but who can shew any thing of this nature, with reference to either of these *Babylons*? As to the reason why *Rome* is covertly thus represented by the Name of *Babylon*, I cannot think, with *Oecumenius*, it was so stiled, διὰ τὸ ἐμμανὲς, *because advanced to as great Eminency as Babylon had ever been*, for then why should St. Peter have disguised the matter? I rather think it was so stiled, either because it did resemble that City in its Idolatries, and opposition to the Church of God; or because it was to be destroyed for ever, as the *Prophets* had foretold of *Babylon*; which though the (d) *Primitive Christians* did believe, it was their wisdom to conceal. Thus (e) St. *Jerom* saith, that the *Prophet Jeremiah* covertly spake of *Babylon*, under the name of *Sesack*, that he might not incense the *Babylonians* against him, who besieged *Jerusalem*; and that the *Apostle* speaks of the *Roman Empire* under that name of τὸ κατέχευ, *that which letteth*, that he might not provoke them to persecute the *Christians* for speaking of the *Roman Empire*, which was by them esteemed (f) *Imperium sine fine*, or *Eternal*.

(a) Apud Euseb. Hist. Eccl. l. 2. c. 15.

(b) Verbo Marcus & in Isaiam c. 47. F. 77. B.

(c) Ea quæ dicuntur Apoc. 18. de Babylone quæ est apud Romanos, intelligenda sunt juxta veterum Ecclesiæ Doctorum sententiam. Andr. Cæsar in Apoc. c. 55.

(d) Sic & Babylon apud Joannem R. urbis figuram portat; proinde & magna & regno superbia & suorum debellatrix. Ter. contr. Judæos c. 9. p. 193. & contr. Marcion l. 3. c. 13.

(e) In Jerom. p. 145. A.

(f) Dempst. p. 8.

THE P R E F A C E

TO THE

Second Epistle of St. PETER.

ΠΕΥΤΟΥ Τῆς Ἀποστόλου ἁγίας καὶ καθολικῆς ἐπιστολῆς, The Second Catholick Epistle of St. Peter.] That this Epistle also was written by the Apostle Peter, is evident beyond all just Exception. (1.) From the Inscription of it, in which the writer styles himself Simon Peter, a Servant and Apostle of Jesus Christ; there being no other Apostle of that Name. Moreover of this Apostle it is particularly noted in the Scripture, that he was Σίμων ὁ λεγόμενος Πέτρος, Simon called Peter, Matth. 4. 18. 10. 2. Σίμων ὁ ἐπικληθεὶς Πέτρος, Simon which was Surnamed Peter, Acts 10. 18. 11. 13. He is styled Simon Peter once by St. Luke, Chap. 5. 8. and by St. John the Evangelist seventeen times, Chap. 1. 41. 6. 8, 68. 13. 6, 9, 24, 36. 18. 10, 15, 25. 20. 2, 6. 21. 2, 3, 7, 11, 15. Whereas Symeon Bishop of Jerusalem, to whom Grotius ascribes the writing of this Epistle, was neither Peter, nor Apostle. (2.) From a Concurrence of Circumstances in it relating to St. Peter, and no other; as (1.) When he says, He shortly must put off this Tabernacle, even as our Lord Jesus Christ had shewed him, Chap. 1. 14. This well agrees to Simon Peter, to whom our Lord signified what Death he should die, Job. 21. 18, 19. And that this Death should befall him before his coming to the Destruction of Jerusalem, Ver. 22. which was then at hand when St. Peter writ this. See Note on 1 Pet. 4. 7. 2dly. He adds, that he was with him in the Holy Mount, when our Lord Jesus was transfigured, and was an Eye-witness of his Majesty, and heard those Words, This is my beloved Son in whom I am well pleased, Ver. 16, 17, 18. which he could hear only then, no such Words being spoken, John 12. 28. to which Grotius would refer this Passage. Now

at our Lord's Transfiguration, besides St. Peter, were only present the two Sons of Zebedee, James and John, neither of which were ever thought to be the Author of this Epistle. 3dly. This also may be gathered from these Words, Chap. 3. 1, 2. This Second Epistle, beloved, I write unto you; in which I stir up your sincere Minds by way of remembrance: Ver. 2. That ye may be mindful of the Words which were spoken before by the Holy Prophets, and of the Commandment of us the Apostles of the Lord and Saviour. Whence it is manifest, 1st. That this Epistle was writ by an Apostle, and therefore not by Symeon Bishop of Jerusalem. 2dly. That it was writ by an Apostle, who had before directed an Epistle to the same Persons. Now though some of the Ancients doubted whether this Second Epistle were Canonical, yet (a) they all owned that it bore his Name and was ascribed to him, and never, that we find, was ascribed to any other Apostle; we therefore have just Reason to conclude, according to the Title of it, that it was also the Epistle of Simon Peter, the Apostle of our Lord, to whom both these Epistles expressly are ascribed by (b) Origen, who also adds, That Paul is called his Brother, by Peter the Apostle, which he is only in this Epistle. Being therefore written by an Apostle assisted by the Holy Ghost sent down from Heaven, 1 Pet. 1. 12. we cannot doubt of the Authority of this Epistle; for whereas Grotius, to avoid the strength of this Argument, imagines that this Chapter contains a Second Epistle, and that the First Epistle referred to, ended at the close of the Second Chapter of that which is now called the Second Epistle. He not only doth this without all Authority of any Ancient Versions or Authors to countenance his Opinion, but against the Frame

(a) Τῶν ἡ φεγουμένων αὐτῷ δὲ Πέτρῳ, Euseb. Hist. Eccl. 1. 3. c. 3. Ἄλλ' αὖ τὰ μὲν ὀνομαζόμενα Πέτρῳ. Ibid.
(b) Petrus duobus Epistolarum suarum personat tuis, Hom. 7. in Josh. F. 156. Ἐπὶ Πέτρῳ τῇ Ἀποστόλῃ γεγραμμένων ὅτι ἡ ἐπιστολὴ, ἡ διδωμένη τῷ ἀδελφῷ καὶ Παύλῳ, 2 Pet. 3. 15. contra Marcion. p. 58. Vide Firmilianum apud Cyprian. Ep. 75. Ed. Ox. p. 220. & Concil. Laod. Can. 59.

and the Contexture of Epistles, which usually begin with an Inscription, which is not to be found in the Third Chapter.

As for the time when this Epistle was indited, I lay down this as certain, against Grotius, from what hath been discours'd already, that it could not be written after the Destruction of Jerusalem; for St. Peter here saith, that he was shortly to put off his Tabernacle, or to die, whereas he was actually dead in the Fourteenth Year of Nero, that is, Three Years before the Destruction of Jerusalem by Titus. But that it was written but a little before his Death, may justly be concluded from his Declaration that he knew, either by Revelation, or by our Lord's Discourse, that the time of his Death (c) was suddenly to follow, or was nigh at hand.

Of the Persons to whom it was written, we are assured also from these words, This Second Epistle, Beloved, I write unto you, they being a demonstration that it was written to the very same Persons to whom the first had been directed, viz. to the Converted Jews dispers'd through Pontus, Galatia, Cappadocia, Asia, and Bithynia, 1 Pet. 1. 1.

And lastly, as for the occasion of his writing, that plainly seems to have been double. 1st. To arm the Jews converted against that fiery Trial which was then come upon them, and against that Apostacy from the Faith, that turning away from the Holy Commandment, Chap. 2. 21. that falling from their own Stedfastness, Chap. 3. 17. to which they of that Nation were so prone: And evident it is that the chief design of the Epistle to the Hebrews was to put a stop to it: And many Passages in all the Catholick Epistles, not excepting the 2d. and 3d. Epistles of St. John, are evidently writ for the same purpose; And to warn them of, and to preserve them from, the destructive Doctrines of those Jewish Solifidians who held it unnecessary to add unto their Faith Virtue. 2dly. To arm them against those impure Nicolaitans and Simonians, who turned the Grace of God into Lasciviousness: Of whom see the Notes on the 2d Chapter. And 3dly. Against those Scoffers at the Promise of Christ's Coming, as if it were a Promise which never would be verified.

But then I am constrained to dissent from the Opinion of the Reverend and the Judicious Dr. Hammond, and Dr. Lightfoot, who conceive that the Apostle doth not discourse of our Lord's coming to the General Judgment in his 3d Chapter, but only of his coming to execute his Judgments on the Jews by the Destruction of Jerusalem. For, not to insist upon this Consideration that this Opinion is wholly new, and contrary to the Judgment of all the Ancients, who own this Epistle, and have occasion to make

mention of these words, they all agreeing in this with Oecumenius, that the Apostle speaketh ἐν συντελείᾳ αἰῶνος, of the end of the World, it is extremely evident.

1. From these very words, ver. 7. But the Heavens and Earth which now are, by the same word are kept in store, reserved to fire against the day of Judgment, and perdition of ungodly Men. And ver. 10. But the day of the Lord will come as a Thief in the night, in the which the Heavens shall pass away with a great noise, and the Elements shall melt with fervent Heat; the Earth also, and the works that are therein, shall be burnt up. To interpret all these words only of the Destruction of Jerusalem, is to turn them into Metaphor and Allegory; whereas St. Peter plainly says, that as the Old World was destroy'd by Water, so shall the World that now is be destroy'd by Fire. Here then, as one says truly, is no room for Allegories or Allegorical Expositions; for, as the Heavens and Earth were destroy'd by Water, so are they to be destroy'd by Fire: And if in the the first place you understand the natural material World, you must also understand it in the second; they are both Allegories, or neither.

2. Were the Apostle speaking of the Destruction of Jerusalem which happen'd Thirty seven Years after, the Death of Christ, and was, according to our Lord's Prediction, to fall out whilst some of them whom he spake to were yet living, what need was there of saying, one day with the Lord is as a thousand years, &c. when he was speaking, it seems, of that which he knew was to happen before four years were expired? And lastly, The solemn Exhortation, Seeing then all these things shall be dissolved, what manner of Persons ought we to be in all Holy Conversations and Godlineses, looking for, and hastening to the Coming of our Lord and Saviour Jesus Christ, that we may be found of him without spot, and blameless? This, I say, sounds too high for the Destruction of Jerusalem, in which they of Pontus and Galatia could not be much concern'd; but 'tis an Exhortation very proper for those who had the lively Idea of the Conflagration of the World, and the tremendous Judgment and Perdition of ungodly Men, then sit before them.

There is, I confess, a middle Opinion betwixt both these, which interprets the words of St. Peter in the 3d Chapter, of the Judgment of the Great Whore, or the Antichristian Church mention'd Rev. 17. 1. after which is to follow the New Heaven and New Earth, promised to the Jews, and to be accomplished in the calling of them to the Christian Faith, and the flowing in of all Nations to them. Concerning which, Note,

1st. That this Judgment, according to the Predictions both of the Prophets in the Old, and of St. John in the New Testament, is to be executed upon her by Fire. So Daniel 7. 11. The Beast was slain, and his Body destroyed, and given to the burning Flame: And ver. 26. The Judgment shall sit, and they shall take away his Dominion, to consume, and to destroy it to the end. Accordingly, in the Judgment of the Whore, she shall be utterly burnt with Fire, for strong is the Lord that judgeth her, Rev. 17. Rev. 18. 8, 9, 10.

Note, 2dly, That it is usual with the Prophets to represent God's Judgments on the Enemies of his Church and People, by the tragical Expressions of burning up the Earth, dissolving the Heavens. Thus of the Destruction of Babylon, which Name was writ upon the Forehead of the Great Whore, God speaks thus; Behold, the Day of the Lord cometh, cruel and with fierce Wrath, to lay the Land desolate, for the Stars of Heaven, and the Constellations, shall not give their Light, and the Sun shall be darkened in his going forth, and the Moon shall not give her Light, and I will make the Heavens to shake (or move away) and the Earth shall remove out of its place, Isai. 13. 9, 10, 13.

The Indignation of the Lord against the Idumæans, is represented in these dreadful words; The Mountains shall be melted with their Blood; and (d) all the Host of Heaven shall be dissolved, and the Heavens shall be rolled together as a Scroll, and all their Host shall fall down as a Leaf fallen from the Vine, and as a falling Fig from the Fig-tree. Of the Destruction of Sennacherib and his People, God speaketh thus; The Heavens shall vanish away like Smoak, the Earth shall wax old like a Garment, and they that dwell therein shall die in like manner, Isai. 51. 6. See Deut. 32. 22. Jer. 4. 23, 24. Joel 2. 30. 3. 15. Here then we see all the Expressions used in the 3d Chapter of St. Peter, used also by the Prophets when they speak of the Desolation of a Nation and People, and especially of the Enemies of the Church; which is sufficient to evince that the Apostle being himself a Jew, and writing to those Jews who were accustomed to these Expressions, might thus set forth the great Destruction of the Beast, mention'd Revelations 17th and the 18th, and by the New Heavens and New Earth, that Glorious State of the Church which was to ensue by the Conversion of the Jewish Nation, and the flowing in of all Nations to them.

(d) Ταχέως) πάσαι αἱ δυνάμεις οὐ τοῦ οὐρανοῦ, καὶ μέντοι σαρὰ αὐτῆς καταρρέουσι. Ἠσ. 34. 3, 4.

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A
P A R A P H R A S E
WITH
A N N O T A T I O N S
ON THE
Second Epistle of St. P E T E R.

CHAPTER I.

- Verse 1.** **S**IMON PETER, a Servant and Apostle of Jesus Christ, [writing] to them that have obtained like precious Faith with us ^a through the Righteousness of God, [by Faith, Rom. 1. 17.] and [the Sufferings of] our Saviour Jesus Christ.
2. [Wisheth that] Grace and Peace [may] be multiplied to you, through the knowledge of God, and of Jesus [Christ] our Lord.
3. According as [it hath been with us already, for] his Divine Power hath given to us all things that pertain to life and godliness, [or, to the life of godliness,] through the knowledge of him that hath called us to [Gr. by] ^b Glory, and Vertue.
- ^c 4. ^c Whereby are given to us exceeding great and precious promises, that by these ye might be ^d partakers of the Divine Nature; having escaped the Corruption which is in the World through lust.
- ^e 5. ^e And besides this [Gr. $\kappa\alpha\iota\ \alpha\upsilon\tau\omicron\ \nu\epsilon\mu$, and for this cause] giving all diligence, add to your Faith Vertue, [or courage in the Profession of it, and sincerity in the Practice of those things this Faith requires,] and to Vertue [an exact] knowledge of your Duty;]
6. And to Knowledge, Temperance, [in carefully abstaining from those sensual Affections, and disorderly Passions, which obstruct the performance of your Duty,] and to Temperance Patience, [under all the Sufferings which may fright you from it,] and to Patience Godliness, [that fear of God which will restrain you from sin, that love of him which will constrain you to your Duty, that Conformity of Will which will cause your Mind to approve of, your Heart to affect, and chuse what is according to his will, and your whole Man to be exercising it self to Godliness.]
7. And to Godliness Brotherly kindness, [i. e. fervent love to Christians, as being Children of our heavenly Father, and fellow members of Christ's Body,] and to Brotherly kindness Charity, [to all Men, as proceeding from the same Stock, having the same Nature, and being subject to the same necessities.]
8. For if these things be in you, and abound, they make you that ye shall neither be ^f barren [Gr. slothful] nor unfruitful in the knowledge of our Lord Jesus Christ.
9. But [on the other hand] he that lacketh these things is ^g blind, and cannot see afar off, and hath forgotten that he was purged from his old sins, [by that Baptism in which he being washed from the guilt of them, engaged to die to sin, Rom. 6. 4.]
10. Wherefore [being called to this Faith,] the rather, Brethren, give diligence [Gr. give the more diligence by practising these things,] ^a to make your Calling and Election sure; [i. e. to secure to your selves the Blessings of Christianity to which God hath called you; and for which end he hath chosen you to be his People:] for if you do these things you shall never fall, [or miscarry eternally.]
11. For so an entrance shall be ministred to you abundantly ⁱ into the everlasting Kingdom of our Lord and Saviour Jesus Christ.

12. Where-

12. Wherefore I will not be negligent
k to put you always^k in Remembrance of
these things, tho' you know them [before,]
and be established in the present Truth,
[viz. that the Practice of these Christian ver-
ties is necessary to the making your calling and
Election sure, and to your Entrance into Christ's
heavenly Kingdom.]

13. Yea, I think it meet, as long as I
am in this Tabernacle [of the Body,] to
stir you up [to the performance of your Du-
ty,] by putting you [still] in Remem-
brance [of these things.]

14. Knowing that shortly I must put off
this my Tabernacle [by Martyrdom,] even as
l our Lord Jesus Christ^l hath shewed me,
[John 21. 20.]

15. Moreover I will endeavour [by leaving
these Epistles, designed for that End,] that you
m may be able after my decease, m to have these
things always in Remembrance.

16. For we have not followed cunningly-
devised fables, when we made known
to you the Power [given to our Lord Christ
over all Flesh, that he might give eternal life
to them that believe, John 17. 2.] and [the]

coming of our Lord Jesus Christ [to Crown
them with Glory;] but were Eye-witnesses
of his Majesty.

17. For he received from God the Fa-
ther Honour and Glory, when there came
such a Voice to him from theⁿ excellent
Glory, This is my beloved Son, in whom
I am well pleased.

18. And this Voice which came from
Heaven we heard, when we were with him
in the holy mount.

19. We have also^o a more sure Word of
Prophecy; whereunto you do well that ye
take heed, as to a light that shineth in a
dark place, until the day dawn, and the p
Day-Star arise in your Hearts.

20. Knowing this first [as the foundation of
all you learn from the Prophetick Writings,] q
that no Prophecy of the Scripture is of any
Private Interpretation, [Gr. of their own In-
citation, Motion, or the Suggestion of their own
private Spirits.]

21. For Prophecy came not in old time
by the will of Man; but Holy Men of
God spake as they were moved by the
Holy Ghost.

Annotations on Chap. I.

a Verfe 1. **E**Ν ΔΙΚΑΙΟΝΥΝ^α Θεῷ, by the Rigeteous-
ness of God.] That this Phrase
signifies our Justification through Faith in the
Death and Sufferings of Christ, the meri-
torious cause of it, See Note on Rom.
1. 17.

b Ver. 3. ΔΙΑ ΔΟΞΗΣ ἔ ἀρετῆς, by Glory and
Vertue. i.e. who hath called us with a glori-
ous calling, as being attended with the glo-
rious Effusion of the Holy Ghost, by Rea-
son of which the Revelation of the Gospel
is said to be ἐν δόξῃ, or διὰ δόξης, in, and
with Gl ry, 2 Cor. 3. 7, 11. And shewed his
Power, Might, and Virtue by the miraculous
Operations, with which it was confirmed.
For tho' Mr. le Clerc is positive that ἀρετῇ no
where signifies δύναμις, Power, yet in Hesychi-
us we read thus, ἀρετὴ δεῖα δύναμις, Vertue, i.
e. divine Power, ἡ καὶ πλεμον δύναμις,
strength for War, Fortitude, Dexterity in
Wrestling.

c Ver. 4. δι' ὧν, by which.] If the reading
of other Manuscripts δι' ὧν, obtain, the
sense runs plain, and easie, thus, By whom
thus calling you, are given great and precious
Promises, Christ having brought Life and im-
mortality to light, 2 Tim. 1. 10. And established
the New Covenant in better Promises, Hebr.
8. 6. But if we retain the Common reading

δι' ὧν by which, the sense seems to runs thus,
By which two, the Effusion of the Holy
Ghost upon us, as the earnest of them, and
his miraculous operations as the Confirmation
of them, and of that Gospel which
contains them, are given to us great and
precious Promises; or rather, by which God,
and our Lord Jesus Christ, mention'd,
v. 1. and 3. are given great, and precious
promises, they being the Promises made by
God the Father, 2 Cor. 7. 1. And by
the Son, 1 Joh. 2. 25. And confirmed to
us in, and through Christ Jesus, 2 Cor.
1. 20, 21.

Ibid. Θεῖας φύσεως κοινωνοὶ, Partakers of the
divine nature.] Both (a) Philo and Jo-
sephus represent them, who had the Gift
of Prophecy, as having ἡ ψυχὴ θεοῦ ζῶσαν
a Soul inspired by the Deity, and by the
Holy Spirit dwelling in them made divine.
Thus (b) Josephus saith of one Papius, re-
nowned for his Wisdom and Fore-know-
ledge of things to come, that he did
θεῖας μετεχκεῖναι φύσεως, partake of the Divine
Nature.

Ver. 5. καὶ αὐτὸ ὅτι, and for this cause, or
as other Manuscripts read, ἔ ἀυτοῖς, so ye.]
Esthins here probably conjectures, that the
sense hitherto is pendent thus; As you have

received from the Gift of God all things necessary to Life and Godliness, so do ye add, or for this cause add to your Faith, Vertue, &c.

f Ver. 8. 'Οὐκ ἀργύς, *you will not be slothful,*] or negligent in the Concerns of God's glory, and your Soul's welfare, for Sloth proceeds from want of Faith, or Courage, or Love; nor unfruitful, *i. e.* Unprofitable to others, for that proceeds from want of Brotherly-Kindness, or Charity.

g Ver. 9. τυφλὸς ὄν, *he is blind,*] for want of knowledge, and blinded by his Passions and sensual Affections, and cannot see to the End and Design of Christianity, and the Rewards of Faith and Patience, nor considers he the Obligations which lie upon him to depart from Iniquity. The word *μωπάζων* following, is by our Translators rendred *one that cannot see afar off*, agreeably to these words of Aristotle, they are said, *μωπάζειν*, who from their Birth are τὰ μὲν ἐγγύς βλέποντες, τὰ δὲ ὅτι ἀποστάσεις ἔχοντες, *Men who can only see things near, not those that are remote*; and it is ordinary to say that such a one is blind, as being comparatively so, and as to many things; And to this sense the following words, *they cannot look back to their Purgation of Old*, seem to lead; tho' the great Bochart faith, the Word here signifies *to close the Eyes against the light*, Hieroz. l. i. c. 4. p. 31, 32.

h Ver. 10. βεβαίαν ὑμῶν κλήσιν ποιῶντες, *to make your calling and Election sure.*] Many Manuscripts, and many of the Ancients add, *διὰ τῶν καλῶν ἔργων*, by good Works: And this the Text seems to require, for it immediately follows, *if you do these things ye shall never fall*, plainly declaring, that the making of their calling, and Election sure, depended on the doing those works of Vertue, Temperance, Patience, Godliness, Brotherly-Kindness, and Charity, mentioned before, and so was only a Conditional Election upon their Perseverance in a Life of Holiness.

i Ver. 11. 'Εἰς τὴν αἰώνιον βασιλείαν, *into the everlasting Kingdom.*] As ζῶν αἰώνιον is *everlasting life*, Luke 10. 25. αἰώνιον κληρονομία, *an everlasting inheritance*, Heb. 9. 15. αἰώνιοι σκηνῶν, *everlasting Tabernacles*, Luke 16. 9. οἰκία αἰώνιον, *an everlasting House*, 2 Cor. 5. 1. δόξα αἰώνιον, *everlasting Glory*, 2 Tim. 2. 10. σωτηρία αἰώνιον, *everlasting Salvation*, Hebr. 5. 9. So αἰώνιον βασιλεία is doubtless the

everlasting Kingdom prepared for Christ's faithful Servants, and not his Vindictive Kingdom over the Jews, nor yet the Kingdom of Saints mentioned by Daniel as never to give place to any other Kingdom, they to whom the Apostle writ being to die long before the coming of that Kingdom.

Ver. 12. 'Εν ἀπομνήσει, *in Remembrance.*] k For could we be established in the belief of heavenly things, and have them still in Remembrance, we should not flag in the Performance of our Duty.

Ver. 14. 'Εδήλωσέ μοι, *hath shewed me.*] l Declaring to him in a Vision, say (c) Hegcippus and (d) St. Ambrose, that he must go again to Rome to be Crucified. Thus (e) St. Polycarp, in a Vision saw his Pillow, or Night-Cap burning with Fire a little before he was consumed by the Flames: And St. Cyprian, by a Vision was admonished of his Death, and of the Kind of Martyrdom he was to suffer. Pontius in Vita Cypr. Ed. Oxon. p. 7.

Ver. 15. Τὰ τέπον μνήσει ποιῶντες, *to make a Remembrance of these things.*] m St. Peter therefore was not of the Opinion that Oral Tradition was a better way than Writing, to preserve the Memory of these things, and that without Writing they might be able so to do. Accordingly (f) Ignatius, advising the Churches to stand fast in the Tradition of the Apostles, thought it necessary, for the greater security, to commit them to Writing. For, faith (g) Origen, That which is delivered only by Mouth quickly Vanisheth, as having no Certainty.

Ver. 16. Ἐπὶ τῇ μεγαλοπρεπείᾳ δόξης, *from the magnificent Glory.*] n Some considering, that in all the three Evangelists the Transfiguration of our Lord is mentioned after he had spoken of the Coming of the Son of Man in Glory, or in the Glory of the Father, think this Transfiguration was an Image of that glorious Kingdom he was to erect at the Calling of the Jews; and that St. Peter here refers to this when he faith, *we made known to you the power, and coming*, or the illustrious coming of our Lord Jesus Christ; whence Moses, and Elias are here seen with him in Glory, and according to some Manuscripts, are said to speak of the δόξα, *i. e.* his Glory, which was to be hereafter in Jerusalem. But that Glory being not yet come, to what purpose should the Apostle Write to them of that Age, to give all diligence to obtain

(c) Hegcipp. de Excid. Hierof. l. 3. c. 2

(d) Ambros. Ep. 33.

(e) Περὶ δεικνύμενου ὅτι ὁ πᾶσι χρόνῳ, καὶ ἔτι πρὸς κατακαίοντων. Martyr. § 4.

(f) Ὑπὲρ ἀσκήσεως καὶ ἐργασίας ἡδὴ μαρτυρούμενος διατυπῶν ἀναγκαῖον ἡγήτο. Apud Euseb. H. Eccl. 3.

• 35.

(g) Τὰ δὲ ἀχάφως λεγόμενα πάντα μετ' ὀλίγον ἐκ ἔχοντα ἀποδείξιν. Dial. contra Marcion. p. 59.

an Entrance into that Kingdom? Or why doth he so generally promise an Entrance into it to them who were to die so long before, and were not at all, unless they died *Martyrs*, to enter into it? Nor was it to be an everlasting, but only a *Millenary Kingdom*. Wherefore for Explication of the Words, observe concerning the Transfiguration of our Lord, (1.) That when he was transfigured his Face did shine as the Sun and his Garments were splendid, *Matth. 17. 2.* And this, saith *Nazianzen*, God did τὸ μένον μουρωζων, *showing what he was to be hereafter*, and as an Introduction to that Glory in which he was to shine at the Right Hand of Majesty in the Heavens; for to shine as the Sun, is a Phrase expressing something belonging to *Cælestial Majesty*, *Matth. 13. 43.* The white and splendid Garments being also proper to *Kings*, and the Royal Ministers of the Heavenly Court, *Rev. 3. 4.* And hence when Christ is represented as the first-born from the Dead, and the Prince of the Kings of the Earth, to whom power and Glory belonged, he appears in Splendor, as the Sun shining in his Power, *Rev. 1. 14, 15.* And this is the Majesty of Christ of which *St. Peter*, *James*, and *John* were Eye-witnesses on the Mount.

2ly. Of the Testimony given to him; observe, (1.) That it was, *This is my beloved Son*, i. e. This is he who is Heir of all things; *Heb. 1. 2.* And is sat down at the Right Hand of Majesty and Glory, *v. 3.* And therefore this is made a Proof of our Lord's Resurrection, and Exaltation to the Highest Glory, that the Father said to him, *Thou art my Son, this Day have I begotten thee*, *Acts 13. 33.* *Heb. 1. 5. 5. 5.* This is he to whom the Father hath given to have life in himself, *John 5. 26.* And so to raise the Dead, *v. 24.* And give eternal life to them, *John 17. 1, 2.* Now all this being comprehended in this Testimony, shews the Truth of what *St. Peter* said he had declared to them. Note (2ly.) That this Voice was given from the magnificent Glory, or bright Cloud which then appeared, and was the Constant Symbol of the Divine Presence; See note on *Phil. 2. 6.* And so assured them this Testimony was given by the God of Truth. Note (3ly.) That this Testimony is delivered in the very words spoken of that Prophet which should come after *Moses*, viz. a Prophet will the Lord your God raise unto you like to me, to him shall ye hearken, *Deut. 18. 15.* And so assured them that this beloved Son was that Prophet of whom *Moses* spake. Note Lastly, That these words were directed not to Christ, but to those that

attended him, and bad them observe that God the Father here owned him as his only Son, in whom he is well pleased, and as the only Prophet whom they ought to hearken to.

Ver. 19. βασιλευσιν ἡ προφητικὸν λόγον, a more sure word of Prophecy.] This is spoken in comparison of the Apostle's Testimony of what he heard, which to the Jews was not so certain, and convincing, as was the Record of their own Prophets; whence the Apostles both in disputing with the unbelieving Jews, and writing to the believers among them, confirm their Doctrines from the Writings of the Old Testament.

Ibid. καὶ φασφίον ἀνατείλη, &c. And the Day-star arise in your Hearts.] Some considering that *Balaam's* Prophecies of the Messiah as a Star that was to come out of *Jacob*, by which Star, say the three Targums, *Berechiah R. bba*, *R. Moses Hadarson*, and *R. Isaac*, is meant the Messiah, compared to a Star, because of the Splendor of his Dominion and Kingdom, and who is titled by *St. John* ὁ ἄστὴς λαμπρὸς, ὁ ὀρθρινός, the bright and Morning Star, *Rev. 22. 16.* refer this to Christ's second coming to convert the Jews, and set up the Kingdom of the Saints, *D. n. 7. 27.* Saying, That the Apostle compares the intermediate Time, in which *Antichrist* was to reign, as the Night, and Darkness, according to the Scripture useth to express the times of Ignorance, and Idolatry, *Eph. 5. 8. 1 Thes. 5. 4.* See note on *Rom. 13. 12.* And the time of Christ's advent to call all Israel, and to bring in with them thefulness of the Gentiles, to the light dissipating that Darkness; and doth here bid the Jewish Nation to attend to the Prophecies in the Old Testament touching this glorious time, till it should be accomplished upon them. But the Apostle writes not here to the unbelieving Jews, who are to be the only Subjects of that calling; but to them, who had obtained like precious Faith with him. Moreover that the time from writing this Epistle till the Conversion of the Jews, which is not yet accomplished, should be accounted as Darkness, or a Time in which the Light, or Day appeared not, seems not suitable to that Expression of *St. Paul*. The Night is far spent, and the day is at Hand. See note on *Rom. 13. 12.* Nor could he bid those of that Age to expect till that day-Star should arise in their Hearts, which to this very day is not yet risen. It therefore seems plain to me from these words, tho' *Dr. Hammond*, and others would interpret them to another sense, that the Apostle speaketh this concerning some other light that was to enlighten and affect their Hearts, and give them

them full Assurance that our *Jesus* was the Son of God, the *Prophet* God had sent into the World. Now this was done by the internal Gifts, and Illuminations of the Holy Spirit vouchsafed to Believers; by which, saith the *Apostle Paul*, *The testimony of Christ*, or, which the *Apostles* gave of him, ἐβεβαιώθη ἐν ὑμῖν *was confirmed in, or upon them*, 1 Cor. 1. 6. By which God did βεβαιώσας ἡμᾶς σὺν ὑμῖν εἰς Χριστὸν, *Confirm both the Apostles, and those that believed in the Faith of Christ*, 2 Cor. 1. 21, 22. 5. 5. So that the import of the Words seem to be this, till you your selves have those *Prophetic* Gifts, by which you may be able from what you find in your selves, to know by the Spirit that *Jesus is the Christ*, the Son of God, 1 Cor. 12. 3. And have that *Unction of the Holy Ghost*, by which you know all things, 1 John 2. 27. And have also the *Scriptures of the New Testament* committed to you, which contain a more perfect light, Rom. 13. 14. And are indited also by the Holy Spirit sent down from Heaven, 1 Pet. 1. 12. Like to this is that Expression of (h) Philo, *what Reason is in us, that is the Sun in the World*, ἐπειδὴ φασφορεῖ ἐν ἡμῖν, *both being unto us a Phosphorus, the Sun giving light to our Senses, and Reason intellectual Rays to our Conceptions*. And when φῶς ἐπὶ λῆμψι τὸ θεῖον, *the Divine light shines upon us, that of our Reason sets; and when that sets, this riseth*, τὸ δὲ πνευματικὸν φῶς φιλεῖ τὰ τοιαῦτα συμβαίνειν, *and so it was with the Prophets*.

Ver. 20. Ἰδίᾳ ἐπιλύσεως ἢ μνῆς, *no prophecy is of private interpretation,] i. e. Prophecy comes not from the Prophet's own*

Suggestion, but from the Inspiration of the Holy Ghost. That this is the true sense of these words appears, (1.) From the *Apostle's* own Interpretation; for not to be of the *Prophets* own incitation, or Suggestion, v. 20. is not to come by the will of Man, v. 21. i. e. not by human Reason, but by the will of God, John 1. 13. (2ly.) From the Use of the Phrase; for ἐπιλύσις, according to *Pharvorus* and *Suidas*, is ἐποσθῶ Accession, or Incitation, or Insult; and the Word ἰδίᾳ added to it, must therefore signify that *Prophecy* is not of private Impulse or Incitation; whence the Expression, used by the true *Prophets*, is generally this, ἐπὶ λῆμψιν ἐπ' ἐμὲ the Spirit came upon me, Numb. 24. 2. 1 Sam. 10. 10. 2 Chron. 15. 1. 24. 20. And, (3.) From the Nature of the thing it self, and the constant Opinion of the *Jews* about it; which was, (i) as *Philo* saith, that a *Prophet* speaketh nothing of himself, but he is the Organ of God in what he speaks, God speaking in and by him. Whence to speak of himself, or of his own Heart or mind, is always made the sign of a false *Prophet*, whom God had not sent, Numb. 16. 28. 22. 18. 24. 13. Jer. 23. 16, 26. Ezek. 13. 17. Ridiculous therefore, and full of Ignorance is the inference of *Esthims* hence, that the Reformed, and their *Pastors* must not interpret the *Scriptures* according to their own Sense, or Judgments, which surely they may do, as well as he, or any other *Romish Commentator*, who have nothing but their own private sense for many Interpretations of the *Scriptures* they discourse upon.

CHAP. II.

Verse 1. **B**UT there were false Prophets

also among the People [in the former ages of the Jewish Church,] even as there shall be [hereafter] a false Teachers among you, who privately shall bring in damnable Heresies, [i. e. Doctrines tending to the Destruction of them that hold them, and] even denying the Lord that bought them, and [shall] bring upon themselves swift destruction.

2. And many shall follow their Per-

nicious ways, by reason of whom the way of Truth shall be Evil spoken of.

3. And through Covetousness shall they with feigned Words make merchandise of you, whose Judgment now of a long time lingreth not, and their damnation slumbereth not.

4. For if God spared not the Angels that sinn'd, but cast them down to Hell, and delivered them to Chains of Darkness to be reserved unto Judgment;

5. And spared not the Old World, k

(h) L. quis Rer. Div. Hæres. p. 404. F.

(i) Περωήτης ὃς ἰδίᾳ ὡς ἐν ἀποδείξει, ἀλλοτρία ἢ πάντα ἀποχρῆντο ἑτέρῃ. Quis Rer. Div. Hæres. p. 404. C. Ὁ γὰρ Θεὸς ἐστὶν ἡγῶν, κρύβων, καὶ πλητῶν ἀρετῆς ἐν αὐτῷ. D. Ἐρμηνεύς γὰρ ἐστὶν ὁ Περωήτης ἰδίᾳ ἀποχρῆντο τὰ λεγόμενα τῷ Θεῷ. De Præm. & Pæn. p. 711. E.

1 but saved [*only*] Noah ¹ the eighth Person, a Preacher of Righteousness, bringing in the flood upon the World of the ungodly ;

6. And turning the Cities of Sodom and Gomorrah into Ashes, condemned them with an overthrow, making them an Example to those that after should live ungodly. [See Note on Jud. 7.]

7. And delivered just Lot vexed with the filthy Conversation of the wicked ;

8. For that righteous Man dwelling among them, in seeing and hearing [*of them*] vexed his Righteous Soul from Day to Day with their unlawful deeds.

m 9. [*Then may we rest assured that*] ^m the Lord knoweth how to deliver the Godly out of Temptation, [*as he did Noah, and Lot,*]
n and to reserve the unjust ⁿ unto the Day of Judgment to be punished.

o 10. But chiefly them ^o who walk after the Flesh in the lusts of uncleanness, and
p despise Government, presumptuous are they, self-willed, they are not afraid to speak evil of Dignities.

11. Whereas Angels, which are greater in power and might [*than evil Spirits,*] bring not railing accusations against them before the Lord. [See Note on Jude 9.]

q 12. ^q But these, as natural brute Beasts [*Gr. as irrational, natural living Creatures, rather than Men,*] made to be taken and destroyed, [*or to be ravens, and destroyed,*] speak evil of the things they understand not, [*i. e. of the Angelical Powers whom they blaspheme, v. 10.*] and shall utterly perish in their own Corruption.

r 13. And shall receive, [*Gr. receiving, by this Destruction, v. 12.*] the Reward of unrighteousness, as they that count it pleasure to ^r riot in the day time : Spots they are and Blemishes, ^r sporting themselves with their own Deceivings, whilst ^r they feast with you.

14. Having Eyes full of Adultery, that cannot cease from sin ; beguiling unstable Souls ; an heart they have exercised with
u ^u covetous Practices ; cursed Children.

15. ^x Which have forsaken the right way, and are gone astray, following the way of Balaam the Son of Bofor, who loved the wages of unrighteousness : [*and to obtain them counselled Balak to entice God's People to commit fornication with the Midianites, Numb. 31. 16. Βαλσαμ. ὁ Βίος, that is, saith Grotius, of the City of Bofor, as Pethor his City, Numb. 22. 5. is called.*]

16. But was rebuked for his Iniquity : [*for*] the dumb Ass speaking with Man's Voice, forbad the madness of the ^y Prophet.

17. These are wells [*Gr. fountains*] without water, Clouds that are carried with a Tempest, [*unprofitable for any good, as fountains without water ; and pernicious as Tempests, which blast and root up all before them, to whom the mist [Gr. the blackness] of darkness is reserved for ever.*]

18. For when they speak great ^z swelling words of Vanity, they allure through the lusts of the Flesh, through much wantonness, [*or to lasciviousness,*] those who were clean escaped from them that live in Error.

19. Whilst they promise them ^a liberty, ^a a they themselves are the Servants of Corruption ; for of whom a Man is overcome, of the same is he brought in Bondage.

20. ^b For if after they have escaped the ^b b Pollutions of the World, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning :

21. For it had been better for them not to have known the way of Righteousness, than after they have known it, to turn from the Holy Commandment delivered unto them ; [*Because they sin by Apostacy against the light received, and with ingratitude to the Author of it.*]

22. But it is happened to them according to the true Proverb, ^c the Dog is ^c c turned to his own vomit again, and the Sow that was washed, to her wallowing in the mire.

Annotations on Chap. II.

a Verse 1. *Ἰδούδοι καὶ ἑτεροί, false Teachers.* Concerning the Persons chiefly concerned in this Chapter, and in the parallel Epistle of St. Jude, I find three Opinions.

1. That of Dr. Lightfoot, who thinks these Chapters speak chiefly of the Jews, i. e. of the false Teachers of that Nation. The Second is,

2. That of the Ancients, who say expressly, ἀρχὴ ἐν τῷ βιβλίῳ τῷ Νικολαϊτῶν ἀιρέσεως, he begins to speak of the Heresie of the Nicolaitans. So Occumenius. The Third is,

3. That of the Reverend and Learned Dr. Hammond, and of the Ancients also ; That the Apostles speak these things touching the Gnosticks. And this Opinion seems not much

persecuted by the Heathens, their fury being only poured out upon the Christians. Nor could it probably be otherwise, seeing they made the Doctrine of the Cross no part of their Religion; but held it lawful (e) to deny the Faith in times of Persecution, to avoid suffering for it, and counting Idolatry in such Cases a thing indifferent, whence saith Origen, they were never persecuted at all.

f Ver. 2. καὶ πολλοί, and many shall follow, &c.] That the Judaizers much infested the Christian Church, and perverted many in the Church of Corinth, Galatia, Ephesus, and Crete, we learn from St. Paul's Epistles; and that by reason of the Jewish Zealots, who despised Dominions, and spake evil of Dignities, the way of Truth was evil spoken of, from 1 Pet. 2. 12. Indeed the Heathens seem to have made little or no distinction betwixt the Jews, and the Christians that sprang from them, but imputed all the Disturbances they made, to Christ, or to the Christians. Hence (f) Suetonius saith of Claudius, That Judæos impulsore Christo assidue tumultuantes Roma expulit, he expelled the Jews from Rome, as being frequently tumultuous through the Instigation of Christ. Of the Nicolaitans (g) Epiphanius saith, that great was the Deceit which they brought upon Mankind. And (h) Clemens Alexandrinus professeth to write against them, and the Gnosticks, to remove the scandal which they by their Doctrines might bring upon Christianity: As (i) Justin Martyr also hints. Yea, Clement adds, that from these Men who taught (k) that Women should be common, arose the greatest Blasphemy against the Name of Christ, or Christians.

Moreover, it is to be noted, that instead of ἀπολείας, many Copies read ἀσέλγους their lascivious ways; which reading may be confirmed from St. Jude, who begins his Description of the same Persons thus, They turn the Grace of God, εἰς ἀσέλγειαν, into Lasciviousness; And this Character agrees in some measure to the false Teachers among the Jews, who taught Fornication and Uncleaness. See Note on 1 Cor. 6. 13. Eph. 5. 6. practised τὰ κρύπτα τῆς ἀσέλγειας, the hidden things of shame, 2 Cor. 4. 2. And gloried in their shame, Phil. 3. 19. And whose Exhortation was ὅς ἀκαθαρσίας, of Uncleaness, 1 Thess. 2. 3. And many of whose followers were guilty of Uncleaness, For-

nication, καὶ ἀσέλγειας, and Lasciviousness, 2 Cor. 12. 21. But this is more emphatically the Character of the Nicolaitans; and of the Gnosticks, the Successors of them, for they were, saith Occumenius; καὶ τὸ ἄσέλγους ἀσέβηται, καὶ ὁ βίον ἀσεβήσαντι, most ungodly in their Principles, and most lascivious in their Lives. Refert complexus, & permixtionem execrabiles, obfœciosque conjunctus, & quadam ex ipsis adhuc turpiora, saith (l) Tertullian; yea, things so exceeding filthy, that we blush to mention them, and therefore pass them by. Πάνδημον Ἀποδείτω νομιμῶν νομιμῶν ἀναγορεύον, saith (m) Clemens of Alexandria. τῶ ἀσέλγειαν αἶμα τοῖς ἀλλοῖς ἐπὶ τὴν τοῦ αὐτοῦ καλῆς ἐδιδάξεν, saith (n) Damascen. Hence (o) Pseud-Ignatius stiles them ἀσέλγους, Νικολαῖται, immundissimos Nicolaitas, amatores libidinis. St. Austin, Sectam turpissimam; for saith (p) Timotheus, Οὐδεὶς τῶν ἀλλῶν αἰρεσάρχων καὶ ὅς ὡς αἱρετῶν πῖστις ἐδιδόκετο καὶ ἡμεῖς καὶ ἄλλοι περὶ τῆς διδασκαλίας, amongst all the Masters of Heresie, none taught such filthy and abominable Actions.

Ver. 3. Ἐν πλεονεξίᾳ, through Covetousness.] § If πλεονεξία should here and v. 14. signify Adultery, as 1 Thess. 4. 6. it seems to do: See Note there; and as Dr. Hammond thinks it doth here, there will be no difficulty in applying this to the Nicolaitans, as well as to the Gnosticks, and false Teachers among the Jews, the Note on the 2d Verse shewing that this emphatically belonged to them; and gave the rise to that impure Sect. But because they are accused v. 15. of following the way of Balaam who loved the wages of unrighteousness, and by St. Jude, v. 11. of running greedily after the Error of Balaam for Reward, I think it better to admit of that sense which our Translation giveth of the word, and then to apply it at once to the false Teachers among the Jews, and to the Nicolaitans; It seems highly probable from the 6th, the 8th, and the 10th Chapters of the First Epistle of the Corinthians, that the Apostle is there discoursing against the Nicolaitans. Now of these false Teachers he said that they devoured the Corinthians, 2 Cor. 11. 20. St. Paul in his Second Epistle to Timothy, Chap. 3. 6. speaks of a sort of Men who crept into houses, leading captive silly Women laden with sins, and led away with divers Lusts; a Character which perfectly agrees

(e) Σίμων τε ὁ Σαμαρεῖς — Ἰσὺς τὸ πλεονέκας ὑπαράγει, καὶ τὸ θανάτου κίνδυνον παθεῖν τὸ μαθητῶν, ἐν διαπορεῖν αὐτοῦ διδάξας, πρὸς τὸ εἰσαγαγεῖν, ἀλλ' ἐπεὶ τὸ ἀρχαῖον Σιμωνιστῶν ἐπεβλάστησαν. Orig. contra Cels. l. 6. p. 282.

(f) Sueton. in Claud. c. 25. (g) καὶ πολλὰ ἀπλῶς ἢ διὰ τὸ πλεονέκας αὐτῶν μνησθῆναι τὸ γένος τῶν ἀσέλγους ἐπὶ τῇ αἰσεσθῇ. Hæc. 25. § 3.

(h) Μὴ τοίνυν ὑποσυνάμειν τὸ ὄνομα τὸ Χριστοῦ καὶ τὸ ἐν ἐξήσιν ἀκαθαρσιῶν ἀκολούθου βιῶντες βλασφημῶν τὸ ὄνομα προσεβόων. Strom. 3. ab init.

(i) Πάντες οἱ ἀπὸ τῶν ὁμολογῶν Χριστοῦ καλῶν. Just. M. p. 70.

(k) Κοινὰς ἔχοντες γυναῖκας ἀξίους ὡς ὅν ἡ μαρτυρία τὸ ὄνομα τὸ ἐν ἐξήσιν βλασφημία. Strom. 3. p. 428. U.

(l) Præscript. c. 47.

(m) Strom. 3. p. 436.

(n) Coteler. Tom. 1. p. 436.

(o) Ep. ad Tral. Sect. 11.

(p) Apud Cotel. Tom. 3. p. 381.

x. Because this seems to have been the Opinion of all *Antiquity*, for five whole *Centuries* together, as appears, not only from their common *Doctrine* mentioned before, that they at present had their *Habitation* in the *Air*, but also from their express words who spake still in the future of their infernal Punishments, saying as (x) *Justin M.* That they shall be punished with eternal Fire, for that they are now banished by the Name of *Jesus*, is an indication of their future Punishment in everlasting Fire. This he confesseth, *ὡς ὅτι ἀποβλήσονται τὸν Θεόν*, that God hath not yet done, but yet he saith, (y) *Christ hath fore-*

told,

told, that he and his Angels shall be cast into the Fire, and everlastingly tormented there. And (2) Tatianus saith of them, The Lord of all things suffers them to expatiate or insult till the time of the Dissolution of the World, and till the Judge comes. (a) Tertullian saith, that their desperate condition on the account of their being condemned before, receives some comfort from the delay of their Punishment. (b) Minucius Felix saith, that he foreknowing, trembles at the Punishment appointed for him, and those that worship him. (c) Lactantius, that at the time of Judgment this Prince with his Ministers will be laid hold on, and condemned to Punishment.

2dly. This must be the Doctrine of those Fathers who held that the Devil knew not that he should be certainly condemned till our Lord's Advent, and therefore durst not before blaspheme God; which was the Doctrine of (d) Justin M. (e) Irenæus, Eusebius and (f) Epiphanius; or as (g) Occumenius interprets them, He did not know it manifestly, as being only obscurely hinted by the Prophets; but when Christ coming declared manifestly that everlasting Fire was prepared for him and his Angels, he ceased not to practise his wiles against his Saints. And this Doctrine they founded on the following Scriptures, viz.

1. That Question which these Devils put to Christ, Art thou come to torment us before the time? Concluding hence, that not this present Age, but the future, was the time when these evil Spirits were to be punished, as (h) Origen saith twice. They thought, saith St. Jerome, ad judicandos se venisse, that Christ was come to judge them: saith Chrysostom,

ἐκ ἀναδύειν τὸ νοῦν τὸν κακόν, that he would not stay till the time of Punishment, i. e. the Day of Judgment. Hence Maldonat, upon the place, admires at the great Consent of the Ancients in this Opinion.

This adly. They gathered from those words of Christ, depart ye wicked into the Fire prepared for the Devil and his Angels. Whence they concluded with (i) St. Bernard, that the Sentence against them was determined, but was not yet past upon them, and that, Jam diabolus ignis paratus, etsi nondum ille precipitatus in ignem, The Fire was indeed prepared for the Devil, but he was not yet cast into it; concluding that was only to be done, (k) at the end of the World, or at the Day of the great Judgment, or in the World to come.

But, 3dly. This they chiefly concluded from these words of (l) St. Peter and St. Jude, that they were reserved unto the Day of Judgment to be punished. Nor is it easie to conceive a more natural Consequence than this; They are reserved unto the Day of Judgment to be punished, therefore they are not yet punished with the Fire prepared for the Devil and his Angels.

And lastly, This they gathered from the Revelations of St. John, who often saith, (m) that the Old Serpent the Devil shall be cast into the Lake of Fire and Brimstone at the Day of Judgment: To which the frequent Sayings of St. Austin do refer.

Since then to torment the Devils at our Saviour's Advent, was to torment them before the time of Torment; seeing our Saviour when he shall pass the final Sentence, will only amand the Wicked to the Fire, pre-

(2.) Ὁ δὲ ἄλλων δεσπότης ἐντροφῶν αὐτοῦ εἶπας μέχρις αὐτοῦ ὁ κοσμὸς πῆγε λαβὼν ἀγαλῶν, καὶ ὁ δεικνύς τοῦ κακοῦ. P. 151. D.

(a) Desperata conditio eorum ex prædammatione Solutum reputat fruendæ inferni malignitatis ex pœnæ mora. Apol. c. 27.

(b) Destinatum enim sibi cum suis cultoribus pœnam præcius perhorrescit. P. 39.

(c) Sed & dominus illorum cum ministris suis comprehenderetur, ad pœnamque damnaabitur, cum quo pariter omnis turba impiorum pro suis facinoribus perpetuo igni cremabitur in æternum. L. 7. c. 26. p. 729.

(d) Κἀὼς ὁ Ἰησοῦς ἔφη, ὅτι πρὸς μὲν τὸ τὸ Κριεὶς παριστάς ἐστι ποτε ἐτόλμηνεν ὁ Σατανᾶς βλασφημεῖν τὸ Θεόν, αἰτεῖ μὴ ἐπεὶ εἰδὼς ὡς τὸ κατακρίσιν. Euseb. H. Eccl. 1. 4. c. 18.

(e) Iren. 1. 5. c. 26.

(f) Epiph. Hær. 39. n. 8.

(g) Φησὶν Ἰερώνυμος, &c. ὅς ὁ διδάσκαλος πρὸς τὸ τὸ Κριεὶς παριστάς ἐκ ἡδὴ πρᾶως, ἔγωγε αὐτὸς πικρῶς τὸ δύναμιν τὸ θεῖον πνεῦμα τῶν ἀνισχυμάτων πύττω διαγορεύωντων. Ἐν οἷς δὲ τὸ Κριεὶς πνεῦμα τοῦ Θεοῦ, καὶ τὸ ἀγαλῶν πνεῦμα τοῦ κακοῦ, καὶ ἡτοιμασθὲν τὸ αἰώνιον πῦρ, καὶ τοῖς Ἀγγέλοις αὐτὰ ἡκαστος, & πᾶσι τοῖς πνεύμασι ἐπελάλει. In 1 Pet. 5. 8.

(h) Diabolus in hoc sæculo neque corripitur pro peccato, neque flagellatur, omnia namque ei servata sunt in futurum, unde & ipse sciens sibi illud statutum tempus esse pœnarum dicebat ad Salvatorem, Quid venisti ante tempus torquere nos? Hom. 8. in Exod. F. 44. H. Non vult Deus Dæmonum genus ante tempus damnare. Sciunt enim & ipsi Dæmones, quia tempus eorum præsens hoc sæculum continet. Propterea denique & Dominum rogabant, ut non torqueret eos ante tempus. Hom. 13. in Numer. F. 116. I.

(i) Serm. de Transf. S. Malachie.

(k) Sunt reservati in diem judicii. Orig. Indigni sunt qui in præsentem sæculo corripantur, sed in futuro recipient quæ mererentur. Hom. 8. in Ex. ibid. Dominus in die judicii quasi in uno fascio pariter colligatos mittet in lacum inferni. Hieron. in 6. 25. Es. In igne corporeo igne cruciandi. Greg. Servantur in judicium puniendi. Fulg. apud Petav. Tom. 3. l. 3. c. 4.

(l) Mirum quanto consensu plerique veteres auctores docuerint Dæmones ante diem judicii non torqueri, quod Petrus scribat, 2 Pet. 2. 4. Si Angelis peccantibus non pepercit; &c. & Judai. v. 6. Si Angeli qui non servantur suum principatum, Maldonat. in Matth. 8. 29. Vide August. l. 21. c. 27, &c. de Civ. Dei.

(m) Sicut etiam Desertores Angeli, licet secundum modum quandam mortui sunt peccando, quia fontem vitæ deseruerant, quia Deus est — in secundam mortem post ultimum precipitabuntur judicium. De C. D. li. 13. c. 24. p. 746. C. Vide eundem. li. 21. c. 23. C.

pared for, not actually tormenting then, the Devil and his Angels; seeing they only are reserved in Chains of Darkness to the Day of Judgment to be punished, and so the Sentence, and the Execution of it is no more passed upon them than upon the Prisoner that's kept in Chains for the Assizes; seeing the Devil is only said to be then (n) cast into the Lake of Fire and Brimstone, when the Judge sat upon the Throne, and all Men were judged according to their Works; there seems sufficient reason to assert that even the Devils shall not be tormented in the infernal Flames until the Day of Judgment; And if not they, then much less wicked Men.

k Ver. 5. *Οὐκ ἐπέσωτο, and spared not the Old World.* This Instance agrees very exactly to those Nicolaitans and Gnosticks who had corrupted their ways, as they of the Old World did, by taking to them what Women they pleased to enjoy, as far as appears, without any Solemnity of Matrimony, Gen. 6. 2, 4. for it is only said, that the Sons of God went in unto the Daughters of Men; hence are these Giants said to be, *οἱ ἐκπύκνωτες οἱ βίαιοι, violent Men*, who by force invaded them: And also by Idolatry. See Ainsworth on Gen. 4. 26.

l Ibid. *Ὁγδοὺς, the eighth Person.* One would think from Adam, whereas indeed he rather was the tenth from Adam, Gen. 5. and so it is the eighth of them that were saved from the Deluge, 1 Pet. 3. 8. So Plutarch saith of Pelopidas, that he came *εἰς οἶκον δωδεκάτῃ, unto his House with eleven more*; and Polybius of Dionesidorus, that *ἑπτὰ ἀπὸνέστη, he swam out with two more*; so here Noah was saved with seven Persons; so celebrated in History that the Hill where the Ark rested, is called the Hill of the Eighth, or Themanim; and a Village by it bears the same Name. See Dr. Hammond on the place.

m Ver. 9. *Οἶσθ, the Lord knoweth.* God's knowledge here includes his Power and his Will. So Psalm 1. Whatsoever the Righteous doth, it shall prosper, for the Lord knoweth the way of the Righteous, v. 6. i. e. he is able and willing to make it prosper, Matth. 6. 31. Take no thought what you shall eat or drink, or wherewithal ye shall be clothed, for your heavenly Father knoweth you have need of all these things; v. 32.

n Ibid. *Εἰς ἡμέραν κρίσεως, to the day of Judgment to be punished.* Note that this is signal-ly the time when the ungodly shall be punished; (2dly.) That the Evils which wicked Men suffer in this Life, will not exempt them from future Punishments in the World

to come; even Sodom and Gomorrha must then suffer, Matth. 10. 15. 11. 22.

Ver. 10. *Ὁποῦ σαρκός, who walk after the Flesh.* See Note on v. 2.

Ibid. *καὶ κωλύοντες καταφρονῶντας, and despise Government.* The Note of Esthins on the place is this, that we read not in Church History that the Gnosticks despised Governments, but rather flatter'd them. What Dr. Hammond saith of their teaching Christians to despise all Authority of Magistrates, or Masters, is not proved by him, for he attempts not to prove that they were *κωλύοντες καταφρονῶντες, despisers of Government*; and his attempt to prove that they taught Christian Servants to despise their Masters, from 1 Tim. 6. 2. hath been considered already. Nor do I find any thing of this nature charged upon the Nicolaitans. But then it may be noted, that *κωλύοντες καὶ δόξαι, Dominions and Glories in the New Testament*, doth often signify the Angelical Powers; as when Christ is said to be exalted, *ὑπερῶν πάντων κωλύοντες, above all Dominion*, Ephes. 1. 21. and when *κωλύοντες* are mentioned among the invisible things of the Creation, Coloss. 1. 16. Accordingly some of the (o) Fathers refer this to the Angelical Powers; and this they do with great probability: For, (1.) The Apostle Peter here asserts, that they blasphem'd, *ἐν οἷς ἀγνοοῦσιν, in things of which they had no knowledge*: St. Jude, that they blasphemed things that they knew not: which very well agrees with their bold Assertions touching the Angels; in which they did, as St. Paul saith, *καὶ μὴ ἐωχκεν ἐμβαλεῖν, intrude into these things they had not seen*, Coloss. 2. 18. but cannot so well be applied to Civil Dignities, of which these Hereticks must have sufficient knowledge. (2.) The Apostle adds, that whereas these Men did not tremble to blaspheme these Dignities, the Holy Angels, *οἱ φέροντες κατ' αὐτῶν βλάσφημιαν κρίσιν, durst not use railing, or blasphemous words against them*. Now they whom Michael and his good Angels durst not blaspheme, were, saith St. Jude, the Devil and his Angels, who were in Scripture stiled the Principalities, and Powers, and Rulers of the darkness of this World, Eph. 6. 12. And therefore they whom these Hereticks blasphemed, must also be Angelical Dignities.

But against this it is objected, that we read not in Church History that the Heresie of the Gnosticks had any thing in it of particular Opposition or Defiance to the Angels, but on the contrary the *Æones* noting the Angels make up a great part of their Divinity. *Ans.* This seems a great mi-

stake for both (p) *Irenæus* and (q) *Epiphanius* aver, that when they practised their most vile Impurities, they invoked some of the *Angels*, to whom they did ascribe that work, saying, when they performed it, ὁ δὲνα ἄγγελος, καταρχώμαι σε τὸ ἔργον, ἢ δὲνα εὐνοία, ἀφ' ἧω σε ᾗ ἀνέξιν, O *Angel* I am doing thy work, I am employ'd in thy Service; Which sure must be to blaspheme these Dignities.

Moreover, it is evident that the *Nic-laitans* did also horribly blaspheme them. For, (1.) They made the *Angels* to be the Offspring of an obscene and filthy Aeon, as both (1) *Tertullian* and (1) *Epiphanius* inform us. (2.) They add, that the (1) Mother appears in a beautiful form to Princes, and extracts their Seed from them, with Pleasure, that she may recollect her Power, or Vertue, dispers'd among many: And from this Hypothesis, saith (u) *Epiphanius*, *Nicholas brought the Mystery of his filthiness into the World*: They doing all their Villanies, I suppose, in imitation of her.

q Ver. 12. This Verse in St. Jude runs thus, *But these speak evil of the things they know not, but what they know naturally as brute Beasts, in these things they corrupt themselves,* v. 10. And therefore to make this Verse parallel to it, it seems necessary to make the Construction run thus, *ἐροῖ δὲ, but these Blasphemers of Dignities, ἐν οἷς ἀγνοῶσιν βλασφημῶντες, blaspheming in things of which they have no knowledge, shall perish in their own Corruption; as do the natural brute Beasts, made to be taken, and destroy'd; to whom they are, in this Practice of making all Women common, like, and whose example they plead in favour of their common Whoredoms (x): especially the followers of (y) Carpocrates and his Son Epiphanes, making the Marriage of one a violation of the Community ordained by God, and exemplified in other living Creatures.*

Ver. 13. *Ἦν ἐν ἡμέρᾳ πρὸς ὅλον, riot in the Day.*] This is exactly true of the *Nicolaitans*, (*z*) who practised their Impurities *Day and Night*; and held; that if a *Man* were not lascivious every *Day*, he could not be saved.

Ibid. *Sporting themselves in their own Deceits.*] i. e. In those Practices which were the effects of their deceitful Principles. So that there seems no need of reading ἀγάπαις, *their Love Feasts*; for they were the Feasts of the Church, not of the Hereticks.

Ibid. *Συνωχήμενοι, when they feast with you.*] Of these Feasts see Note on Jude 12. And also *Irenæus's* saying of *Marcus*, and other *Hereticks*, That εἰώθουσιν ὅτι τοῖς δειπνοῦσι κλήρη ἔτοι πάντοτε παίζειν, they are always accustomed in those Suppers which they make by Lot to play; or as the Latin hath it, *Sortibus ludere*, to play by Lot; I suppose what Women they should commit Lewdness with, or who should provide the Supper; which being ended, there followed, as (a) *Justin Mart.* hints, *the putting out of the Candle, and their promiscuous Lusts*: He speaking thus of the *Marcionites*; and (b) *Clemens Alexandrinus* of the *Carpocratians*.

Ver. 14. *Covetous Practices*;] See Note on u
Verse 3.

Ver. 15. This in St. Jude runs thus, τῷ x
πλάτῃ τῷ Βαλαάμ μισθὸν ἔσχουσιν, *they ran forth*
into the Error of the reward of Balaam, i. e.
the Error which the Children of Israel com-
mitted through the Counsel which Ba-
laam gave to Balaak. To explain this, let it
be noted ;

1st. That *Balaam* not only went with the Princes of *Balak*, but also had the *Reward of his Divination*; for 'tis expressly said, *Deut.* 23. 4. *Neb.* 13. 2. That the *Amonites* and *Moabites* hired *Balaam*. Note,

2dly. That *Balaam*, for his Reward, gave Counsel to *Balak* to entice the Children of

(p) Iren. l. 1. c. 35.

(q) Epiph. Hær. 18. § 2.

(r) *Æones* refert quofdam, turpitudinis natos, & complexus, & permixtiones execrabiles, obfcœnasque conjunctas, natos præterea *Dæmones*, & *Deos* & *Spiritus Septem*. *De Præf. c. 47.*

(f) Ἰσμεν δὲ ὅτι ποταὶ τέτοις σεβελήσας φησὶ πνα αἰχρον Ἀιδῶνα, μεμῆχας δὲ τῶτον τῇ μύτῃ, καὶ ἐν
 τέτῃ Ἀιδῶνῃ τῇ αἰχρῇ τῇ μύτῃ γερνῶναι θεός τε καὶ τῶν Ἀγγέλων, καὶ Δαίμονων, καὶ ἐπὶ ἀνδράματι. Har.
 15. § 5.

(t) *Matrem viventium.* Iren. l. i. c. 24. Ταῦτ' αὖ δὲ (φασιν) αἰετὶ φαίνεσθαι τοῖς Ἀρχαῖς ἐν ἐκταύρῳ πῦρ καὶ ἀποσπᾶν τὸ ἀπ' αὐτῶν σπέρμα δι' ἡδονήν, καὶ ἐκχέσθαι, ἵνα δώσιν ἑαυτοῖς δύναμιν, ἥ τις διαφορὴ σαφὲς αὐτοῖς πάλιν ἀνακαμῆναι, καὶ ὅπως ἐκ τοιαύτης ὑποδόσεως τὸ ἑὶ αὐτῶ ἀγαλμασθέντα μυστήριον τῷ κόσμῳ ὑποσημανέται. Epiph. Her. 25. § 2.

(u) Carpocrates. Ἀνὰ τὴν Διχασιούνην τὸ θεῶν κοινωνίαν περὶ τῆς ματρὸς ἰότητος, cujus exemplum dat et τοῖς ἀλλο-
γοῖς. in genere Boum, Suum, Ovium, & reliquorum omnium, *Clem. Alex. Strom.* 3. p. 428. C. D. & p. 429. A.

(x) Διακοπήν γὰρ αὐτοῖς εἶναι τὴν κοινότητα, ἔπειτα καὶ κοινότητα πάντα ὁμοίως καὶ ἡμεῖς ἀπείρομαι. ἀπὸ τοῦ καὶ ἡμεῖς ἀπείρομαι ἐπ' ἰσῆς κοινωμάτων καὶ διακοπῆς ἔκμυστον ἔχοντες. Ibid.

(2) Tunc Nicolaus, de nocturno nuptias faciens obsecrans, et auditi quoque erubescendo coitus somnia-
vit. Hieron. adv. Lucif. E. 53. A. Y. 'Αυτός γὰρ ἐπεὶ ὁρῶντες αὐτὸν ἦλθον, ἔπειθ' ὅταν μὴ τίς κατ' ἐκείνῳ ἦτορ
λαλῶντι, ζωὴς μὴ δύναμις μαρτυρεῖται. Eph. Hier. 25. § 1.

(a) Τὰ δύσσημα ἐκείνα λυγρίας ἔ' ἀνατροπήν, καὶ πὰς ἀιαιδὼν μύξαις. Αἰ. 2. p. 70. B.C.
(b) Τύτας φαίν' εἰς τὰ δέπντα ἀδρηνόωδους ἀνδράς ὅμ' καὶ γυναῖκας, ὅτ' ἢ κορέσθηναι ἐν παλημύρῃ τῇ λυπαρῇ, τὸ κταροῦνται αὐτοῦ καὶ πορνικῶν πάντων δ' ἡκούσθησιν, ἐκποδὼν ἐπιπομπῆς τοῦ τῇ τῷ λυγρῷ σκατεροῦ, μὲν γὰρ ὅπως ἐξέλθουν, αἰς βύλοντι. Strom. I. 3. p. 430. C.D.

b Ver. 20. From v. 18, 20, 21. it seemeth to be strongly argued, That they who were once truly faithful, may totally and finally fall away. For, 1st. That the Persons here mentioned were once truly faithful, seems evident from this, 1st. That they had once *erros, truly*, and entirely escaped from them *that live in Error*, v. 18. Being not then entangled with, not overcome by the Pollutions which are in the World, through Lust; but having escaped them through the knowledge of Christ Jesus: That they turned from the holy Commandment in which they formerly had walked: That they were once washed from that mire to which they returned, v. 22. All which cannot be truly said of Hypocritical Professors, who were still in the Gall of Bitterness, and the Bond of Iniquity.

That these Men after fell away totally, and finally, we learn from these Expressions,

That they were again allured to Wantonness, that they were again entangled, and overcome by the Pollutions which were in the World through Lust, and therefore brought in Bondage; that they turned from the holy Commandment delivered to them; yea, with the Dog to the Vomit, and the wash'd Sow to the wallowing in the Mire: And this so far, as that it had been better for them not to have known the way of Righteousness.

Ver. 22. *Κυν ἐνσπέναν*, the dog is turned to c his Vomit, &c.] These two Proverbs, of which the first is taken from Prov. 26. 11. and the second is common among the Writers *de Re rustica* (See Schotii adag. *sacra in locum*), are very expressive of the folly of those Men, who return to those Vices they had formerly renounced, and therefore the Fathers apply them to Julian returning to that Heathenism he had renounced in his Baptism. So Nazianzen. Orat. Stell. 1.

C H A P. III.

Verse 1. **T**HIS second Epistle, beloved, I now write unto you; in [both] which I stir up your ^a pure minds, by way of Remembrance.

b 2. ^b That ye may be mindful of the words which were spoken before by the holy Prophets, [of the Old Testament, Enoch, (Jude 14) and Daniel Chap. 12. 2. touching the Judgment of ungodly Men,] and of the Commandment of us the Apostles of our Lord and Saviour, [or of the Commandment of the Apostles of our Lord and Saviour, as St. Jude v. 17. that is, to expect patiently, and with unshaken Faith that day, Heb. 10. 23. 35. 39. Jam. 1. 6. 5. 7, 11. 1 Pet. 1. 13. 4. 1.]

c 3. Knowing this first, that [according to their Predictions] there shall come in the last days ^c Scoffers, walking after their own Lufts.

d 4. And saying, Where is the Promise of his coming [to judge the World, and raise his faithful Servants from the dead?] for ^d since the Fathers [to whom these Promises were made] fell asleep, all things continue as [they were] from the beginning of the Creation.

e 5. For this they willingly are ^e ignorant of, [Gr. they that are of this mind are ignorant,] that by the word of God the Heavens were of old, and the Earth standing out of the Water, [viz. dry land] and in the Water, [viz. that part of it which is covered with the Sea.]

6. Whereby the World that then was, being overflowed with water, perished.

7. But the Heavens and Earth which now are, by the same word are kept in store, [being] reserved unto fire, against ^f the day of Judgment, and Perdition of ungodly Men, [who, as the Antediluvians have been punished by Water destroying the World then, shall be punished with Fire destroying it again.]

8. But [for farther answer to this Question.] beloved, be not ignorant of this one thing, that one day is with the Lord as a ^g thousand years, and a thousand years as one day.

9. The Lord is not slack concerning his Promise, as some Men count slackness, [concluding thence that he hath changed his Purpose, or will not perform it,] but is [in this] long-suffering to us ward, ^h not [being] willing that any should perish, but that all should come to repentance.

10. But [though it be thus deferred for a time, yet] the Day of the Lord will come, as a Thief in the Night, [i. e. suddenly, and unexpectedly to them, Luke 21. 34. 1 Theff. 5. 2, 3.] in the which the Heavens shall pass away with a great noise, and the Elements shall melt with fervent heat, the Earth also and the works that are therein shall be burnt up.

11. Seeing then that all these things shall be dissolved, [by Fire designed to punish the ungodly,] what manner of Persons ought ye to be in all holy Conversation and Godliness?

12. Looking for, and hasting to [prepare for,] the coming of the day of God, wherein

i in the Heavens being on fire shall be dissolved, and the ¹ Elements shall melt with fervent heat.

13. Nevertheless according to his Promise we look for [*καὶ τὰ νεῦρα οὐρανόθεν*] ^k new Heavens, ^l and a new Earth ¹ in which dwelleth Righteousness.

m 14. Wherefore, beloved, seeing that ^m ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

15. And account that the long-suffering of our Lord is [*designed for the*] Salvation [*of you Jews*;] even as our beloved Brother Paul also according to the [*Spirit of*] Wisdom given unto him, hath written unto you, [*in these words, Rom. 2. 4. Despisest thou the Riches of his Goodness and long-suffering, not knowing that the Goodness of God leadeth thee to Repentance? And more*

especially in these, and so all Israel shall be saved, &c. Rom. 11. 26. For God hath concluded them all in unbelief, that he might have mercy upon all, v. 32. See the Preface to the Epistle to the Hebrews.]

16. ⁿ As also in all his Epistles, speaking ⁿ in them of these things ^o in which are ^o some things hard to be understood, which they that are unlearned, and unstable, wrest, as they do also the other Scriptures, to their own Destruction.

17. Ye therefore, beloved, seeing ye know these things before, beware lest ye also being led away with the Error of the [*sc.*] wicked [*Scoffers*,] fall from your own steadfastness.

18. But [*rather*] ^p grow in Grace, and in ^p the knowledge of our Lord and Saviour Jesus Christ: to him be glory, both now and for ever. Amen.

Annotations on Chap. III.

a Verfe 1. **T**ΗΝ εὐαγγελίῳ διάδοσαν ὑμεῖς, your sincere minds.] A sincere desire to know, and regard to the Truth, being once seated in the Mind and Heart, we shall readily embrace, and firmly stand in the Truth delivered to us.

b V. 2. That these words should relate to that notable Destruction of the unbelieving Jews foretold by Christ, seems not very probable; since the Believers are instructed to be mindful of these Commands, that they might be armed against the Scoffers, mentioned v. 3. who said, *Where is the promise of his coming?* Now that the thing questioned by them was not our Lord's coming to the Destruction of the Jews, but to the Judgment of the World, is evident, it being stiled emphatically, *ἡμεῖς κρίσις, the day of Judgment and Perdition of ungodly Men*, v. 7, 10, 11, 12.

c Ver. 3. Since both St. Peter, and as St. Jude tells us, the rest of the Apostles were so careful to mind those to whom they writ, or preached, of these Scoffers, we may conjecture that these Scoffers were then come; though in respect of the Prophecies concerning them, they were yet to come, whence Jude saith of them, *These are they that separate themselves*, &c. v. 8, 9.

Ibid. *Ἐπιμαίεται, Scoffers.*] St. Jude seems to teach us, that these Scoffers were the Hereticks mentioned in the former Chapter, viz. the Simonians, who being Sama-

ritans, held still their (a) old Heresie, that there should be no Resurrection of the Flesh; and therefore walked after their own Lusts. For these of whom, saith He, I have treated and am speaking, are they of whom the Apostles did forewarn you, ver. 17, 18.

Ver. 4. *Ἀφ' ἧς, viz. ἡμεῖς.*] For from the ^d Day, that the Fathers, to whom this Promise of a Resurrection, and an Heavenly Country, Heb. 11. 16. is supposed to be made, and who foretold this Judgment to come upon the wicked, Jude 14. have slept, we see no such thing verified to them; nothing answering their Predictions, but all things continue as they were. That *ἀφ' ἧς* should signifie, *except that*, I find no Instance or Example.

Ver. 5. *Λαλοῦντες ᾧ δυνάμει.*] That is, They ^e consider not God's Power in making the World, which must enable him also to destroy it, if he please; and that by his Word the Earth was separated from the Waters which covered it, and gathered into its Channels, so that the dry Land, which we call Earth, appeared; and that by these very Waters, descending partly from the Heavens, and partly from the great Deep, Gen. 7. 11. the Earth was again overwhelmed for the sin of the Antediluvians (eight Persons being only preserved) so that those wicked Men which then lived, perished in their Wickedness; and so the Prophecy of Enoch was remarkably fulfill'd upon them.

(a) Ἡ γένεσις τῆς νεκρῶν ἀνάστασις καὶ ἀμύση. Epiph. l. 1. p. 25. Har. Samar. Valentiniani etiam. *Ἀμύση* καὶ νεκρῶν ἀνάστασις. Just. M. p. 307. p. 253.

f Ver. 7. *Ἔτι ἡμετέραν ὥραν, to the day of Judgment.*] From these words it seems to follow, (1st.) That the day of Judgment and Perdition of ungodly Men, and the Conflagration of the World, must be contemporary; and that therefore *New Heavens and New Earth*, in the literal sense, must vainly be expected before the final Judgment of ungodly Men. (2dly.) That the ungodly are not to be judged, or punished by Fire, before the Conflagration of the World: *for the Heaven and Earth that now are*, are to be burnt up with that very Fire by which the ungodly are to be destroyed, they being left in the midst of those Flames, whilst the godly, being snatch'd up into the Air above the reach of them, *shall be for ever with the Lord*, 1 Thess. 4. 16. For the wicked are reserved unto the day of Judgment to be punished, 2 Pet. 2. 9. That Fire in which they are to be tormented and destroyed is reserved unto the same day, Matth. 25. 41, 46. The *fallen Angels*, for whom the Fire is prepared, in which the wicked shall be punished, are reserved to that day, 2 Pet. 2. 4. Jude 6. And, lastly, *Sodom and Gomorrah*, who perished by Fire and Brimstone, are set forth *ὡς δείγμα, as an Example* of that Punishment the wicked shall suffer at that great day of Retribution, 2 Pet. 2. 5. Jude 7. they are not therefore to be cast into the Lake of Fire and Brimstone before that day. Moreover, that the World was to be dissolved by Fire, was the Opinion of *Anaximander, Anaxiphanes, Anaxagoras, Archelaus, Diogenes, and Leucippus*. Apud Strob. Ecclog. Phys. p. 44.

g Ver. 8. *Χίλια ἔτι a thousand years.*] That is, though God defer his coming to this Judgment a thousand Years or more, we must not think this long, for in respect of him whose duration is eternal, and so who ever lives to make good his Promises and Threats, a thousand years is as one day. In like manner (b) *Zosimus* in his History produces a Prediction from the *Sibyls*, or from one *Phaellon*, and then adds, Let none think that this Prophecy was of some other thing, because it was fulfilled, *μὲν χρόνος ἐκ ὀλίγους, a long time after, πῦρ δὲ χρόνον τοῦ Θεοῦ βραχύς, αἰὶν ἢ ὅντι, ἢ ἑσσομένη, for all time is short to that God who ever is, and ever will be.* Mr. Mede indeed saith, that these words cannot be thus interpreted, because the Question is not whether the time in which they expected the coming of the Lord, were long in respect of God, but only in respect of us, and so he would have the words interpreted thus, *The day of Judgment spoken of shall be a thousand years.* But (1.) The Text saith *not one day shall be a thousand years*, but

is as a thousand years, and that again not absolutely, but only *κατὰ Κρίσιν, with respect to God.* (2dly.) Here is no Question mentioned touching the length of time, either with respect to God, or us, but only touching the Truth of God's Promise, v. 4. And to this the Interpretation well agrees, that God's Promise may be true, and in his time fulfilled, though he who ever lives to make it good, should defer it a thousand Years. And (3.) That this respects God's Promise, and not the length of the day of Judgment, is evident from the ensuing words.

Ver. 9. *Μὴ βελόνην πῦρ ἀπολείδῃ, not being willing that any should perish.* h] Note here, that when it is said, *God would have all Men come to Repentance*, 'tis certain that this Will refers to all to whom the preaching of the Gospel is vouchsafed, to all to whom in the times of ignorance God winked at, for now he commandeth them all every where to repent, Acts 17. 30. when therefore it is said, *he is not willing any one should perish*, He must be supposed to mean, he would have none to whom the Gospel is vouchsafed, to perish. Vain therefore here are the Descendants of *Esau* upon this place, as V. G.

1st. When he says, *God would have none to perish*, because he gives to all some general means of Conversion to God, though they be not sufficient for that end without those special Aids he will not give them. For certain it is, that he who wills not the means necessary to bring them to Repentance, wills not that they should come to Repentance. And he that determines to withhold the means, which being withheld, they must perish, wills they should perish.

2dly. When he restrains this to the *Elect*, saying, *God is not willing any of them should perish*; for the words are too general to admit of this Restriction, for they run thus, 1st. *He would have all to come to Repentance; he would not that any should perish.* 2dly. He is here speaking of the day of Judgment, and Perdition of ungodly Men, and gives this Reason why it is deferred, viz. because God is long-suffering, and would not any Man should perish. He therefore must in Reason be supposed to speak of God's long-suffering in the general.

3dly. When he adds, *He would not any Man should perish*, because he excites good Men to pray they may repent, and so not perish. For if this Prayer be according to the Will of God, then must it also be his Will they should not perish; If it be not, they cannot thus pray in Faith, or with expectation to be heard, because they know, according to his Doctrine, they do not pray according to his Will: Nor can God excite them thus to pray.

i Ver. 12. Στοιχεῖα ὃ καυσώμεθα, and the Elements being burnt, shall be dissolved.] That the Elements cannot be here taken in the common sense Mr. Mede proves well, because one of them is that Fire which shall consume these Elements, but that they signifie the Planets, he proves from the Testimonies of (c) Justin Martyr, (d) Theophilus of Antioch, of (e) Polycrates, and other Ancient Fathers. So ἐνέργεια στοιχείων, is the Influence of the Stars, Wisd. 7. 18. and στοιχεῖα ἐπιτεγνία, the Celestial Signs or Constellations, as Valesius proves, (in his Notes upon these words of (f) Polycrates Bishop of Ephesus; κτ' ἢ Ἀσίαν πολλὰν στοιχεῖα κακίων,) in Asia great Lights are extinct,) out of Diogenes Laertius, and Epiphanius; and since the Planetary Bodies are found to be as much Earth as that we tread on, and borrow all their Light from the Irradiations of the Sun, I think there is no need of those Criticisms which turn παρελθόν, they shall pass away, into, they shall be changed, and καυσώμεθα λυθίσον, they shall be dissolved being burnt, into, they shall be refined; whereas if they be refined as Silver is by Fire, they must be dissolved as that is. Nor see I any reason why we should prefer either an unusual, or Metaphorical, before the proper import of these words.

k Ver. 13. Κανὲς οὐρανὸς, new Heavens and new Earth.] That this cannot refer to the Millennium supposed to be promised in the Revelations of St. John, appears, not only because this Epistle was writ before the Revelations, which, saith (g) Irenæus, were seen ad finem Domitiani Imperii, about the end of the Reign of Domitian, whereas St. Peter suffered Martyrdom in the Reign of Nero: But also (1st.) Because the Millennium of St. John is peculiar to the Martyrs, and those who have suffered for the Cause of Christ; the New Heavens and Earth here mentioned, are the common Expectation of all Christians, who upon this account are admonished to be found of him without spot, and unblamable in Peace, v. 14. (2dly.) I grant that the Apostle is here speaking of the Destruction not only of the Sublunary Heavens and Earth, but also of the Planetary Heavens, v. 12. by Fire: But this Concession is so far from doing any service to the Hypothesis of the Millennium of St. John, that it doth perfectly destroy it; for this Conflagration of the World is Contemporary with the Day of Judgment and Perdition of ungodly Men: and by that very Fire which consumes the

World, are they to perish. See Note on v. 7. So doth the Scripture constantly express the Punishment of the wicked, saying, That at the end of the World the Angels shall cast them into a Furnace of Fire, Matth. 13. 28. And that Christ shall come in flaming Fire to take vengeance on them, 2 Thess. 1. 7, 8. Whereas the Millennium of St. John must be at an end before that day, for after he had spoken of the First Resurrection, and the Conclusion of the Thousand Years, in which they were to reign who were then raised, and of the Insurrection of Gog and Magog against them, I say, after the Conclusion of those Years, doth he introduce one sitting on a great white Throne, and the dead both small and great standing before him, and being judged out of those things which were written in the Book, according to their Works, Rev. 20. 13, 14.

I also grant, that after the Apostle had spoken of the Conflagration of the World, he hath these words, We also do expect New Heavens and New Earth; but then I add, that these words are not to be rendred thus, Nevertheless after this violent Dissolution of the World, we expect new Heavens and new Earth, which are to succeed them: But rather, as Dr. More renders them, But before this Conflagration we expect them; or rather, but besides this Conflagration, we expect New Heavens and New Earth. As if the Apostle should have said, I hitherto have answered this Question of these Scoffers, by shewing what substantial Mutations have been, and will be wrought upon the World by the Word of the Lord, and his coming to judge his People: This also I think fit to add in answer to them, That we Christians expect the coming of our Lord to make such a Moral Change in the Affairs of the Church, as will amount to the new Creation of Heaven and Earth, promised to the Jews, Isa. 65. 16, 17, 18. So that these Scoffers have no cause to doubt of our Lord's coming in behalf of his faithful Servants, since he will come to raise his Church by his calling the Jewish Nation to the Faith, and so to such a glorious State.

Nor is it to be wondered that the Apostle should speak of these two things together in answer to that Question, Where is the Promise of his coming? Seeing the Jews thought them connected, expecting these New Heavens and new Earth at the coming of the Messiah, and his coming at the end of the World, according to that Question of

(c) Ὁ Θεὸς τὰ ὕδατα στοιχεῖα εἰς ἀύλησιν καρπῶν, καὶ ὡρῶν μεταβολὰς κοσμήσας. Justin. M. Ap. 1. p. 44. A.
(d) Περὶ ἡμετέρας γέροντες τὰ αὐτὰ, καὶ τὰ σπέρματα τῶν στοιχείων. Theoph. l. 2. p. 94. B. *Lex non solum* 444.
(e) Ἐνδύοις πρεσβυτέρων ἀλλὰ καὶ στοιχείοις, Ἡλίω καὶ Σελήνῃ καὶ τοῖς ἀστροῖς ἀστέροις. Ibid. p. 110. D. & l. 1. p. 72. A.
(f) Ἡλίος καὶ σελήνης ἀστέρες στοιχεῖα αὐτῶν εἰσιν. Vide ib. C.
(g) Apud Euseb. H. Eccl. l. 3. c. 31.
(h) Lib. 5. c. 30.

the Disciples to our Lord, *when is the time of thy coming, and of the end of the World?* Matth. 24. 3. In the end of the World, saith R. Saadiah Gaon, there shall be to the Jews a World full of Joy and Exultation; so that their Heaven and Earth shall be as it were new, as it is said, Isa. 65. 17. See this more fully in Mr. Mede, p. 535, 536, 537.

Ibid. Κατὰ τὴν ἐπαγγελίαν αὐτοῦ, according to his Promise.] This cannot relate, as I have proved, to St. John's Discourse of these New Heavens, &c. for this farther Reason, That he speaks of them only as in Vision, not by way of Promise; it remains therefore, that the New Heaven and New Earth promised by Isaiah, be the thing here referr'd to. Now these New Heavens and New Earth are manifestly promised to the Jewish Nation, to whom also the Apostle here writes; nor can they possibly admit of any other sense, or be primarily accomplished upon any other People, for God having said, by his Prophet, behold I create New Heavens and a New Earth, immediately adds, Be ye (Jews) glad, and rejoice for ever in what I do create; for behold I create Jerusalem, a Rejoicing, and her People, a Joy; and I will rejoice in Jerusalem, and joy in my People. Now sure this New Heaven and Earth promised to the Jews, must be created before the Conflagration of the World; that is, before the Jews be burnt to Ashes, they being not like to be converted afterward. St. John indeed speaks of his New Heaven and Earth, after he had mentioned the day of Judgment; but that he doth this by a Prolepsis, is evident from this Consideration, that after his whole Discourse of these New Heavens and Earth, the New Jerusalem coming down from Heaven, and of the Bride, and the Lamb's Wife, i. e. the Jews converted then to Christ, follow these words, Behold I come quickly, and my Reward is with me, to render to every one according to his Works, Chap. 22. 12. which words contain a Repetition of what was said, Chap. 20. 12, to shew, that what was mentioned there, was not to be accomplished till after the appearance of the New Heavens and the New Earth.

Ver. 14. Ταῦτα πεποιθοῦντες, expelling these things. These words directed to the Jews then living, seem to prove, that in some inferior sense this Promise of the

New Heavens, &c. was to be made good in their times. For why should he exhort them to this diligence on the Account of what should only happen One thousand seven hundred Years after they were dead? For he plainly speaks to them to whom St. Paul had written, v. 16. and therefore to the Jews of that present Age.

Ver. 16. ὡς ἐν πάσαις ἐπιστολαῖς, as also in all his Epistles.] I do not think it necessary to understand these words, as if the Apostle were said to have spoken in all his Epistles, That the long-suffering of God was designed for their Salvation; for I do not find any thing of that nature in many of them: He speaks indeed generally of Christ's coming to Judgment in them, but that seems not pertinent to the Text. I therefore give the sense of the words thus; As also, according to the same Wisdom, he hath written in all his Epistles, speaking in them of these things of which I am now discoursing, that is of the day of the Lord's coming, and of the Preparation we should make for it.

Ibid. Ἐν οἷς, in which.] This cannot relate to the Epistles of St. Paul, because the word, being of the Neuter Gender, cannot agree with ἐπιστολαί, Epistles, which is of the Feminine; but to those things of which St. Peter had been discoursing in this Chapter, and which were so wrested by the unlearned and unstable, that some of them thought long before the writing of this Epistle, That the day of the Lord was instant, 2 Thess. 2. 2. and so became unstable in the Faith, v. 19. Some said, The Resurrection was past already, and thereby overbore the Faith of some, 2 Tim. 2. 18. some wanting Patience to expect it longer, left the Assemblies of Christians, Heb. 10. 25. And some questioned whether this Promise would be made good at all, as here, v. 4. 9. The Resurrection of the Flesh being by some thought a thing absurd, they holding that it was (h) incapable of Salvation; and the Resurrection of the same Body being by some looked on as a thing impossible, and these seem to be the δυνάμεις here mentioned.

Ver. 18. Ἀυξάνετε ἐν χάριτι, grow in Grace.] That Grace signifies, generally in the New Testament, the Favour of God to us, see Note on 2 Cor. 6. 1.

(h) Garnis salutem negant, & regenerationem ejus spernunt, dicentes non eam esse capacem incorruptibilitatis. Gen. 1. 5. c. 2.

THE P R E F A C E

TO THE

First General Epistle of St. JOHN.

Concerning the Author of this Epistle, all Ages have agreed that it was St. John, the Apostle of our Lord and Saviour.

As for the time when it was written, some both Ancient and Modern Writers, think his Epistles to be the last of his Works, and therefore to have been written in the last years of Domitian. But Dr. Hammond hath very well observed, that this Epistle must have been written some time before the great Destruction which befel the Jews. 1. Because he speaks of the last hour as now at hand; which that it must be understood of the last times of the Jewish State, see Note on Chap. 2. 18. 2. Because he speaks of the Antichrist, Chap. 2. 18. and the False Prophets, Chap. 4. 1. which were then among them, or come into the World; such as Christ tells us were to be the immediate Forerunners of that Destruction, Matth. 24. 24. declaring that they went out from them of Judea, ver. 19.

3. It being written by an Apostle of the Circumcision, it is not doubted but it was written to the Jews; but that it was an Epistle to the Parthians, as (a) St. Austin, Possidonius in his Index, and Idacius contra Verim. averr, as I know nothing can be said against it, but that it only is asserted by Authors of a latter date, so if Parthia be taken for the whole Empire as it was enlarged by the Arsacidæ, it is a farther proof not only that this Epistle was written to the Jews, who, saith (b) Josephus, abounded in Babylon and Mesopotamia,

and had there three famous Universities, one of them at Neerda mention'd by Josephus, but also that many of the Ten Tribes were then converted, they being seated in Mesopotamia and Media, for the Text saith, that they were carried away into Assyria, and placed in Halah and Habor by the River Gozan, and in the Cities of the Medes, 2 Kings 17. 6. 18. 11. Now all these places, saith the learned (c) Bochart, are to be found thereabouts; and therefore St. John being an Apostle of the Circumcision, may well be supposed to have written to them, though perhaps he was never there as St. Paul writ some of his Epistles to Churches he had never seen.

Whence it was written, neither Scripture, nor any thing in Antiquity that I have met with, gives any ground for a conjecture.

The occasion of it seems to be, 1. To arm the Jewish Converts against those loose and pernicious Doctrines which had obtain'd among the Jews, viz. that Solifidian Doctrine of being righteous by a Faith, that is not fruitful in good Works, or without doing Righteousness, 1 Joh. 2. 29. 3. 7, 10. being Children of the Light without walking in the Light, Favourites of God without Obedience to his Laws, or Love to his Servants. 2dly, Against the Madness of their Zealots abounding every where among them, who thought their Zeal for God, and for his Laws, would atone for their hatred of, and murder of their Brethren, and for all the other Sins which, saith Josephus, they did so greedily commit. See Note on Rom. 2: 1. and on

(a) Qu. Evang. lib. 2. cap. 39.

(b) Antiq. lib. 18. cap. 16.

(c) In Assyria vel Mediæ parte illi vicina reperuntur loca quorum sacra Historia meminit. Chaluch est Ptolemæi Caluchena ad Aquilonem Assyriæ, Chabor est ejusdem Ptolemæi mons Chaboras inter Mediâ & Assyriam, à quo monte ad Caspium mare euntibus medio forte spacio occurrit Gauzania urbs. Geogr. S. L. 3. c. 14. p. 220.

ver. 24. and on James 1. 26. And 3dly, To preserve them stedfast in the Truth which they had heard from the beginning against those Deceivers, Antichrists, and False Prophets, which were then among them, Chap. 2. 19, 26. Chap. 4. 1, 2, 3. and to continue them stedfast in the belief that Jesus was the Christ the Son of God, Chap. 5.

And here, because that Question hath made so great a noise of late, Whether Salvation or Perdition depends upon believing or rejecting this one Proposition, That Jesus was the Messiah, as saith the Author of the Reasonableness of Christianity, p. 43. adding, p. 47. that all that was to be believed for Justification was no more but this single Proposition, That Jesus of Nazareth was the Christ, or the Messiah; I shall endeavour briefly to state, and explain this matter, and so give farther light to those words of this Epistle, Chap. 4. 2, 15. Chap. 5. 1, 5. which seem to say the same thing.

Whereas then this Author challenges all the Systematical Divines, p. 192. to shew that there was any other Doctrine, upon their Assent to which, or Disbelief of it, Men were pronounced Believers or Unbelievers, and accordingly received into the Church of Christ as Members of his Body, as far as mere believing could make them so, or else kept out of it: This I shall undertake to shew.

1. From the express words of Christ, who requires of all his Disciples, in order to their admission into the Church by Baptism, Faith in the Father, Son, and Holy Ghost, Mat. 28. 19. saying, He that believeth (thus) and is baptized, shall be saved; He that believeth not, shall be damn'd, Mark 16. 16. He adds with an Affirmation, Verily, verily, I say unto you, except you eat the Flesh of the Son of Man, and drink his Blood, you have no life in you, Joh. 6. 53. clearly declaring the necessity of Faith in his Body given, and his Blood shed, for the Remission of Sins to Justification and Salvation, we being justified by his Blood, and through Faith in his Blood, Rom. 3. 25. 5. 9.

2. From the plain Declarations of St. Paul, who among the first things he preach'd to the Corinthians, as things by the belief of which they should be saved, mentions three Articles; first of all, That Christ died for our Sins according to the Scriptures, 1 Cor. 15. 1, 2, 3, 4. 2. That he was buried. And 3. That he rose from the dead. In the same Chapter he plainly asserts the Necessity of the believing the Resurrection of the Body, ver. 19. 32. Among the Foundations and first Principles of the Doctrine of Christ from which all Christians were to go on to Perfection, he reckons the Doctrines of Repentance, of Faith towards God, of Baptism, of laying on of hands, (for the receiving of the Holy Ghost,) of the Resurrection of the Dead, and of eternal Judgment, Hebr. 6. 1, 2.

These therefore were then necessary to be believed by all Christians. The Doctrine of the Sufficiency of Faith in Christ's Death for Justification without the works of the Law, is by the same Apostle declared to be so necessary, that he saith of them who gainsay'd it, Christ is become of no effect to you, ye are fallen from Grace, Gal. 5. 2, 4.

Moreover, it will be easie to account for the Practice of our Lord, and his Apostles, who insist so much upon, and lay so great stress upon this one Article, if we consider who they preached to, and how much was contained in, or necessarily depended upon the cordial Belief of this one Article.

1. Then, our Lord and his Apostles whilst he was on Earth, preached only to the Jews, Matth. 10. 6. that is, to them to whom pertained the Adoption, the Glory, the Covenants, the Giving of the Law, the Service of God, and the Promises, Romans 9. 4. and to whom were committed the Oracles of God, Romans 3. 2. i. e. those Scriptures which were able to make them wise to Salvation, with faith in Christ Jesus, 2 Timothy 3. 5. i. e. if they, to the belief of them, added Faith in Christ, they teaching them the Knowledge of the true God, and the way in which he would be worshipped, and shewing them what was good, and what the Lord required of them. They also were writ by, and made frequent mention of the Spirit of God, of the New Covenant God would establish with them, of the Sufferings of Christ, and of the Glory that should follow, 1 Peter 1. 11. of his Prophetical, Priestly, and his Kingly Office, of an Emanuel that should be born to them, whose Name should be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace, Isaiah 7. 1, 14. 9. 6. It is not therefore to be wonder'd that whilst our Saviour was on Earth he only call'd them to Repentance, and Faith in the promised Messiah.

Moreover, St. Paul's Sermon Acts 13. was preached to the Children of the Stock of Abraham, ver. 26. and yet he preacheth to them not only that Jesus was the Christ, but also that he died, and rose again, and that Remission of Sins was to be obtain'd through his Name, and that by him all that believed were to be justified from all those things from which they could not be justified by the Law of Moses, ver. 38, 39. And though we find him once Disputing in the School of one Tyrannus, we seldom find him preach any where but in a Jewish Synagogue. Others also preach'd to the same Persons; for they that were dispersed upon the Persecution of St. Stephen, preached to the Jews only, Acts 11. 19.

We have in the whole Acts of the Apostles mention only of four Persons who were not Jews by birth to whom the Gospel was thus preach'd;

preach'd; one of these was the Eunuch, who was before a Worshipper of God, and as is probably conjectured, of the Jews Religion; and therefore came up to Jerusalem to worship. St. Paul preacheth to Lydia in a Jewish Synagogue, Acts 16. 13, 14. and she was also one that worshipp'd God, and so in probability of the Jews Religion. The Centurion to whom St. Peter preach'd was one that feared God, wrought Righteousness, was much in Prayer and Alms, and yet St. Peter, before his Baptism, preaches to him and his Friends, of the Word that God sent to the Children of Israel, preaching peace by Jesus Christ, declaring how he was appointed by God with the Holy Ghost, healed all that were oppress'd of the Devil, suffered and rose again, that he was made Lord of all things, that he was ordain'd of God to be the Judge of the quick and the dead, and that through his Name whosoever believed in him should receive Remission of Sins, Acts 10. 36, 43. The only Heathen Family that St. Paul admits to Baptism, is the Jailors; and he first Preaches to them the Word of the Lord, Acts 16. 32. i. e. say even the Socinians, he summarily expounded to them (d) who this Jesus, this Son of God, was, what Miracles he did, how he was crucified by the Jews, rais'd up again by God, taken up into Heaven, made Lord of all things; what Promises he had made, what Precepts he enjoind. I know this Author saith, that Preaching the Word was only Preaching that Jesus was the Messiah; but the Scriptures cited by him do not say so. For the Word mention'd Acts 10. 37. is the whole Word which God sent to the Children of Israel, preaching Peace by Jesus Christ. It is the Word of the Gospel, Acts 15. 7. It contains the whole Ministry of the Gospel, Acts 6. 4. All the Counsel of God being the Word of his Grace which was able to build them up, and give them an Inheritance among them, who were sanctified through faith in Christ, Acts 20. 27, 32. It cannot therefore be concluded from the Preaching of our Lord, or his Apostles, that they thought nothing more was necessary to be believ'd by Christians saving this one Article, that Jesus was the Christ.

2dly. The Belief of this Proposition that Christ is the Messiah, and the Son of God, may well be represented as the chief initiating Article of Christian Faith, because where it is heartily profess'd, it carries with it a Profession of believing all Christ's Sayings; and of obeying all his Precepts: And where it cordially is embraced, it produceth both this Faith and Obedience. That Jesus is the Christ, as it is the principal Article of pure Faith, as the most peculiar Doctrine of our Religion, as it

stands oppos'd to what of Judaism; so doth it virtually comprehend all other Doctrines of moment in it, regarding either Faith or Practice. For to believe him to be the Christ, is to believe him to be a Prophet sent from God to teach the way of life unto us, John 3. 3. even that Prophet which was to come into the World. Hence Christ applies these words to himself, The Spirit of the Lord is upon me because he hath anointed me to Preach the Gospel, &c. Luke 4. 18. Now sure we are oblig'd to embrace as Truth whatsoever was taught by such a Prophet, and to obey all his Precepts upon pain of Destruction; for Whosoever will not hear this Prophet, shall be destroyed from the People, Acts 3. 23.

Again, To believe him to be the Christ, is to believe him to be the Son of God, according to that Profession of St. Peter, Thou art Christ the Son of the living God, Matth. 16. 16. and the Enquiry of the High Priest, Art thou the Christ, the Son of God? Matth. 26. 63. Now this lays an Obligation upon us to bear, that is, obey him; according to those words of God, This is my beloved Son in whom I am well pleased, hear him, Matth. 17. 9. 'Tis also to believe him to be our Lord; and King, according to those words of the Angel, To you is born a Saviour, who is Christ the Lord, Luke 2. 11. and of Nathanael, Rabbi thou art the Son of God, thou art the King of Israel. Now this Relation calls for Obedience; For why, saith our Saviour, call you me Lord, Lord, and do not the things that I say? Luke 6. 46. and that on penalty of Ruin from him when he shall say, Bring these mine Enemies who would not I should reign over them, and slay them before me, Luke 19. 27. 'Twas also Jesus who was called Christ, even that Jesus who was to save his People from their Sins, and a Saviour to give Repentance and Remission of Sins, Matth. 1. 21. Now upon such a King, and such a Saviour, we may securely rely for the Obtainment of all the Blessings and Rewards which he hath promised to the Obedient. Hence we may learn, that it was highly reasonable that the Apostles should begin their Preaching with proving and persuading this Doctrine, that they should give such great Commendations, annex such excellent Privileges, offer such high Rewards to the hearty Belief of such a comprehensive Article, and should admit them to Baptism who profess'd it, since by that Baptism, saith this Author, pag. 196, 197. they own'd themselves the Subjects of this Jesus whom they believed to be their Messiah, (i. e. The Prophet sent from God to teach them) and received for their Lord and King, and this was the solemn visible Act whereby they who believed

him to be the Messiah, receiv'd him as their King, and profess'd Obedience to him, and so were admitted as Subjects into his Kingdom. For as every one who was circumcised became a Debtor to obey the whole Law of Moses, Gal. 5. 3. and therefore to believe it, so every Person baptized being of Age, doth by that very Baptism profess to believe all the Doctrines, and obey the Precepts of the Holy Jesus, into whose Name he is baptized. And therefore though St. John here says, He that confesseth that Jesus is the Son of God, God

dwelleth in him, and he in God, Chap. 4. 15. and Every one that believeth that Jesus is the Christ is born of God, Chap. 5. 1. yet he requires of the same Persons, in order to the same Ends, that they should walk in the Truth of the Gospel, in Conformity to the Example of Christ, and to the Love of God; and in Obedience to his Commands; and adds, that he that is born of God sinneth not, neither can sin; clearly insinuating, that this Proposition, when cordially embraced, will produce a Faith and Practice answerable to it in our Lives.

A
P A R A P H R A S E
WITH
A N N O T A T I O N S
ON THE
First Epistle General of St. J O H N.

C H A P T E R I.

^a Verse 1. **T**Hat which was ^a from the beginning, [of the Gospel Dispensation, that] which we have heard,

^b which ^b we have seen [i. e. discerned, as clearly as if we had seen it] with our Eyes, [that] which we have looked upon, and our hands have [as it were] handled of the Word of Life [declare we to you.]

2. [Nor have ye the least reason to suspect our Testimony, either of this Life, or the Author, and Precurer of it:] For the Life [we speak of] was manifested [in the Author, and the Promise of it,] and we have seen, [or known,] and bear witness [to it,] and shew unto you ^c that eternal life which was with the Father, and was manifested unto us.

^d 3. That which we have seen and heard [of this Word of Life] declare we to you, that ye also may have ^d fellowship with us [in the same Life:] and truly our fellowship is ^e with the Father, and with his Son Jesus Christ.

^e 4. And these things write we unto you that your Joy may be full, [i. e. that believing this eternal life, you may rejoice with joy unspeakable, and full of glory, 1 Pet. 1. 8; 9. For which cause you must carefully attend to another Message he hath sent by us.]

5. This then [and this] is the Message which we have heard of him, [i. e. from God by Jesus Christ,] and declare unto you, that God is light, [a pure, and spotless Spirit,] and in him is no darkness at all: [Nothing of Impurity or Iniquity in his Commands,

which are all holy, Rom. 7. 12. Or in his Actions, as in the Heathen Deities, he being holy in all his Works.]

6. [And therefore] If we say that we have fellowship with him, and walk in darkness, we lye, and do not [speak] the Truth.

7. But if we walk in the light, ^f as he is in the light, [endeavouring to be holy, as he is holy,] we have ^g fellowship one with another, and the ^h blood of Jesus Christ his Son cleanseth us from all [those sins] [which might obstruct our Communion with this Holy God, and our Attainment of the life thus manifested to us.]

[8. And of this Expiation we have all need, for] ⁱ If we say that we have no sin, [to be thus cleansed from,] we deceive our selves, and the Truth is not in us; [For in many things we offend all, Jam. 3. 2. And therefore are required to pray daily for the remission of our sins, and have even after our Regeneration need of this Advocate for the Propitiation of our sins, Chap. 2. 1, 2. See 1 Kings 8. 45. Eccles. 7. 21.]

9. [But] if we confess [these] our sins, he [who hath made this new Covenant in the blood of Christ, that he will be merciful to our Iniquities, Heb. 8. 8.] is faithful [to his Promise,] and just to forgive us our sins, [upon the Satisfaction made to his Justice by the death of Christ,] and to cleanse us from all unrighteousness.

10. [But] If we [continue to] say that we have not sinned, [and therefore do not need this Expiation through the blood of Christ,] we ^t make

make him a Lyar, [*who hath declared both in the Old and New Testament, that all have sin-*

ned, and fallen short of the Glory of God, Rom. 1. 23.] and his Word is not in us.

Annotations on Chap. I.

a Verse 1. *Ο ἦν ἀπ' ἀρχῆς.*] This I here render from the beginning of the Gospel-Dispensation, because I find that is the constant import of the Phrase in this Epistle, and elsewhere, when it relates to what Christians had heard, and seen, as here. In this sense is that which you have heard, ἀπ' ἀρχῆς, from the beginning, used six times by our Apostle, in these Epistles; viz. 1 Ep. Ch. 2. 7, 24. twice; Chap. 3. 11. Ep. 2. v. 6. So the Commandment which we have received, ἀπ' ἀρχῆς, from the beginning, 1 Ep. 2. 7. 2 Ep. v. 5. doth necessarily import, it being Christ's New Commandment of Love. So ἀπ' ἀρχῆς αὐτόπιστοι, are those who from the beginning of Christ's preaching were Witnesses of what he said, and did, Luke 1. 2. And in this sense Christ saith to his Disciples, you have been with me, ἀπ' ἀρχῆς, from the beginning, John 15. 27. Acts 1. 21.

b Ibid. *ὅ ἐώρακα, which we have seen.*] That is, in Scripture Phrase, said to be seen, and looked upon, which is as truly known and discerned by us, as if we had seen it. So the Jews are said to do the things which they have seen with their Father, John 8. 38. and to have seen the end of the Lord's dealing with Job, James 5. 11. So we are said to see God, or not to see him, 1 John 3. 6. Ep. 3. 11. To see the life here, v. 2. So also *ἡμετέραν* when applied to Spiritual things, is not to touch with the hand, but to apprehend with the mind, Acts 17. 27. I confess all these things are more properly true of the Word made Flesh, of whom the Apostles declared what they had heard from him, and seen of him, who saw his Glory, John 1. 14. and what one of them had touched. But then the λόγος agreeing only to the Divine Nature, a Metaphorical Sense must be allowed in seeing, and handling that.

c Ver. 2. *Τὴν ζωὴν ἣ ἀίδιον, ἥτις ἦν παρὲς ἃ πατέρα,* that eternal life which was with the Father.] Thus of our eternal life the Apostle saith, it is bid with Christ in God, Col. 3. 3. And of the Evangelical Dispensation, That before the Revelation of it by Christ, and his Apostles, it was a Mystery hid in God, Eph. 3. 9. But this also may be applied to the Divine λόγος, stiled by this Apostle, life eternal, Chap. 5. 20. who was in the Bosom of the Father, and was manifested to us, John 1. 18. Yet two things seem to favour the first Interpretation.

1st. That the Phrase here used, being

not *ἐν ἀρχῇ ἦν*, he subsisted in the beginning of all things; but only *ἀπ' ἀρχῆς ἦν*, he was from the beginning. This Phrase excludes not his Creation, as the other seems to do. And as I have observed, it chiefly is applied by this Apostle, to the beginning of the Gospel Dispensation.

2dly. That though *ὁ λόγος* and *ζωὴ*, absolutely put, are spoken of Christ; yet *ὁ λόγος* ἢ *ζωὴς* is never used concerning the Person of Christ, but is expressly used of that word by which eternal life is manifested; as when we are bid to hold fast, *λόγον ζωῆς* the word of life, Phil. 2. 16. and when the Apostles are bid to teach *τὰ ῥήματα ἃ ζωῆς*, the words of this life, Acts 5. 20. See Acts 13. 26.

Ver. 3. *Κοινωνίαν μετ' ἡμεῶν,* Fellowship with us.] It doth not follow hence, as Eftbius imagines, that no Man can have fellowship with God, who hath not fellowship with the Church, (though that be doubtless true of Fellowship with the invisible Church, united to Christ by the Spirit, and so made an habitation of God through the Spirit, and of Fellowship in Doctrine, and Communion with the Church of the Apostles.) For as like precious faith with us, is only such Faith as we have, 2 Pet. 2. 1. so here fellowship with us, is only such fellowship as we have.

Ibid. *Μετὰ τῷ Πατρὶ,* with the Father.] We being Heirs of God, Joint-heirs with Christ, Rom. 8. 17. and being united to, and having Communion with the Father, and the Son, by the Spirit of both dwelling in us, John. 14. 21, 23. Eph. 2. 21, 22. Rom. 8. 9. 11. And he being to us the Earnest of this life, 2 Cor. 1. 22. 5. 5. Eph. 1. 13, 14. Who seals us up to the Day of Redemption, Eph. 4. 30.

f Ver. 7. *ὅς αὐτὸς ἔστιν ἐν τῷ φωτί,* as he is in the Light.] That this Metaphor of Light relates not to the Knowledge or the Felicity, but to the Purity of the Divine Nature, appears, (1st.) from the Injunction to walk in the Light, as he is in the Light; for we are not any where bid to resemble God in Knowledge, or in Happiness, but we are commanded to be holy as he is holy. (2dly.) From the Darkness set in opposition to it, which doth not refer so much to the ignorance of Men, as to the Vices they practised in a State of ignorance. See Note on Rom. 13. 12.

R r r r

Ibid.

g Ibid. Κοινωνίαν ἔχουσιν μετ' ἀλλήλων, *we have Communion with one another.*] Some Manuscripts read, μετ' αὐτοῦ, with him; which either is the true Reading, or gives the true Sense of the other Reading, *i. e. We have Communion with God, and he with us*, as is evident from v. 6. Moreover, the *Apostle* had said nothing before of our Communion with one another, but only of our Fellowship with God, v. 6. *with the Father, and the Son*, v. 3. which makes it reasonable to refer the words to that Communion of which the *Apostle* so often speaketh in this *Epistle*. See Chap. 2. 5, 6, 24. Chap. 3. 24. Chap. 4. 13. Notwithstanding it is true that then we have Communion with one another by virtue of that Holy Spirit which enlightens us, and enables us to walk in the light.

h Ibid. τὸ αἷμα τοῦ Χριστοῦ, *the Blood of Christ cleanseth us from all Sin.*] This cannot well relate to that effect of the Blood of Christ which we call, Justification by Faith in his Blood, or the Remission of our past Sins by virtue of our Faith in Christ, dying for us; for that follows immediately upon our Faith, and cannot require that an habit of Purity, or of walking in the light, should precede it; it therefore seemeth to refer to those sinful Infirmities and Defects, which in this State of Imperfection cleave to our best Actions, and even good Men are still subject to, and which do not deprive us of the Divine Favour, or of an entrance into that *New Jerusalem*, into which nothing enters that is polluted, or unclean; because in this New Covenant of Grace, established in the Death of Christ, his Blood doth cleanse all faithful and sincere Christians from the guilt of them.

i Ver. 8. 10. Note, The Question is of whom the *Apostle* speaketh here, Whether of sincere Christians after their Conversion to the Christian Faith, or only of them considered before they entered on that State. That St. John here speaks only of the latter, is argued from these Considerations.

1. That the *Apostle* doth plainly teach the contrary to the first Exposition, by saying, *He that is born of God sinneth not*, Chap. 3. 9.

5. 18. But to this I shall return an Answer in the Comment on those places.

2dly. That the words run in the Preterperfect Tense, *if we say ἐκ ἡμαρτίας οὐκ ἔχουσιν ἁμαρτίαν*, *we have not sinned*, whereas some single Acts of lesser sins they were then still subject to, to whom he speaks.

Answer. True; and therefore he adviseth them to confess them, that they might obtain forgiveness of them: Now Confession of them must be after they have been committed.

3dly. Because this Phrase ἀμαρτίαν ἔχουσιν, *to have sin*, is still used of such sins as will condemn us at the last, *Joh. 9. 41. 15. 22, 24. 19. 11.*

Answer. The Text cited from, Chap. 19. 11. is impertinent; the other two may be taken absolutely as to the matter spoken of, *i. e.* They had been guilty of no sin of Infidelity, if Christ had not come to them, or if he had not proved his Mission, Chap. 15. 22, 24. or if they had wanted means to discern the Truth, Chap. 9. 41. Nor would their sin of Infidelity have been condemning, had they confessed it, and forsaken it.

Since then the *Apostle* was speaking, v. 7. of them *who walked in the light*, who had Communion with God, and who were cleansed from the guilt of sin: And v. 8. goes on to add, *If we say we have no sin*; it seems more probable that he speaks there at least of the same Persons.

Note also, That some of the (a) *Jews* professed to be ἀναμάρτητοι πρὸς Θεόν, καὶ ὑπερμακρὰς μεταζόντες, *supple ἀμαρτίας*, *free from all sins and offence against God*, and of such may the last Verse be interpreted: They varying in this from the Doctrine of other *Jews*; for (b) *Maimonides* truly saith, *Nullus homo dari potest qui non peccet, vel ignoranter in dogmate & sententia aliqua amplectenda, aut qualitate eligenda quæ non eligenda est, vel ob Iræ, aliorumque affectuum, vehementiam & prædominationem.*

(a) *Jos. de Bello Jud. l. 7. p. 990. B.*

(b) *More Nevoch. l. 3. c. 36. p. 443.*

C H A P. II.

Verſe 1. **M**Y little Children, theſe things [concerning the neceſſity of walking in the light, and putting off the deeds of darkneſs,] write I unto you, that ye ſin not, [i. e. that ye live not in any courſe of ſin;] And ^a if any Man [through the infirmity of the Fleſh, be overtaken with a] ſin, we [Chriſtians] have an Advocate with the Father, Jeſus Chriſt the Righteous, [the juſt one, in whom was no ſin, 1 Pet. 3. 18.]

^b 2. And ^b he is the Propitiation for our ſins, and not for ours only, but ^c alſo for the ſins of the whole World.

^d 3. ^d And hereby [Gr. in this] we do know that we know [Gr. have known] him, [truly, and acceptably,] if we keep his Commandments.

4. He that ſaith, I [have] know [n] him, and keepeth not his Commandments, is a Liar, and the Truth is not in him: He is a falſe pretender to the knowledge of God, for ſuch Perſons do in words profeſs to know God, but in works they deny him, being diſobedient, Tit. 1. 16. They likewiſe know not Jeſus Chriſt according to the Truth, Eph. 4. 21.]

^e 5. But whoſo keepeth his word, in him verily is the ^e love of God perfected: hereby know we that we are in him.

^f 6. ^f He that ſaith he abideth in him, [in Chriſt by the Spirit,] ought himſelf alſo to walk, even as he walked.

^g 7. Brethren, I write ^g no new Commandment unto you, [when I thus call upon you to walk in the light as he is in the light, or to walk as Chriſt walked,] but an old Commandment which you had from the beginning [of Chriſt's preaching, John 3. 21. 8. 12. 12. 35. See Note on Chap. 1. v. 1.] The old Commandment is the word which ye have heard from the beginning.

^h 8. ^h Again, a new Commandment I write unto you; which thing is true in him, [who is the Author of it; for no ſuch light ever came into the World before, and no ſuch love was maniſteſted to the World before,] and in you, [who before were darkneſs, but are now light in the Lord, Eph. 5. 8. Children of the light, and of the day, 1 Theſſ. 5. 5. and to whom not long ago the light appeared, 2 Cor. 4. 6. and who are taught of God to love one another, 1 Theſſ. 4. 9.] becauſe [by your late receiving the Goſpel] the [former] darkneſs [you were in] is paſt, and the true light now ſhineth [in, and upon you; wherefore the night of ignorance, and darkneſs being far ſpent, and, the day being nigh at hand, and ſhining more and more upon you, you are obliged to put off the

works of darkneſs, and to put on the armour of light, Rom. 13. 12.] Or thus; Again [being now to ſpeak to you of Chriſtian love] a new Commandment I write unto you, which thing is true in him, [for thus he ſpeaks, A new Commandment I give unto you, that you love one another as I have loved you, John 13. 34.] and in you: becauſe [it ſhews] the darkneſs [you were in whilſt Jews, bearing affection only to them of your own Nation and Religion,] is paſt, and the true light [of the Goſpel] now ſhineth [upon you.]

9. He that ſaith he is in the light, [that he lives under the influences of the light of the Goſpel, and walks according to it,] and [yet] hateth his Brother, [wiſhing ill to him, and from that diſaffection doing ill Offices to him,] is [whatever he profeſſes to the contrary,] in darkneſs even until now. [But]

10. He that loveth his Brother, [as Chriſt loved us, being willing to do him all kind Offices which he is able, from love to God, and as a fellow Member of Chriſt's Body,] abideth in the light, and there is ⁱ no occaſion of i ſtumbling [Gr. no ſcandal] in him.

11. But he that hateth his Brother ^k is k in darkneſs, and walketh in darkneſs, and knoweth not whither [the way leads in which] he goeth, becauſe that darkneſs hath blinded his Eyes, [Job. 12. 35.]

12. ⁱ I write unto you, little Children, i becauſe your ſins are forgiven you for his Names ſake.

13. I write unto you, Fathers, becauſe ye have known him that is from the beginning. I write unto you, young Men, becauſe ye have overcome the wicked one. I write unto you, little Children, becauſe ye have known the Father.

14. I have written unto you, Fathers, becauſe you have known him that is from the beginning. I have written unto you, young Men, becauſe ye are ſtrong, and the word of God abideth in you, and ye have overcome the wicked one.

15. Love not the World, [i. e. neither the Men of the World, who will not own you, but hate, and perſecute you, Chap. 3. 1, 13. and who live in wickedneſs, Chap. 5. 19. love them not ſo as to be conform'd to their manners, Rom. 12. 2.] neither the things that are in the World, [the Pleaſures, Honours, or Enjoyments of it, ſo as to cleave to them, Matth. 6. 24. or to be unwilling to part with them for Chriſt's ſake, and to ſecure the favour of God, Matth. 19. 28.] If any Man [thus] loveth the World, the love of the Father is not in him, [for ſeeing God is to

be loved above all, he loves him not at all truly, who cleaves to any other thing in opposition to him, or hazards his favour to secure it.]

16. For all that is in [vogue, or esteem with the Men of] the World, the lust of the flesh, [all voluptuous Enjoyments which tend to Sensuality, and Intemperance, and making provision for the Flesh,] and the lust of the Eyes, [the desire of Gold, Silver, stately Houses, rich Furniture, fair Gardens, which tend to gratifie the Eye,] and the pride of life, [the desire of places of Dignity, high Titles, all the Honour, Glory, and Splendor of the World, which tends to gratifie our pride,] is not of the Father, [they are not Desires excited by him, nor is it according to his will, that we should set our hearts upon them,] but is [the Desire] of [the Men of] the World, [whose chief concern is to gratifie these sensual Appetites.]

17. And the World passeth away, and the [things which minister to the] lusts thereof, but he that doth the will of God abideth for ever.

18. Little Children, it is the last time, [or hour of the Jewish Oeconomy,] and as ye have heard that ^m Antichrist shall [shortly] come, [so] even now are there many Antichrists, [i. e. opposers of Christ, and deniers of him to be the Christ, v. 22.] whereby we [may] know that it is the last time.

19. ⁿ They went out from us, [Christians of Judæa, Acts 15. 1. and from us the Apostles, Acts 15. 24.] but they were not of us; [but were false Brethren, Gal. 2. 4. and false Apostles, 2 Cor. 11. 13.] for if they had been of us [conspiring with us the Apostles and true Churches of Christ, in the Doctrine and Truth of the Gospel,] they would, no doubt, have [Gr. *μενημενοι εν υμιν*, they might have still] continued with us, [preaching that Doctrine which we teach;] but [they went out from us] that they might be made manifest ^o that they were not all [Gr. *οτι ουκ εστιν ολοι*, that they all were not] of us.

20. But ye have an Unction ^p from the holy one, ^q and ye know all things: [ye to whom I write; which shews he speaks not of the Christians of all Ages in general, but of them in particular.]

21. I have not written to you, because you know not the Truth; [i. e. to instruct you as Persons ignorant of it,] but because ye know it, and that no lye [utter'd by these Antichrists, and false Prophets] is of [or hath any Communion with] the Truth [of the Gospel.]

22. Who is a lyar, but he who denieth that Jesus is the Christ? [i. e. who so emphatically deserves that title, seeing] he is Antichrist [by way of eminency] ^r who denieth the Father and the Son.

23. [And let not the Jewish Antichrists pretend this belongs not to them who know the Father, for] whosoever denieth the Son [of God,] the same hath not [the true knowledge of] the Father.

24. Let that [Doctrine] therefore abide in you which you have heard from the beginning [preached to you; for] if that which you have heard from the beginning shall remain, [and bring forth its due fruits] in you, ye shall continue in the Son, and in the Father, [united to them by the Spirit, who also will instruct you in the saving knowledge of them both, Joh. 14. 23. 6. 56.]

25. ^r And this is the promise which he hath promised us, [who thus remain in him, viz.] eternal life.

26. These things have I written concerning them that deceive you, [i. e. who endeavour so to do.]

27. ^t But [this not out of absolute necessity, as if through ignorance you could not otherwise be preserved from their Seductions, v. 2. for] the anointing which ye have received of him, [who is your head,] abideth in [or among] you, and [so] you need not that any Man [should] teach you, but as the same anointing [i. e. Spirit of wisdom and knowledge] teacheth you all things [necessary;] and [for it] is truth, and is no lye, and even as it hath taught you, ye shall abide in him.

28. And now, [υ̐ νυν, now therefore] little Children, abide in him, [in the Profession and Practice of what he hath taught you,] that when he shall appear we may have confidence [of the life promised to them that do so, v. 25.] and [may] not be ashamed before him [Gr. *οχι νευρομενοι*, may not be put to shame by him, or, go ashamed from him] at his coming [to Judgment, Chap. 4. 17. as being judged by him unworthy of this life, as we shall not be, if we be found doing Righteousness; for]

29. If ye know that he is righteous, ye know that every one that doth righteousness is born of him; As being born again of the Spirit derived from him, and so become a Son of God, and an Heir of life, [Rom. 8. 14, 17. and by this Spirit sealed up unto the day of Redemption, Eph. 4. 30.]

Annotations on Chap. II.

a Verse 1. *Εἰ τις ἁμαρτήσῃ, and if any Man sin.*] Though this is not to be interpreted of sins of Infirmity only, yet since the *Apostle* is here speaking of his little Children whose past sins were already forgiven them for his Names sake, v. 12, 16. and the *Apostle* would not encourage them in wilful, or habitual sins, I think, as it relates to them, it chiefly is to be referred to those sins of ignorance, weakness and infirmity, which will be pardoned by the Tenour of the New Covenant, through *Christ's* Intercession.

b Ver. 2. *Ἰλασμός ἐστι τοῦ ἡμῶν ἁμαρτιῶν ἡμεῖς, he is the Propitiation for our sins.*] In the Old Testament the Sin-offering which made Atonement for a Trespass, that it might be forgiven, is called *χρὺς ἱλασμοῦ, the Ram of Atonement*, Lev. 6. 6, 7. Numb. 5. 8. And that which in the Law is *φέρειν* or *προσφέρειν* τὸ περὶ ἁμαρτίας, to bring an Offering for sin, is in *Ezekiel* *προσφέρειν ἱλασμόν*, to bring an Atonement, or Propitiation, Ezek. 44. 27. when therefore it is said here of *Jesus Christ*, that he is *ἱλασμός*, the Propitiation for our sins; and Chap. 4. 10. That God sent him into the World to be *ἱλασμός*, the Propitiation for our sins; have we not reason to conclude he was so our Propitiation, as were all the Sin-offerings of the *Jews* for them; viz. by suffering in our stead, to make Atonement for our sins, and so to render God propitious to us in the forgiveness of them? Moreover why is he stiled *Jesus Christ the Just*, or *Righteous*, who made Propitiation for our sins, if he intended not to intimate that the Just suffered instead of the Unjust, to make Atonement for their sins? To this *Crellius* replies, That *δικαίος* should be rendred not the *Just*, but the *Faithful*.

Ans. This is to say, it must here signify not what it ordinarily and truly signifies, but what it both improperly and rarely signifies; and when it is ascribed to *Christ*, as here it is, it never signifies; for it is ascribed to him elsewhere ten times in the *New Testament*, Matth. 27. 24. Luke 23. 47. Acts 3. 14. 7. 52. 22. 14. 2 Tim. 4. 8. 1 Pet. 3. 18. Rev. 16. 5. and in those places it doth always signify that Just, or Righteous Person; yea, in this very Chapter, and the next it is twice spoken of him, first in these words, v. 29. *If ye know that he is Righteous, ye know that every one that doth Righteousness is born of him.* And Chap. 3. 7. *He that doth Righteousness is Righteous, even as he is Righteous;* where it is evident that

it retains it's proper Sense. Why therefore, in the place contested, should it import that which when it is applied to *Christ*, it never signifies?

Object. And whereas *Crellius* objects, that the *Apostle* speaks of *Christ* here, as of our Advocate in Heaven, where he doth not satisfy God, or suffer any Punishment on our Account.

Ans. I answer, That seeing *Christ* there intercedes by virtue of his Blood shed to satisfy for our Offences, and of the Death he suffered as the Punishment of our Iniquities: The Parallel runs clearly thus, That as the Sacrifices of the *Old Testament* were slain, and the Blood shed, before it was brought to the Mercy-Seat, and yet the High-Priest made Atonement with it, when at his Entrance into the Holy Place, he offered up that Blood to God in his peculiar Presence; so though our Lord was slain, and shed his Blood on Earth, yet may he make Atonement in the Presence of God with it, by virtue of the Sufferings he endured when his Blood was shed.

Ibid. *Πεὶ ὅλη τὴ κόσμος, for the sins of the whole World.*] That is, of all Men in general; for when he saith, *he is the Propitiation for our sins*, sure he intends this Comfort to all them to whom he speaks, and means not that *Christ* was the Propitiation for some of their sins only; for this would have left them all in doubt whether this *Advocate*, and this Propitiation did belong to them, but would have comforted none of them. When then he adds, he is the Propitiation not for our sins only, but for the sins of the whole World, he in like manner must extend this Phrase to all Men in the World.

Again, when he saith, *he is the Propitiation for our sins*, he doth not mean that he was so sufficiently, but not intentionally; for what comfort would that afford them, that his Death was sufficient to procure the Pardon of their sins, had God designed it for that end, unless they also knew that he intended it for their Propitiation? When therefore he proceeds to say, *and not for ours only, but for the sins of the whole World*, he must mean also, that he was the Propitiation for their sins, not only sufficiently, but also in his gracious Intention. And indeed otherwise it might as properly have been said of the fallen Angels, or the whole Host of Devils, he is the Propitiation for their

their sins, as for the sins of those who are not elected, seeing had God designed it for that end, *Christ's Death*, by reason of its intrinsic value, might have been sufficient to procure Atonement for the sins of fallen Angels. Lastly, The Import of these words cannot be only this, He died, or is the Propitiation for the sins of the Elect throughout the World. For (1.) The whole World in Scripture never signifies the Elect only, in opposition to the wicked in the whole World; but in this very Epistle, and in these words, *We know that we are of God, and that the whole World lies in wickedness*, Chap. 5. 19. it plainly signifies the wicked of the World, in opposition to the faithful Christians. (2dly.) Would it not be strange, and alien from the Mind of Scripture to say, *The whole World is elected to Salvation, the whole World shall be justified by Christ, and sanctified by his Spirit dwelling in them*, and obtain an happy Resurrection; and yet all this must be true of the whole World of the Elect? Why therefore are none of these things equally affirmed of the whole World, as well as that *Christ died, and is the Propitiation for the sins of the whole World*, if they be words of equal Latitude, and Truth? These Arguments are as strong against the Exposition of others, who say the Apostle means not only for the sins of the Jews, but also of the Gentiles.

d Ver. 3. It is a Rule in Divinity, *That verba notitiæ denotant affectum; adde & effectum, i. e. That when the knowledge of God, or Christ, is put absolutely, it signifies a knowledge which is fruitful in Love, and Obedience, as the effect of that Love, and Knowledge.* Whence they who disobey him, are still in Scripture said *not to know God*, 1 Sam. 2. 12. Hof. 5. 14. Jer. 2. 8. 9. 3. Tit. 1. 16. and here v. 4. And they that do what is acceptable, and delightful to him, are said *to know him*, Jer. 22. 15, 16. 24. 7. 31. 33, 34. Hof. 2. 19, 20. John 10. 4. Eph. 3. 19.

Moreover, 'tis observable, that many of the Jews had an apprehension that their Knowledge, and Belief of the true God, would be sufficient for their Justification and Acceptance with him; whence they are represented as *boasting in God*, and in the Knowledge of his Will, Rom. 2. 17, 18. And expecting Justification on this account, *That they believed there was one God*, James 2. 19. And this might cause the Apostle to be so diligent in teaching them, that the true Knowledge of God consisted in keeping his Commandments.

e Ver. 5. *ἡ ἀγάπη τοῦ Θεοῦ*, the Love of God perfected.] The Love of God here may signify either God's Love to us, as when 'tis said, *Who shall separate us from the Love of God which is (shewed to us) in Christ Je-*

sus? Rom. 8. 39. And that the Love of God is shed abroad in our hearts, through the Spirit that he hath given us, Rom. 5. 5. See Jude 21. and then this Love is perfected in us by that Assurance the Holy Spirit giveth of it, and that humble Confidence we have of it, *because we keep his Commandments*, Chap. 3. 21, 22. So the Apostle seems to interpret this Perfection in Love, Chap. 4. 16, 17, 18. Or (2dly.) This Love may signify our Love to God and Christ, as when Christ upbraids the Pharisees with the want of the Love of God, Luke 11. 42. And saith to the Jews, *I know that you have not the Love of God in you*, John 5. 42. And when Christ saith, *He that hath my Commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father*, John 14. 21. And v. 23. *If any Man love me, he will keep my Word, and my Father will love him, and we will come to him, and take up our abode with him.* And this Love is perfected in us, by keeping his Commandments, because that shews we are fully instructed in the nature of that Love, which is one Sense of Perfection. See Note on 1 Cor. 2. 6. And it engages us to the sincere performance of our whole Duty to God, which is another Sense of the word Perfection: And hereby we know that we are in him, even by this Spirit, by which God abideth in us, Chap. 3. 24. And who sheds abroad the Sense of the Divine Love in our Hearts.

Note also, that hence we may pass a certain estimate of necessary and fundamental Doctrines; for if they be such as are necessary to the Love of God to us, or to that Love of ours to him, which consists in keeping his Commandments, they are Doctrines truly necessary to Salvation: If not, they cannot be so; because we may truly love God, and abide in his Love, without the knowledge of them.

Ver. 6. For seeing we abide in God the Father and the Son, only by the Communion of the Spirit, Chap. 3. 24. 4. 13. whence *he that is in Christ is one Spirit with him*, 1 Cor. 6. 17. and *he that hath not the Spirit of Christ, is none of his*, Rom. 8. 9. We that are animated with the same Spirit that was in Christ, as we are enabled, so also are we thereby engaged, to walk after his Example, or to walk in the Light as he is in the Light, Chap. 1. 7.

Ver. 7. *Ὁὐκ ἐστὶν αὐτῷ καινὸν, no New Commandment.*] Most Interpreters conceive this relates to the Commandment of Christian Love, that being the Commandment which they are said to have heard from the beginning, Chap. 3. 11. and said to be on that account *no new Commandment*, Eph. 2. 5. and yet being styled by Christ a New Commandment, John 13. 34. Nor are the Arguments of
Episcopius

Episcopius against this Exposition cogent. For whereas,

Object. 1. He objects that these words seem to be spoken to remove the thought of some that he was propounding a new Doctrine which they had not learned; whereas no Man who was acquainted with the Law of *Moses*, or even with that of Nature, could think the Law of Charity was new.

Ans. I answer, It is not the Law of Charity in general, which our Lord, and his *Apostles*, stile a New Commandment; but that of *loving one another as he had loved us*, John 13. 34, 35. And this might justly be looked on as a New Commandment, it being a Commandment of *laying down our Lives for the Brethren*, Chap. 3. 16. And therefore a Commandment not contained in the Law of Nature, nor in that of *Moses*.

Object. 2. Whereas he adds that these words, *I write unto you*, seem to respect not any thing that was to follow, but which was said before, and to contain this Sense, *when I write this to you, I write nothing new*.

Ans. I answer, that it may be so; for having told us, That *he that saith he abideth in Christ, ought also to walk as he walketh*; he may well be conceived to have an especial Eye to the great Example of Love *Christ* shewed to Mankind, both in his Life and Death. Yet his Exposition given in the Paraphrase seems also very probable, by reason of the following words, *Because the Darknes is past, and the true Light now shineth*; and therefore I shall have respect to both.

h Ver. 8. The Ceremonials of the Law are sometimes called a Shadow, but never Darknes; and though the *Alexandrian Manuscript* reads σκιά, a Shadow, yet because all other Copies read σκοτία, Darknes, and the following words, v. 9. and 11. shew that this is the true reading, and because it is so easie in short writing, to mistake σκία for σκιά, the Interpretation of these words which depends upon that reading, cannot be relied on.

i Ver. 10. Σκάνδαλον ἐν ᾧ οὐκ ἔστιν, i. e. *There is nothing at which he will fall, or stumble.*] So Psalm. 119. 156. *Great Peace have they that love thy Law, ἡ ἐν ταῖς ἀνομιαῖς οὐκ ἔστιν ὁ σκάνδαλον*, and they have no stumbling-block. The labour of Love they must undergo, the Evils they may be exposed to, will not hinder them from doing the Duty they owe to God, and to their Brother for his sake; but they go on securely, and cheerfully

in it, for perfect Love casts out Fear, Chap. 4. 18.

Ver. 11. Ἐν τῇ σκοτίᾳ ζῶν, is in darknes,] i. e. He lives in great ignorance of his Duty, and of the way to Life, as not guiding his Actions by that Light of the Gospel which hath appeared unto him.

Ver. 12, 13, 14. Note, That these words may either relate to the foregoing, and then they are to be interpreted as motives to walk in the Light, and as *Christ* walked, and in particular to walk in *Christian Love*, thus; *I have written to you Children, touching this Love, and walking in the Light, and after Christ's Example, because your sins have been forgiven for his Names sake, and so in gratitude to him who hath procured the Pardon of them, you ought to walk as he walked, and to love the Brethren: Ye also have known the Father, and had experience of his Love to you, and therefore stand obliged to imitate his Love to you, and to walk in the Light, that you may still have fellowship with him.*

I have written to you, Fathers; because ye have known him who was from the beginning, i. e. Christ Jesus, and so know how to walk by his Example, and to imitate his Obedience to the Father, and his Love to Mankind:

I have written to you, young Men, because ye are strong.] by virtue of the Word of God abiding in you, and by the Sword of the Spirit and Shield of Faith, have been enabled successfully to Combat, and overcome that wicked one, who tempts you to the deeds of Darknes, and to hatred of the Brethren, Chap. 3. 10.

If they relate to the words following, they must be an Exhortation to little Children, to take off their Affections from the World, and place them upon God and *Christ*, on the account of the Love, and Mercy shew'd to them by God the Father through *Christ*. To the Fathers so to do, because they have known *Christ* how dead he was to the World, and how he despised the Pleasures, Honours, and Enjoyments of it. To the young Men so to do, because they had overcome the wicked one, all whose Temptations arise from some Allurements, or Affrightments of the World. Or lastly, The words may be extended to all he saith to them in this whole *Epistle*; and then both Expositions, may take place.

Ver. 18. Ὁ Ἀντίχριστος ἔρχεται, Antichrist cometh.] To wit, then in the last hour. And this being represented as the Character by which they might know that the last hour was now come, 'tis manifest that the last hour cannot signifie the end of the World, or include the times of the last Judgment, but must be restrained to the last times of the Jewish State, which only were then instant, or at hand.

2dly. The ὁ Ἀντίχριστος, *Antichrist*, then in being, if it refer to any Nation, must be the Nation of the unbelieving Jews persecuting, and opposing Christianity with their whole might, and denying Jesus to be the Christ, or promised Messiah; and then the many Antichrists here mentioned, may be the false Prophets, and deceitful workers, who transformed themselves into the Apostles of Christ, 2 Cor. 11. 13, 14, 15. who preached Christ not sincerely, but out of Contention, Phil. 1. 15. who as Jannes and Jambres withstood Moses, so also did resist the Truth, 2 Tim. 3. 8. who were Men of corrupt Minds, and destitute of the Truth, 1 Tim. 6. 5.

n Ver. 19. Ἐξ ἡμῶν ἐξῆλθον, *they went out from us,*] of Judæa. For some, κατὰ δόξαν τοῦ Ἰσραὴλ, *going out from Judæa, taught the Brethren, that except they were Circumcised after the manner of Moses, they could not be saved,* Acts 15. 1. and from the Apostles; for so they speak, *we have heard that τινὲς ἐξ ἡμῶν ἐξῆλθοντες, some going out from us, have troubled you with words perverting your Souls, saying that ye ought to be Circumcised, and to keep the Law,* v. 24. The Persons who taught these Doctrines, are stiled ἰσχυροὶ, *false Brethren*, Gal. 2. 4. ἰσχυροὶ, *false Apostles, deceitful Workers, Ministers of Satan*, 2 Cor. 11. 13, 15. Dogs, evil workers, the Concision, Philip. 3. 2. their Doctrine tended to the Subversion of Souls, Acts 15. 24. to the corrupting, and turning the minds of Men from the simplicity of Christ, 1 Cor. 10. 3. to hinder the truth of the Gospel from continuing with them, Gal. 2. 5. to make Christ die in vain, v. 21. to cause Christians to fall from Grace, so that Christ should profit them nothing, Gal. 5. 2, 4. So that they were false Prophets, false Apostles, and Antichrists in the worst of Senses; and by going out from the Apostles, and Churches of Judæa, to preach this destructive Doctrine to the Gentiles, which both the whole Church of Judæa, and the Apostles, assembled for that purpose, flatly disown'd, and censured, it sufficiently appeared that all the Preachers of these Doctrines so opposite to Christianity, and destructive of it, were not of them. These therefore, doubtless, were some of those many Antichrists, which the Apostle speaks of here as writing to the Jews; and they also divided, and separated themselves from the Church, and became Hereticks under the

Name of Cerinthians, Nazarens, and Ebionites. (a) Cerinthus spread his Heresie in Asia, the Province of St. John; saith Theodoret, and was (b) Contemporary with the Apostles. Whence the (c) Church desired him to write against Cerinthus and the Ebionites: And (d) St. John left the Bath because Cerinthus the Enemy of the Truth was in it. Moreover these words, *they were not of us, cannot be interpreted of the Elect, but of the Church in general; for from them they went out, and with them might have remained; not from the Elect, who are not visible, nor could they have remained with the Church of the Elect, who were never of them.* (2dly.) Their going out from them for a season, was no certain Argument they were not of the Elect, since 'tis confessed they may fall totally, though not finally.

Ibid. Ὅτι οὐκ εἰσὶ πάντες, *that they all were not of us.*] So v. 21. πᾶν ψεῦδος οὐκ, *no Lye is of the Truth: ὃν ἐν ἐσώθῃ πᾶσα σὰρξ, no flesh should be saved,* Matth. 24. 22. ὃ δικαιώσεται πᾶσα σὰρξ, *no flesh shall be justified,* Rom. 3. 20 See Gen. 4. 15. Psal. 143. 2. Luke 1. 37. Hab 2. 9.

Ver. 20. Ἀπὸ τοῦ ἁγίου, *from the holy one.*] i.e. p from Jesus Christ, emphatically so called, Acts 3. 14. Apoc. 3. 7. But then that Unction is the Holy Spirit, which he hath given to them that believe. For he being anointed with the Oil of gladness above his fellows, Psal. 45. 7. anointed by God with the Holy Ghost, Acts 10. 38. this Grace is given to Christians according to the measure of the Gift of Christ, Eph. 4. 7. and we all beholding, as in a Glass, the Glory of the Lord, are changed into the same likeness as by the Spirit of the Lord, 2 Cor. 3. 18. See the Note there.

Ibid. Καὶ οἶδατε πάντα, *and ye know all things,*] Belonging to the saving Truths of the Gospel, he being promised to teach them all things, John 14. 26. and to lead them into all Truth, John 16. 13. So (e) Oecumenius; *You have received in Baptism the Unction of the Holy Spirit, who leads you into all Truth.*

Ver. 22. Ἀρνέμεν ὃ ὁ Πατήρ, *that denyeth the Father, or hath not the Father.*] r To deny the Father here, is not to deny him to be the true God, as the Heathens did, but (1.) To deny the Truth of his Testimony; for, *He that believeth not the Testimony which God hath given to his Son, hath*

(a) Ἐπὶ τῇ Ἀσίᾳ ἀρίστου. Theodoret. Hæc. Sab. 1. 2. c. 3.

(b) Καὶ Κήρυκτον δὲ φασιν, Ἰωάννου τὸ πανδοχεῖον, τὸ τὸ ὅτιον συνηχέσαντο ἐναγγέλιον, ἐπὶ πᾶσι, τὰ δὲ οἰκίας ἀρίστου περιπατεῖσαι ζήλον. Ibid. c. 1.

(c) Περιπατεῖν τὰ ὅτι τὸ γινώσκον. Euseb. Hist. Eccl. 1. 6. c. 14. Rogatus ab Asiæ Episcopis adversus Cerinthum aliosque Hæreticos, & maxime tunc Ebionitarum dogma confurgens, qui asserunt Christum ante Mariam non fuisse, compulsus est divinam ejus Nativitatem edicere. Hieron. in Johann.

(d) Φύλασσε, μὴ καὶ τὸ βλασφημῶν συμπῶν, ἐνδοξόν τὸ Κηρύκτον τὸ δὲ ἀληθείας ἐχόν, Euseb. Hist. Eccl. 1. 4. c. 14.

(e) Ἐλπίετε διὰ τὸ ἁγίου βαπτίσματος τὸ χάρισμα τὸ ἔχειν, καὶ διὰ τούτου τὸ εἶναι πᾶσαν ἀλήθειαν ἐκείνην ὑμᾶς δῶκεν ὁ πῶς.

made him a Liar, Chap. 5. 10. *whereas he that receives his Testimony, hath set to his Seal that God is true, John 3. 33.* (2.) To deny the Doctrine of the Father, or that Doctrine which proceedeth from him; for, *He whom God hath sent speaketh the words of God, John 3. 34.* Whence it is evident, that he who denieth the Son, cannot thus retain the true knowledge of the Father, because *no Man hath seen God at any time; the only begotten Son who is in the Bosom of the Father, he hath declared him, John 1. 18.* He only hath done it; for *no Man knoweth the Father but the Son, and he to whom the Son will reveal him, Matth. 11. 27.* By him only can we come acceptably to the Father, so as to have life; for he is *the Way, the Truth, and the Life, John 14. 6.* And by him only are we taught how to worship the Father *in Spirit, and in Truth, John 4. 23, 24.* Hence Christ so often tells the Jews they therefore wanted the true knowledge of the Father, because they knew not him, saying, *Ye neither know me, nor my Father; if ye had known me, ye would have known the Father also, John 8. 19, and 55. 14. 7. and these things will they do unto you, because they have not known the Father, nor me, John 16. 3.*

f Ver. 25. For the fruit of the Spirit is life, *Rom. 8. 6, 11, 13, 16, 17. Gal. 6. 8.* and he is given as the Earnest of our future Inheritance, *to seal us up to the day of Redemption, 2 Cor. 1. 22. 5. 5. Eph. 1. 13, 14. 4. 30.* And this life he hath often promised to us, *John 5. 25, 26, 29. 6. 27, 29, 33, 39, 40, 47, 50, 51, 54, 57, 58.*

t Ver. 27. The Quakers and other Sectaries hence argue against the necessity of the Ministerial Function, or any Teachers of the Word, it being here said, *you need not that any teach you, &c.* And others say, This seems to make all Scripture, and all that the Apostle writ to them, needless. But for answer to this Objection I say,

1st. That it must be granted, that in those times of the Effusion of the Spirit, and his miraculous Gifts upon Believers, this Unction was promised to teach them all things necessary, who had then no other

Rule of knowing what was so, but by the teaching of the Apostles, and Prophets then among them, acted by this Spirit, and teaching in their Assemblies, and doing other publick Offices by this *Afflatus*, and by the Spirit of Wisdom, and Instruction then imparted to them, and hereby they were enabled to distinguish betwixt Pretenders to the Spirit, and those who really were acted by him, (See Note on Chap. 4. 1, 2, 3.) and to know they dwelt in Christ, because he had thus given them of his Spirit, *John 3. 24. 4. 13.* which things do certainly imply, that they who then had the Spirit, could certainly know they had it, and make an Argument of it to try the Doctrines and Spirits of others, and much more in themselves; but now these sensible Indications, and extraordinary Gifts of the Spirit are long since ceased, and therefore now they are to be directed by those Writings which were indited for their perpetual use, by Men assisted with that Spirit, who led them into all Truth; and surely if in those times when the Gifts of the Spirit were so generally vouchsafed, they were yet taught by Apostles, Prophets, Evangelists, Pastors, and Doctors, assisted by the Spirit for that work, 'tis reasonable to believe that now these Gifts are ceased, Believers should be yet instructed by Pastors and Doctors assisted by the Scriptures indited by these Spiritual Men. And therefore,

2dly. It is observable, That the Apostle doth not here absolutely say, they need not any one should teach them, but only that they need not any one should teach them but as this Unction taught them. Now the Apostles having this Unction in the highest measure, these words cannot exclude their Teachings, or render them unnecessary, but rather must confirm them as a standing Rule to all Posterity. Till then these Sectaries can shew that they have still such an immediate, and an extraordinary *Afflatus* of the Holy Spirit, as was then vouchsafed to the Primitive Christians, they cannot hence conclude the outward Ministry of the Word, by Pastors and Doctors set apart for that Work, to be unnecessary.

CHAP. III.

Verse 1. **B**Ehold what manner of love the Father hath bestowed upon us, that we should be called the Sons of God: Therefore the World knoweth us not, [i. e. doth not acknowledge, and affect us Christians,] because it knew him not. [The Heathens being wholly ignorant of

the true God, and the Jews not knowing him, according to his will, John 8. 55. 15. 21. 16. 3. And as he had discovered himself to them by his Son, 1 John 2. 23. And this may comfort you against the Persecutions of the World, that 'tis their want of that saving knowledge of the true God, which ministers so great

great advantage to you, which causes them to dis-affect you.]

2. Beloved, now are we the Sons of God, and it doth not appear what we shall be [made farther Partakers of, as the compleat import of that Title:] but [this] we know, that ^b when he shall appear, we shall be like him; for we shall see him as he is.

3. And every Man that hath this hope in him, [of seeing him in glory] doth purifie ^c himself, even ^c as he is pure, [in whom was no sin, v. 5.]

^d 4. Whosoever committeth sin, transgresseth also the Law, for sin is the transgression of the Law.

5. And ye know that he, [i. e. Christ, v. 3.] was manifested to take away our sins; [not only by suffering to remove the guilt of our past sins, but also to purifie us from the Power, and Dominion of it, that henceforth we might not serve sin, Rom. 6. 6. that ἀπαλλάξαι ἀποκρίσεις, being freed from sin we might live unto righteousness, 1 Pet. 2. 24.] and in him is no sin, [and so our likeness to him must consist in ceasing from it.]

6. Whosoever [therefore] abideth in him, sinneth not: whosoever [thus] sinneth, hath not seen him, neither known him [as the Truth is in Jesus, Eph. 4. 21.]

7. Little Children, let no Man deceive you, [with Pretensions that Faith without Works of Righteousness will make you righteous before God, for only] he that doth righteousness is righteous, even as he [i. e. Christ] is righteous, [by doing the will of his Father, John 15. 10.]

^e 8. He that committeth sin is of the Devil; for the Devil [thus] sinneth from the beginning. For this purpose the Son of God was manifested [to the World] that he might destroy the works of the Devil.

^f 9. Whosoever is born ^f of God, doth not commit sin; for his Seed [the Word of God, Matth. 13. 1 Pet. 1. 23.] remaineth in him, and he cannot sin, because he is born of God.

^g 10. In this the Children of God are manifest, and the Children of the Devil; whosoever ^g doth not righteousness, is not of God, neither [is] he [so] that loveth not his Brother, [and so both these are Children of the Devil.]

11. For this is the message which ye have heard from the beginning, [or from the first preaching of the Gospel,] that we should love one another, [from a pure heart fervently, 1 Pet. 1. 23. and as Christ hath loved us, John 15. 12.]

12. [And if we be not the Children of the Devil, but of God, we shall] not [be] as Cain, who was of that wicked one, and [therefore] slew his Brother; and wherefore slew he him? [viz.] because his own works were evil, and his Brothers righteous,

[as God himself testified by respecting the Offering, not of Cain, but of Abel; and this begat in him that hatred which concluded in his Brother's death.]

13. [And] Marvel not, my Brethren, if [in like manner] the World, [the Seed of Cain, who are also of that wicked one, John 8. 44. 1 John 5. 19.] hate you, [i. e. if they persecute, and kill the Just, as being condemners of their Actions, and alien from their ways, and manners, in Affection, Aim, Desires, and therefore hated by them, John 15. 19. for whatsoever they may do to destroy this life;]

14. We know that we have passed from Death to Life, [i. e. that we have obtained a Right to escape Death Eternal, and enjoy everlasting Life, John 5. 24.] because we love the Brethren [in Deed and Truth, v. 18. for this is a sign that we are translated from Darkness to Light, Chap. 2. 10. and so are the Children of the Light, yea that we are born of God, Chap. 4. 7. and therefore are Children and Heirs of God, Rom. 8. 17.] he that loveth not his Brother, abideth in [the state, and under the sentence of] Death, [he is still in that darkness of sin and ignorance, Chap. 2. 11. which will end in eternal death.]

15. [For] Whosoever hateth his Brother, is [in the Disposition of his heart, and the Construction of God's Law,] a Murderer, [Matth. 5. 21, 22.] and ye know that no Murderer [being so great, and wilful a violator of the Moral Law,] hath eternal life abiding in him; [He therefore must be obnoxious to Death Eternal, till with Holy David, by a deep and long Repentance, he is delivered from blood-guiltiness; or, till God in Mercy hath put away his Sin, as in the Case of David, 2 Sam. 12. 13.]

16. Hereby perceive we the love of God [to us] because he [who was his beloved Son, at his command, John 10. 18.] laid down his life for us, [i. e. for our Salvation, and the Propitiation of our sins;] and we [also] ought [in imitation of this Example] to lay down our Lives, [i. e. expose them to the Death] for [the Salvation of] the Brethren: [Going on in the Prosecution of our Duty, to win them to life eternal, though with the hazard, and even the loss of this temporal life.]

17. But [if Love requires us to part even with life for them, then] whoso hath this World's Goods, and seeth his Brother have need, [of some of them,] and [yet] shutteth up his bowels of Compassion from him, [not being moved out of Compassion to his Indigence to give him what he hath to spare,] how dwelleth the Love of God in him?

18. My little Children, let us not love in Word, neither in Tongue, [only, Jam. 2. 16.] but in Deed and in Truth, [in true affection of heart, 1 Pet. 1. 22. and in sim-

cerity of Action, Rom. 12. 9. by Love serving one another, Gal. 5. 13. not pitying only, but relieving them according to their wants, and our ability to supply them.]

19. And hereby we [may] know that **h i** we are of the Truth, and shall i assure our hearts before him.

20. For if our heart [the inward witness of our Thoughts, and Actions] condemn us, [of want of sincerity, and obedience to the Truth of the Gospel,] God is greater than our heart, [both in holiness to condemn,] and [in knowledge to perceive the evil of them, for he] knoweth all things.

21. [Whereas] Beloved, if our heart [after a diligent search of it, and a comparing of our Actions with the Law of Liberty,] condemn

us not, [of insincerity in our Obedience,] then have we [humble] confidence towards God [in our Addresses.]

22. And whatsoever we ask [according to his will, John 5. 14.] we receive of him, because we keep his Commandments, and do those things which are pleasing in his sight.

23. And this is his Commandment, that we should believe on the Name of his Son Jesus Christ, and love one another, as he gave us Commandment.

24. And he that keepeth his Commandments dwelleth in him, [i. e. in God] and he [God] in him, and hereby we know that he abideth in us by [the efficacious Gifts of] **k** the Spirit which he hath given us.

Annotations on Chap. III.

a Verse 1. **T**ΕΥΧΑ ΘΕΩ, the Sons of God.] The Jews were stiled the Children, and the Sons of God, because they owned him as their God and Father, and entred into Covenant to serve him; and so became an holy People to the Lord; and he had chosen them to be his People, Deut. 14. 1. So we are all the Sons of God through faith in Christ Jesus, Gal. 3. 26. John 1. 12. The Land in which they dwelt is stiled the Lord's Land, Hof. 9. 3. And they, as being his First-born, Exod. 4. 22. have it given them for an Inheritance; but we, as being in a more spiritual Sense, the Sons of God, are Heirs of God, joint-heirs with Christ, as being those that shall reign with him in his heavenly Kingdom, Rom. 8. 17. See the Note there. They in that Land enjoyed the Majestick Presence of that God who dwelt among them; and therefore, saith he, the Land is mine, Lev. 25. 23. We as his Sons shall be admitted to his Cœlestial Presence, where we shall see him as he is, v. 2. The Enjoyment of that Land was unto them a Type of the Heavenly Canaan, which the faithful among them were to enjoy; and therefore they are represented as Strangers and Sojourners with him in it: Whence the Apostle tells them, that there remained yet a Rest for the People of God, Heb. 4. 9. And the Patriarchs are said to have confessed that they were Strangers, and Pilgrims upon Earth, and thereby to declare, that they desired, and sought a better Country, that is, an heavenly, and that upon this account God called himself their God, viz. the God of Abraham, Isaac, and Jacob, because he had prepared for them a City, Heb. 11. 13, 16. Now because they in their own Persons could not enjoy this heavenly Country without a Resurrection, hence the Evangelist informs us, that they were the Sons of

God, *ἡς ἀναστάσεως υἱοὶ ὄντες*, as being Sons of the Resurrection; The Redemption of their Bodies from Corruption, and the *ἀναστάσεως*, Reviviscence of that which once died, and saw Corruption, being the consequent of this *υἱοθεσία*. Adoption, or Sonship of God's Children; hence therefore doth our Saviour firmly prove the Resurrection from those words, *I am the God of Abraham, &c.* Matth. 22. 32. Luke 20. 36, 37. And thus you see how great is the Love of God in owning us as his Sons, and have also a just Comment on the following words.

Ver. 2. *Ἐὰν φανερωθῇ*, when he doth appear.] **b** Note here,

1st. That as the Hebrew word **כִּי** so the Conjunction *ἐὰν* signifies as well, *when*, or *postquam*, *after that*, as *if*. So Judg. 6. 3. *ἐὰν ἔσπευσαν*, when Israel sowed, 1 Sam. 1. 22. *ἐὰν σποράσκησας*, when I have weaned him, Prov. 3. 24. *ἐὰν καθῇ*, *ἐὰν καθίσθῃς*, when thou liest down, thou shalt not be afraid. So Judg. 21. 21. Psalm. 138. 7. Prov. 4. 12. See Nald. Partic. p. 87, 89. So John 12. 32. *ἐὰν ὑψωθῶ*, when I am lifted up, 13. 20. *ἐὰν πέμψω*, when I send, 14. 3. *ἐὰν πέμψῃ*, when I go away, 16. 7. Note,

2dly. That this is spoken of Christ, seems evident. (1st.) From the word *φανερωθῇ* which is used of Christ, v. 5. and agrees properly to him alone. And (2.) From the Phrase *we shall be like him*, viz. *who shall change our vile Bodies into the likeness of his glorious Body*, Phil. 3. 21. And cause us to bear the Image of the Lord from Heaven, by being raised with glorious, and incorruptible Bodies, 1 Cor. 15. 47, 49. And from the words, *we shall see him as he is*, i. e. in glory; this being his Prayer, *That they whom God had given him, might be with him, and behold his glory*, John 17. 24.

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c 3. *καθὼς ἐκεῖνος*, as he is pure.] For he being manifested to take away our sins, v. 5. and to destroy the works of the Devil in us, v. 8. they who expect to be made like to him hereafter, must be so here in Purity, and Righteousness. But then let it be noted,

1. That this imitation doth not require our likeness to him we are to imitate in the manner, or inward Principle of his Actions, but only in the quality, and as far as humane frailty will permit us, in the measure of them: For instance, it is as necessary for God to be absolutely perfect in Holiness and Goodness, as to be God, and yet we must be holy as he is holy, and perfect as our heavenly Father is perfect. And it is generally asserted in the Schools, That the Obedience, and perfect Holiness of Christ, did necessarily result from the most intimate Union of the Divine, and humane nature, and from that Grace of Union, which he received without measure, whereas our Holiness and Obedience must be acts of Choice, and so our Holiness and Virtue will proceed not from an inward Principle which doth necessitate us to be good, but from the Choice of our own Wills; and yet we must walk as he walked, and must purify our selves as he is pure.

2dly. This Imitation doth not require an absolute equality, or full proportion of our Actions to the Example set before us, this being not consistent with the frailty of our humane Nature. For the Example here is that of the Holy Jesus, in whom was no sin, and who performed perfect Obedience to the whole Law of God, whereas in many things we offend all, and our Obedience will be still imperfect in this Life. When therefore we are commanded to be holy, and perfect as God is, to walk as Christ walked, and to purify our selves as he is pure, 'tis sicut Similitudinis, non equalitatis; i. e. The word as, binds us not to equal them in Holiness and Perfection, but to bear such a likeness to them in these Perfections, as may discover that we truly aim at being holy in all manner of Conversation, and heartily endeavour to continue so, through the whole Tenour of our Lives.

Vain then is that Objection of the Socinians, That were Christ truly God, we could not possibly expect, nor therefore would it be our Duty to imitate him; for seeing the Example of God himself is made the matter of our imitation, the Argument must equally conclude against the Deity of God the Father. In a word, a likeness to him, as far as humane frailty will permit, may be

our Duty though he should be God; a perfect likeness to him who did no sin, could never be our Duty, though he were but Man.

Ver. 4. *ὁ ποιῶν ἁμαρτίαν*, he that committeth sin.] i. e. who lives in the Commission of it, lives in an Opposition to the Law of God; For he is of the Devil, v. 8. He is not born of God, v. 9. which could not be truly said of him that is guilty of any one sin, or violation of God's holy Law.

Ver. 8, 9. *ὁ ποιῶν ἁμαρτίαν*, he that committeth sin.] i. e. He that lives, or goes on, in any way of sin. That this is the true import of this Phrase in the Writings of this Apostle will appear, (1st.) From the same Phrase used in his Gospel, *ὅστις ὁ ποιῶν ἁμαρτίαν*, whosoever committeth sin, is the Servant of sin, John. 8. 34. Now to be the Servant of sin, is plainly to continue and to live in it, Rom. 6. 1, 2. To yield Obedience to it in the lustings of it, v. 12. for then sin reigns in our mortal Bodies, Ibid. And we are Slaves, and Subjects to it; then doth it wedder, Lord it over us, and we are *δούλοι ἐς ἁμαρτίαν*, Servants to yield Obedience to it, ver. 14, 16. though the Conscience may boggle at it, our Reason may condemn it, our Will be somewhat averse to it; so that in obeying it we do the Evil we would not; yet if *ἐμπλεγμένους ἡμετέρας*, we are so entangled as to be overcome by it, we are Servants to Corruption, for of what a Man is overcome, to that is he brought in Bondage, 2 Pet. 2. 19, 20. If the Law of our Members leads us captive to the Law of sin, Rom. 7. 23. So that we yield our Members Instruments of unrighteousness to sin, we so commit sin as to be the Servants of sin. And he that is born of God, cannot (thus) sin, because by that new Birth he is made free from (the Service of) sin, John 8. 36. And become a Servant to righteousness, Rom. 6. 18. He hath that Seed within him, which alienates his Mind and his Affections from sin, and that Spirit which causes him to mortify the deeds of the Flesh, Rom. 8. 13. To die to sin, and to live to God, Rom. 6. 10.

2dly. From those words, neither can sin, for so he doth not do it, as he cannot do it. Now that doth not import that a good Man cannot be overtaken with a fault, Gal. 6. 1. No, even those little Children whose sins are forgiven, and who have known the Father, may, and will be obnoxious still to some Infirmities, and wandrings out of the way, Chap. 2. 1. They may sin not unto Death, and therefore may have still the spiritual Life remaining in them, Chap. 5. 16, 17, 18. But the true import of that Phrase is this, (a) That he hath such an inward

(a) Ita de Catone Min. Velleius Patere. Homo virtuti simillimus, & per omnia ingenio diis quam hominibus propior, qui nunquam rectè fecit ut facere videretur, sed quia aliter facere non poterat. Hist. R. L. 2. c. 35. Omnibus humanis vitiis immunis. Ibid.

Frame of heart, such a Disposition of Spirit, as renders sin exceeding odious, and hateful to him; so that he cannot entertain the Thoughts of doing it, or a Temptation to commit it, without the utmost detestation, and the greatest horror, and so can very rarely, and only through surprize, or want of due deliberation, or through such violent Temptations as prevent, or hinder his Consideration, be obnoxious to sin; and when he comes to consider of such an Action, is presently condemning himself for it, bitterly repenting of it, and for the future watching most carefully against it. Thus they that are evil cannot speak good things, Matth. 12. 34. *A good Tree cannot bring forth bad Fruit*, Matth. 17. 18. *The World cannot hate those that are of it*, Joh. 7. 7. *The Jews could not hear Christ's word*, Joh. 8. 43. *could not believe*, Joh. 12. 39. *The World could not receive the Spirit*, Joh. 14. 17. *They that are in the Flesh cannot please God*, Rom. 8. 7, 8. *The natural Man cannot know the things of God*, 1 Cor. 2. 14. *The Church of Ephesus could not bear the wicked*, Rev. 2. 2.

3dly. From the Phrase, *He that committeth sin is of the Devil*; for 'tis not he who committeth one, or more, sins of Infirmitie, for so did Christ's Disciples while they were with him; nor he who committeth one great sin through the Power of a strong Temptation, of which he bitterly repents, and from which he returns to his Obedience; for thus did David, and St. Peter, who yet were not then the Children of the Devil; but they who comply with the Lusts of Satan, and who *will do them*, John 8. 44.

The other Interpretations which are given of these words, seem either vain and impertinent, or false, and dangerous. And,

1. Vain is that Sense which some put upon these words, *viz. He that is born of God, non debet peccare, ought not to sin*; or that it is absurd for him to sin; for the Apostle speaks not of what he ought not to do, but of what he doth not. Such is that also of those Fathers, who interpret this of him, who is perfectly born of God, by a *παλιγγενεσία*, or a Resurrection from the Dead; for the Apostle speaks not of what he shall not do hereafter, but of what he doth not do at present.

2. False seems to be the Sense which Origen, St. Jerom, and Ambrose put upon the words, *That he that is born of God sinneth not, quamdiu renatus est, whilst he is born of God, because he ceaseth to be a Child of God when he sins*; for this is not only confuted by the Examples of David and St. Peter, whose Faith under that great miscarriage

failed not, Luke 22. 32. but by the words of the Apostle, *Little Children, if we sin, we have an Advocate with the Father, Jesus Christ the Righteous, and he is the Propitiation for our sins*, Chap. 2. 1. who yet is only the Advocate for the Sons of God. For the same Reason I cannot assent to that Exposition which saith, *a Child of God cannot be guilty of any great, or deliberate Crime, as Tertullian de Pudicitia, c. 19.*

3. Dangerous is the Exposition of St. Bernard *, *That they who are born of God sin not, Quia etiamsi peccent, peccata illis neutiquam imputentur, because their sins will never be imputed to them.* And of those who think it sufficient to say, *He sins not without great reluctancy, or not willingly, the evil that he doth being that which he would not do*; for the will of that Man who after some contest in his Soul, yields to the Commission of sin, is more strongly inclined to sin, than to the avoiding of it, and so is not renewed. Nor doth the Apostle say, *He that is born of God sins not willingly, or without renitency, but absolutely He doth not commit sin.*

I conclude this Note with that of our Judicious Gataker, *He that is born of God sinneth not; that is, vitam à peccato immunem quantum potest sibi proponit, nec peccato unquam sponte dat operam; si aliquando præter animi propositum deliquerit, non in eodem persistit, sed errore agnito ad institutum vitæ pristinum quamprimum quantumque potest, festinus revertitur.*

Ver. 9. *Ex Θεῷ, of God.*] By the Spirit, f and the Word, John 3. 6, 8. *Jam. 1. 18. 1 Pet. 1. 23.* That is, he is preserved from, and hath his heart framed into an hatred, and loathing of sin. 1. From the Word of God treasured up in his heart demonstrating to him the vileness of sin, that he may hate it, the danger of it, that he may flee from it; *I have hid thy Word in my heart, that I might not sin against thee*, Psalm 119. 11. And by attending to it as his Rule, and taking heed to his ways according to his word, *ibid. v. 9.* (2.) By the Holy Spirit abiding in him as a new Principle of Life lusting against the Flesh, so that we cannot do the things which that would have us do, Gal. 5. 16, 17.

Ver. 10. *Ὁ μὴ ποιῶν δικαιοσύνην, that doth not Righteousness.* g] That is, he that doth not from an heart studious of Conformity to him who is Righteous, v. 7. and in Obedience to his Law, commanding us to live righteously, exercise himself in sincere endeavours of walking righteously through the general course of his life, is not a

* In Septuag. Serm. 1.

Child of God, because he only is born of God, and hath the Divine Nature in him, who thus doth Righteousness, 1 *John* 2. 29. And he who doth not in Truth, and in Actions demonstrating the sincerity of his Affection to his Brother, v. 18. shew his love to him, he hath no true love to God, *Chap.* 4. 21. and so is not born of God, nor can he be the Child of God, since he obeys not his Commandments, *Chap.* 5. 1.

^h Ver. 19. *Ἐκ τῆς ἀληθείας ἐσώμεν, we are of the Truth.*] i. e. We are rightly acquainted with, and truly live according to the Rules delivered in that Gospel which is emphatically

stated the Truth. See Note on *Rom.* 2. 8. This is the Truth so often mentioned in these Epistles, 1 *John* 1. 6, 8. 2. 4, 21. 4. 6. 2 *Epist.* v. 1, 2, 3, 4. *Epist.* 3. 3, 4, 8, 12. and in the Gospel, *Ch.* 1. 14, 17. 3. 21. 4. 23, 24. 5. 33. 8. 32. 17. 17. 18. 37.

Ibid. *Καὶ πείσομεν τὰς καρδίας ἡμῶν, and shall i persuade our hearts,*] viz. that we are so in the sight of God.

Ver. 23. *Ἐκ τοῦ πνεύματος, by the Spirit.*] ^k So the word Spirit is taken in the words following, *Chap.* 4. 1. and so was he given in those times to them that believed, *Acts* 5. 32.

CHAP. IV.

^a Verſe 1. **B**eloved, ^a believe not every [pretender to the] Spirit [of God,] but try the Spirits, whether they be of God, [or not,] because many false Prophets are gone out into the World, [pretending to be the Christ, or the Messiah promised to the Jews.]

2. [And for your direction in this Trial,] hereby know ye the Spirit of God, [from that of Error;] every Spirit, [i. e. Person pretending to the Spirit of God, or of Prophecy,] which confesseth that Jesus Christ [Gr. *Jesus Christ which*] is come in the Flesh, is of God.

3. And every [pretender to the] Spirit which confesseth not that Jesus Christ [Jesus Christ which] is come in the Flesh, is not of God; and this is that Spirit of Antichrist, whereof ye have heard that it should come, and even now already is it in the World.

^b 4. Ye [to whom he hath given this Spirit, *Chap.* 3. 24.] are of God, little Children; and ^b have overcome them, [these Antichrists and false Prophets;] because greater is he [the Spirit] that is in you, than he [the Spirit] which is in the World.

^c 5. They [these Antichrists and false Prophets] ^c are of the World, [setting up to be temporal Princes, and to give to the Jews Dominion over the Heathen World, and] therefore speak they of the World, [i. e. of that temporal Dominion over the Heathens, which the Carnal Jews expect, when their Messiah doth appear,] and the World [he that is worldly minded] heareth them.

^d 6. ^d We are of God, [deriving our Faith and Doctrine from that Jesus who was a Prophet sent from God, and delivered his Doctrine

in his Name: As therefore he said to the Jews then, so we his Disciples say now,] he that knoweth God heareth us; he that is not of God heareth not us, [John 8. 47. 6. 45.] hereby know we the Spirit of Truth, and the Spirit of Error. [See Note on v. 1, 2, 3.]

7. Beloved, let us [who are of God, v. 6.] love one another, for love is of God, [the fruit of his good Spirit in us, *Gal.* 5. 22. 1 *Pet.* 1. 22.] and every one that loveth is born of God, [by the Spirit, *John* 3. 5.] and [this resemblance he hath to him, in love to mankind in general, and to those he hath so highly loved in particular, v. 9, 10. shews that he] knoweth God [aright, because he keepeth his Commandments, *Chap.* 2. 3, 4.]

8. He that loveth not [his Brother] knoweth not [Gr. *bath not known*] God [aright,] for ^e God is [the God of] Love.

9. In this was manifested [the greatness of] the love of God toward us, because that God sent his only begotten Son into the World [and freely gave him up to the Death, *Rom.* 8. 33.] that we might live through him.

10. ^f Herein is [the demonstration of his] ^f love, not that we loved God, but that he loved us [first, v. 19.] and sent his Son to be the Propitiation for our Sins, [which deserved Death, and so to fit us for eternal life.]

11. Beloved, if God so loved us, we ought also to love one another.

12. [And say not, that it is enough that you love God again, though you love not your Brother, v. 20. for] no Man hath seen God at any time, [as we daily see, and converse with our Brother, and therefore if we love not him whom we have seen, how can we love God

God whom we have not seen? v. 20. but] if we love one another [after his Example, though we see him not, we may be sure that] God dwelleth in us [by his Spirit] and [that] his love is perfected in us.

g 13. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit, [who by his powerful Energies proves whose Spirit he is.]

14. And [by the Spirit given to us according to his Promise] we have seen, [i. e. perceived] and do testify, that the Father sent the Son to be the Saviour of the World. [See Note on v. 3.]

h 15. ^h Whosoever [believing this our Testimony] shall [from his heart believe, and Rom. 10. 9, 19.] confess, that Jesus is the Son of God, God dwelleth in him, and he in God [by the Spirit of Adoption.]

16. And we [by this Spirit] have known, and believed the love that God hath [shewed] to us [in sending his Son to be the Saviour of the World, v. 10, 11, 14.] God is love, and he that dwelleth in love dwelleth in God, and God in him, [v. 7.]

17. Herein is our love made perfect, [i. e. exactly corresponding to the Divine Pattern and

Command, Note on v. 12. so] that we [who thus love] may have boldness in the day of Judgment, because as he is, so are we in this World, [conforming our selves to the Pattern of God's Affection to Mankind, and walking as Christ walked, Chap. 2. 6.]

18. ⁱ There is no fear [of failing at that day] in love [thus perfect,] but perfect love casteth out fear, because [that] fear [which takes away this boldness] hath torment [in it; torments the Mind with dreadful Expectations, and] he that [thus] feareth is not made perfect in love.

19. ^k We love him, [and testify this love to him by loving our Brother for his sake, after his Example, and in obedience to his Command,] because he first loved us.

20. ⁱ If any Man say, I love God, and [yet] hateth his Brother, he is a liar; for he that loveth not his Brother whom he hath seen, how can he love God whom he hath not seen?

21. And [he moreover shews, by his Disobedience to the Command of God, the want of true Affection to him; for] this Commandment have we from him, that he who loveth God, love his Brother also.

Annotations on Chap. IV.

a Verse 1, 2. **T**HE Jews being then generally in expectation of their Messiah, were divided into two parts, a Remnant who believed that he was come already, and that our Jesus was the very Person promised under that Character, and a more prevailing part of them who rejected him and looked for another. Now among these appeared many who took upon them to be the Messiah, or the Prophet promised by Moses like unto him, saying, *Lo Christ is here, and lo he is there*; (See the Note on *Matth.* 24. 24, 26.) and these declaring themselves Prophets, must also pretend to the Spirit of Prophecy, and do this, as Josephus saith they did, *μερμηριάζοντες*, under the pretence of a Divine Afflatus. These, saith the Apostle here, are Antichrists, i. e. pretenders falsely to be Christ; in opposition to him who was truly so; nor could they belong to him, or truly confess him who was the Word made Flesh. Now the strength of this Argument depends on these Considerations, that the effusion of the Spirit promised in the times of the Messiah, could only belong to them who owned, and believed in the true Messiah; this being made one Character of the true Messiah, that he should baptize them who believed in him with the Holy Ghost, *Matth.* 3. 11. This promise of the Father, as the Holy Ghost is stiled, was to be sent by Christ, *Luke* 24. 49. to his Disciples,

John 16. 7. 15. 26. to be sent in his Name; *John* 14. 26. And when he came his Office was to enable those who received him to testify of Christ, that he was indeed risen from the Dead, and was the Christ; *John* 15. 26. *Acts* 1. 8. 5. 32. and to convince the World of Sin, because they believed not in him, *John* 16. 9. The condition of receiving him was faith in Christ, *John* 7. 37. *Acts* 2. 38, 39. And by his Assistance, did his Disciples prove that Jesus Christ who appeared to the Jews in the Flesh, and was crucified among them, was the Christ. He therefore who was made Partaker of the *χαρισματα* of the Holy Ghost must be one who believed in that Jesus who suffered in the Flesh for us; and therefore they who denied this, could not be assisted by that Spirit who was only sent by him, and given to Believers: Whence the Apostle saith, That no Man speaking by the Spirit of God calleth Jesus Anathema, as these false Prophets, who owned him not, must do, *1 Cor.* 12. 3. and that no Man could say, that Jesus was the Christ but by the Holy Ghost: That is, he could not confess, and testify to the World this Truth, but by the assistance of the Holy Ghost promised, and given to Believers for that end. See v. 6. 13, 14, 15.

Note therefore, that the Apostle is not here speaking of the Trial of Doctrines, but of Spirits, not of the faith necessary to

be believed to Salvation, but only of the Faith necessary to the Reception of the Holy Ghost, that Unction which would teach them all things, 1 *John* 2. 27.

b Ver. 4. *Καὶ νενικηκατε, and have overcome.*] The Doctrine which you Preach, and confirm by these Gifts, and Distributions of the Holy Ghost, hath mightily prevailed over all the Opposition which the unbelieving *Jews* and their *false Prophets*, and *false Apostles*, make against it; because the Spirit which acts in them is only able to work by them *πῶτα ἄδους false, counterfeit, and lying wonders*; whereas the Spirit that is in you, enables you to confirm the Truth with real *Miracles, and Signs, and divers distributions of the Holy Ghost*, by which God beareth witness to the Truth of that Doctrine which you preach, *Heb.* 2. 4. *Rom.* 15. 19. 1 *Thess.* 1. 5.

c Ver. 5. That the hopes of Dominion over the *Heathens*, encouraged some of them to set up for the *Messiah*, and others to fight, see the Testimonies of *Josephus*; Note on *James* 4. v. 1, 2, 3. And on this account they rejected the true *Messiah*, because his Kingdom was not of this World.

d Ver. 6. When the *Romish Prelates* have once proved they are of God, as the *Apostle* did, it will be time to consider the Inference of *Esthiers* from this place, That he that is of God must hear their *Prelates* and their *Church*, and come to them to be reformed of any doubt.

e Ver. 8. *ὁ Θεὸς ἀγάπη, God is Love.*] The *Apostle* by these words intends not to express what God is in his Essence, or to say, as the Schools do, that he is Love essentially, and Love *causaliter*, as being the Cause, or *objectivè*, as being the Object of our Love; but that he is so *demonstrativè*, and *ἐνδυνάμει*, shewing great *Philanthropy* to Men in all his dealings with them, or his Dispensations towards them, as appears from the two following Verses.

f Ver. 10. *Ἐν τούτῳ ἔσται ἡ ἀγάπη, herein is Love.*] Here the *Apostle* most lively doth express the Freedom, and the Greatness of the Love of God; the Freedom of it, in that he loved us first, when there was nothing in us to deserve, or move affection, but our misery; but many things which both deserved, and might have moved him to the execution of his Wrath, we being *Enemies to God by wicked Works*. The Greatness of it, 1. In the Person sending, the great God of Heaven, who humbles himself even to behold what's done in Heaven and Earth; Oh therefore what is Man that he should be thus mindful of him? 2dly. The Person sent, *ὁ μονογενὴς, his only begotten, ὁ ἴδιος υἱός, his proper Son, Rom.* 8. 32. for if to call God *πατέρας ἰδίου, his proper Father*, was to make himself equal to God, *John* 5.

18. the *Father* himself by calling him his proper *Son*, must equally exalt him. Hence even *Episcopius* here declares him to be so called, because *Essentiam suam à Patre per veram generationem accepisset, he had received his Essence from the Father by a true Generation*: For it is certain that the *Apostle* is here extolling the Love of God to the highest pitch, and therefore must use this Phrase the *only begotten Son of God* in the sublimest Sense in which that word is used in *Scripture*. 3dly. The place whither he was sent, into the *World which lay in wickedness*. 4thly. The Errand for which he was sent. 1. To give up himself a *Sacrifice for the Propitiation of our Sins*. See Note on *Chap.* 2. v. 2. 2dly. To procure to us, who were dead in *Trespases and Sins, eternal life*.

Ver. 12. *Τετελειωθὴν, his Love is perfected in us.*] He then loves us entirely according to those Words of *Christ*, *If any Man keep my Words, my Father will love him, and we will come unto him, and take up our abode with him, John* 14. 23. Or, then is our love to him entire, because then we love him so as to keep his Commandments, *Ch.* 2. 5. and so as to follow that Example of Love which he hath set us, and as he is, so are we in the *World*, v. 17.

Ver. 15. For to as many as received him, h) gave he power to become the Sons of God, even to them that believe on his Name, *John* 1. 12. And because we are Sons, God hath sent the Spirit of his Son into our hearts, crying *Abba Father, Galat.* 4. 6. Only let it be noted, that this hearty Confession must be attended with a readiness to believe all that this Son of God hath taught us in his *Father's Name*, for if he say the truth, why do we not believe him? *John* 8. 46. and a firm purpose to obey his Commandments, for why call we him, *Lord, Lord, and do not the things that he saith? Luke* 6. 46.

Ver. 18. *Θεὸς ἡ ἐστ, there is no fear in Love.*] *Christ* having so expressly promised a *Come ye blessed* to the Charitable Person, *Matth.* 25. 34, 35, 36. and the *Apostle* recommending it as the most excellent of *Christian Graces*, 1 *Cor.* 13. 13. and the fulfilling of the *Lávu*, *Rom.* 13. 8, 10. when this Love is made perfect in us, it may well give boldness, and cast out fear of *Condemnation* in the day of *Judgment*.

Others expound the words thus; There is no fear of what we may lose or suffer, in (perfect) love (of our Brother,) but (such) Love casteth out (this) Fear, for fear (of what we may lose or suffer) hath torment in it: (And therefore) he that thus feareth, is not made perfect in love (to him.)

Ver. 19. That is, whosoever thus loves k God, and shews it by loving thus his Brother,

ther, can challenge nothing on that account as due from God, it being God's preventing love to him, which gave the Rise to all the love he bears to God, or to his Brother for his sake. If therefore any Person be constrain'd by this Love to that Obedience which testifies the sincerity of his Affection to God, or to imitate his Love to us by fervent love to the Brethren, 'tis the Divine *Philanthropy* which hath excited this Affection in him. Or if *ἀγαπᾷ* be the Subjunctive Mood, the Sense runs thus, Let the great Love of God to us, mention'd v. 9, 10. provoke us to returns of Love to him, and to our Brethren for his sake, since we do hypocritically pretend to love him, if we do not shew it by fervent Charity towards his Children and our Brethren.

Ver. 20. That is, If what we have ¹ more opportunity to do, and can perform with less difficulty, we do not do, how shall we perform what is more difficult? Now we have our *Christian Brethren* still in our view, they are the Object of our Senses, we daily converse with them, and their Wants and Miseries being the Objects of our Senses, must naturally move Compassion in us; and so it is less difficult to express our Love to them, than to that God whom we have not seen, and who is only present to our Minds by raised Meditations, which do not naturally occur to us, and which we cannot long continue, and so is more difficult than the Love of our Brother.

CHAP. V.

a Verse 1. **W**hosoever believeth that Jesus ^a is born of God; and every one that loveth him that begot, loveth him also that is begotten of him, [as being by this new Birth Partaker of the Divine Nature, and created a-new after the Image of God, Ephes. 4. 24. Coloss. 3. 10.]

2. [And this Note is reciprocal, for] By this we know that we love the Children of God, when we love God and keep his Commandments; [when our Affection to God prevails upon us, to do to them all Acts of Charity he hath required, and by his Example recommended to us, 1 John 3. 11, 23. 4. 21.]

3. For this is [the genuine Test of] the love of God, that we keep his Commandments, and his Commandments [to the true lover of him] ^b are not grievous.

b 4. For whosoever is born of God overcometh the World, [his Affections are taken off from it, and set upon his God, and so it cannot be grievous to him to part with it, or suffer the loss of any worldly good, to secure the Divine Favour;] and this is the Victory which overcometh the World, even our Faith, [to wit, that Faith which is the substance of things hoped for, the evidence of things not seen, Heb. 11. 1. which gives us the Assurance of a better and a more enduring Substance, and so makes us take joyfully the spoiling of our Goods, Heb. 10. 34. and patiently endure those light Afflictions which are but for a season, as knowing they work for us an

exceeding and eternal weight of Glory, 2 Cor. 4. 17.]

5. Who is he that overcometh the World, but he that believeth that Jesus is the Son of God? [And so the Author of Eternal Salvation to all that obey him, for hence we know that we have eternal life, v. 11, 12, 13.]

6. This is he ^c that came by [or with the Testimony of] water and blood, even Jesus Christ, not ^d by water only, but by water ^e and blood; and it is ^f the Spirit that beareth witness, [and on his Testimony we may rely,] because the Spirit is Truth.

7. [The Law judges that sufficiently proved which is confirmed by two or three Witnesses, Deut. 19. 15. That Jesus is the Son of God, v. 5. is thus proved by Witnesses from Heaven, and on Earth,] For ^g there are three that bear Record [to this Truth] in [and from] ^h Heaven, the ⁱ Father the ^j Word, and ^k the Holy Ghost, and these three are one [as in Testimony, so in Essence,]

8. And there are three that bear witness on Earth, the Spirit, and the Water, and the Blood, and these three ^l agree in one.

9. ^m If we receive the witness of Men, [in these Cases,] the witness of God is greater [of more validity, and certainty than that of Men, he being neither liable to ignorance, nor falsehood; and if his Testimony be of such force, we must believe that Jesus is the Christ,] for this is the witness of God which he hath testified of his Son.

T t t t

12. He

10. He that believeth on the Son of God hath the witness in himself, [*as having in himself that Spirit of God which gives this Testimony to Christ,*] he that believeth not [*this Testimony of*] God hath made him a Liar, because he believeth not the Record which God gave of his Son.

11. And this is the [*subject of this*] Record, that God hath given to us [*Christians the promise of*] eternal life, and this life is in his Son, [*he being the hope of Glory,* Col. 1. 27. *this life being hid with Christ in God,* Col. 3. 4. *and he being our life,* *ibid.* *he being the Author, and Procurer of it, and having power to confer it on us,* John 17. 2.]

12. He that hath the Son hath life, and he that hath not the Son of God, hath not life; [*For we are all the Children of God through Faith in Jesus Christ,* Gal. 3. 26. *and if Children, then Heirs,* Rom. 8. 17.]

13. These things have I written to you that believe on the Name of the Son of God, that ye may know that ye have [*by Promise a right to, and by the Spirit an earnest of*] eternal life, and that ye may [*more firmly*] believe in the Name of the Son of God.

14. And this is the [*farther*] confidence that we have in [*and through*] him, that if we ask any thing [*of God,* Chap. 3. 21, 22.] according to his will, he heareth us, [*according to Christ's Promise,* John 14. 13, 14, 15. 7. 16. 16. 23, 24.]

15. And if we know that he heareth us, whatever we [*thus*] ask, we know that we have the Petitions that we desired of him, [*Chap. 3. 22.*]

16. If any Man see his [*sick*] Brother sin ⁿ a sin which is not ⁿ unto death, [*i. e. for which God hath not peremptorily threatned, and required that he should die for it, as he did to them that were guilty of Murther,* Gen. 9. 5, 6. Numb. 35. 30, 31. *and for Idolatry,* Deut. 17. 2, 3, 4, 5.] he shall ask [*of God Restoration of his Life and Health,*] and he shall give him life for them that sin not [*thus*] unto death. There is a sin unto death: [*of which God hath denounced that he that doth it shall die for it:*] I do not say that he shall pray for it, [*i. e. for deliverance of the Person guilty of it from death.*]

17. All unrighteousness is sin, and there is a sin [*of unrighteousness against our Brother, which is*] not unto death [*the Law requiring not that the guilty Person should die for it, but only that he should bring his Offering, and make reparation for it.*]

18. We know that whosoever is born of God sinneth not [*thus,* Chap. 3. 15.] but he that is begotten of God keepeth himself, and that wicked one toucheth him not. [*See Note on Chap. 3. 9.*]

19. And we know that we are [*begotten*] of God, and [*that*] the whole World lieth [*still*] ^o in wickedness.

20. And we know that the Son of God is come, and hath given us an understanding that we may know him that is [*the*] true [*God:*] and we are in him that is true, [*even, or to wit*] in his Son Jesus Christ. ^p This is the true God, and [*in him is*] eternal life.

21. [*Having therefore this knowledge of the true God*] Little Children keep your selves ^q from Idols, [*or false Gods.*] Amen.

Annotations on Chap. V.

^a Verse 1. **F**^K Θεὸς γενόμενος, *is born of God.*] The Jews gloried in this Title, that they were the Children of God, and had him for their Father, John 8. 41, 42, 45. they being called his Sons, Deut. 14. 1. 32. 19. Psalm 72. 15. and his first-born, Exod. 4. 22. The Apostle therefore here informs them, that this Relation would stand them in no stead, unless they were born again of Water, and of the Spirit, John 3. 5. or baptized into the Name of Christ, and by that Faith had power to become the Sons of God, John 1. 12. and also loved those Christians which were born of him, which the unbelieving Jews, and the false Teachers among them were so far from doing, that they every where persecuted the true Believers. See Note on Chap. 3. 1.

^b Ver. 3. βαπτίζων ἐν ὕδατι, *are not grievous.*] Because his will is conformed to the will of God, and so he only doth what he would

do, and his Affections are chiefly placed upon him, and so he is then doing what he chuseth and delighteth in, and it cannot be grievous to be employed as we would, and as we do delight to be.

Ver. 6. *That came.*] viz. in the Name of ^c God, Matth. 21. 9. in his Father's Name, John 5. 43. See Matth. 11. 3. John 1. 9, 15, Matth. 21. 9.

Ibid. δι' ὕδατος, *by Water.*] That is with ^d the Testimony of Water, or the Testimony given to him by St. John at his Baptism; for when John was baptizing, he testified of him, saying, *This is he that cometh after me, who was before me,* John 1. 27, 28. He also declared that he came baptizing for this very end, that he might be made manifest to Israel, v. 31. and testified saying, *I saw the Spirit descending from Heaven like a Dove, and it abode upon him: And I knew him not, but he that sent me to baptize with water,*

water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God, v. 32, 33, 34. Hence is he stiled, a Man sent from God, who came for a witness, to bear witness of the Light, that all Men through him might believe, v. 6, 7, 8. Hence do St. John's Disciples say to him, He to whom thou bearest witness baptizeth, John 3. 26. And Christ himself appealeth to his Testimony, John 5. 32, 33. Now this Testimony could not be rejected by them, for all Men held John as a Prophet; nor durst the Pharisees themselves deny that his Testimony was from Heaven, Matth. 21. 25, 26.

e Ibid. Kai αμαρ and blood.] For he died in Testimony of the Truth, and came into the World for this end, that he might bear witness to the Truth, John 18. 37. Whence he is said to witness before Pontius Pilate a good Confession, viz. that he was the Son of God, or the Messiah, the King of the Jews, 1 Tim. 6. 13. This he also testified to the High-Priest, Matth. 26. 63, 64. And for this Testimony was he condemned as worthy of Death, v. 66. For this they mock him at his Sufferings, that he said he was the Son of God, Matth. 27. 43. Mark 15. 32. And at his Death he commends his Spirit to God as his Father, Luke 23. 36, 46. The Miracles which attended his Crucifixion were so great, that they forced the Jews, the Centurion, and those that were with him, to confess truly this was the Son of God, Matth. 27. 54. and the whole Multitude to smite their Breasts, Luke 23. 48. In a word, the Spirit which assisted the Baptist, proclaimed him the Lamb of God who taketh away the sins of the World, John 1. 30. And that supposeth he was to offer up himself unto the Death, for the Propitiation of their Sins. Yea, he himself doth frequently declare, that he was to be slain, Matth. 16. 21. to be delivered into the hands of Men and killed, Matth. 17. 22, 23. to be condemned to Death, Matth. 20. 18, 19. and to rise again the third day; That he was to be lifted up upon the Cross, John 3. 14. and that being thus lifted up, he would draw all Men to him, John 12. 32. Now what Impostor would lay this as the foundation of the Truth of all his Sayings, and all the hopes of any Blessings which were to be expected from him, that he should be crucified and die an ignominious and painful Death? Or, what could tempt him thus to die, who had no hopes to rise again, if he were not the true Messiah, or the Son of God? How was it possible he should be raised from the dead, but by the mighty Power of God? And is it reasonable to imagine that the God of Truth should thus exert the greatness

of his Power in confirmation of a Lye? That he should work so great a Miracle in favour of a vile Impostor falsely usurping his Name? Or give such large Credentials to one who falsely did pretend to be a Prophet sent from God, and to be honoured as his Son by all Men?

Ibid. Kai πνευμα εσθ, &c. and 'tis the Spirit that beareth witness.] Here it is to be noted, that the witness in this Verse is only stiled το πνευμα, viz. that Spirit which enabled Christ to heal Diseases, cast out Devils, raise the Dead, and work all sorts of Miracles, for confirmation of his Mission; but in the 7th Verse he is stiled το αγιον πνευμα, the Holy Ghost, which doth distinctly signify the inward Gifts by which the Understanding is enlightened, and is enabled to perform things which by Nature it could not do without the immediate workings of the Holy Ghost, as V. G. the Gifts of Wisdom, Knowledge, Faith, Prophecy, discerning of Spirits, the Gift of Tongues, and the Interpretation of them. That there is ground for this Distinction, will appear from these Considerations:

1. Because our Saviour, whilst he was on Earth, gave to his Apostles and the Seventy Disciples power to heal the Sick, cleanse the Lepers, raise the Dead, cast out Devils, Matth. 10. 8. Luke 10. 9. And yet the Evangelist St. John informs us that the Holy Ghost was not yet, because that Jesus was not glorified, John 7. 39. Our Saviour also tells his Disciples, that the Holy Ghost would not come till he departed, John 16. 7. And St. Peter, that our Lord being exalted to the right hand of God, received the Promise of the Holy Ghost, Acts 2. 33. The Holy Ghost must therefore signify something distinct from the Power of working Miracles.

2. The Prophecy of Joel, which by St. Peter is mentioned as the Promise on which the giving of the Holy Ghost was founded, is only a Promise of Visions, Dreams, and Prophecies, but not of Miracles; and the Gifts of the Spirit, mention'd by the Prophet Isaiah, are only those of Wisdom, Knowledge, Understanding, Counsel, Courage, Piety, and of the Fear of the Lord, no mention being made there of Signs, and Wonders.

3. Because throughout the History of the Acts of the Apostles, where St. Luke hath occasion to mention the Miracles which the Apostles, and Primitive Professors did, he always uses these words *τεκταια, αμυτια, δυνάμεις, Wonders, Signs, and Powers*; but where he speaks of Persons Prophecy'ing, or speaking with Tongues, he doth as constantly ascribe this to the Holy Ghost, descending on them.

And lastly, where the Scripture mentions these things together, it puts a manifest distinction betwixt Signs and Wonders,

and the Gifts and Distributions of the Holy Ghost. Thus God, saith the Apostle, bare witness to the Doctrine which they preached, by Signs and Wonders, and diverse Miracles, *ἡ ἀρχὴ αὐτῶν μετεμορφώσθη*, and Distributions of the Holy Ghost, Heb. 2. 4. See Rom. 15. 19. Galat. 3. 5.

The Spirit therefore bare witness to Christ on Earth by the enabling him to do so many mighty Works in confirmation of his Mission, to heal all manner of Diseases, Sicknesses and Maladies, to command the Wind and Seas to be obedient to him, to cast out Devils, and to raise the Dead, and by assisting his Apostles and Disciples to do these things in his Name. For that not only his Disciples, but even our Lord himself did cast out Devils by the Spirit of God, he himself expressly testifies, *Matth. 12. 28.* and saith moreover, that in him was fulfilled that of *Isaiah*, *The Spirit of the Lord is upon me, wherefore he hath anointed me to Preach the Gospel to the Poor; he hath sent me to heal the broken in heart, to preach deliverance to the Captives (to Sin and Satan,) and to give sight to the blind,* Luke 4. 18, 20. Hence St. Peter speaks thus to Cornelius and his Friends, *You know how God anointed Jesus of Nazareth with the Holy Ghost, and with Power, who went about doing good, and healed all that were oppressed of the Devil,* Acts 10. 38. And to these Works thus wrought by the assistance of the Spirit of God, our Lord doth frequently appeal as to a sure Testimony that God had sent him, For the Works, saith he, *that I do in my Father's Name bear witness of me,* John 10. 24. and 5. 36. Yea, they shewed that the Father was in him, and he in the Father, John 10. 37, 38. and 14. 10, 11.

g Ver. 7. *Ἦσαν οὖν οἱ μαρτυρῆντες ἐν τοῖς οὐρανοῖς*, there are three that bear witness in Heaven, &c.] I shall say nothing of the Dispute, whether this Verse be genuine or not, seeing the learned Dr. Mills treats so copiously on that Subject in his Edition of the New Testament. I only note, that the places cited from Tertullian and St. Cyprian agree not exactly with the words of St. John, seeing they speak *de Patre, Filio & Spiritu Sancto*, not of the Father, the Word, and the Holy Ghost. The Objections of Schlictingius against this Verse are these:

Object. 1. That this Verse, though it be introduced with *ἐν* for, hath no coherence with the former Verse.

Ans. It coheres well with it thus, the witness of the Spirit ought in this matter to be received, because he is the Spirit of Truth sent from the Father, and the Son; for in the Testimony of the Holy Spirit sent down from Heaven, is contained the

witness of the Father, and the Son also, so that we may truly say, *there be three that bear witness.*

Object. 2. But if so, the Testimony of the Father is included in the Testimony of the Holy Ghost.

Ans. True. And by this these three Witnesses become one in Testimony, and yet they differ as the Person sending, and the Person sent.

Object. 3. The λόγος, or Word, is the Son of God; and therefore to say he testifies of the Son of God, is to make him testify of himself.

Ans. It is confessed that the same Person is both the λόγος and the Son of God, but the thing testified, is not that Christ was the λόγος, or the Son of God by eternal Generation, or by his miraculous Conception, but that he was the Christ the promised Messiah, and in that Sense the Son of God; and to this the Divine Nature might give Testimony.

Ibid. *Ὁ πατήρ, the Father,*] Testified this h at his Baptism by his Voice from Heaven, saying, *This is my beloved Son,* &c. *Matth. 3. 17.* and at his Transfiguration saying again, *This is my beloved Son, hear him,* *Mat. 17. 5, 6.* See Note on 2 Pet. 1. 14, 15, 16. and chiefly by sending of the Holy Ghost which he had promised in the times of the Messiah, and who is therefore stiled *The Promise of the Father,* Luke 24. 49. Acts 1. 4.

Ibid. *Ὁ λόγος, the Word.*] Not only by i appearing to St. Stephen, Acts 7. 56. and saying to Saul, *I am Jesus whom thou persecutest,* Acts 9. 5. but chiefly by shedding the Spirit on the Apostles, and other Believers according to his Promise; for he being exalted to the right hand of God, and receiving from the Father the Promise of the Holy Ghost, hath, saith St. Peter, *shed forth this which you now see and hear; wherefore let all the House of Israel know, that God hath made this Jesus Lord and Christ,* Acts 2. 33, 36.

Ibid. *τὸ ἅγιον πνεῦμα, The Holy Ghost.*] k The Power from on high they were to be endowed with, Luke 24. 49. by falling down from Heaven upon his Disciples, whence they were filled with the Holy Ghost, and spake with Tongues to Men of all Nations, the wonderful things of God. Till his descent upon them they were not to stir from Jerusalem, as being not fitted for their work, Acts 1. 4. but when he was once given to them that believed, they proved and bare witness that God had exalted Jesus to his right hand to be a Prince and a Saviour, Acts 5. 31, 32. And this our Lord, by his Omniscience, foretold

foretold that he should testify of him, *John* 15. 26. yea, that at his coming he should convince the World of sin, because they believed not in him, of [his] righteousness, because he was gone to the Father; and of Judgment, because the Prince of the World was judged, and cast out of his Kingdom by him, *John* 15. 9, 10, 11. *John* 12. 31.

And thus 'tis easie to discern how these three are one in Testimony, because both the Father and the Son, give in their Testimony by the Holy Ghost; but then if these be three Witnesses properly so called, they must be three Persons, and more especially the Holy Ghost, by whom the other Persons do bear witness, must be so; and if his Testimony be also the Testimony of God the Father, and the Word, he must be one in Essence with them: For if the Spirit be a Creature, how can his Testimony be formally the Testimony of God? as it is stiled, *v.* 9, 10.

1 Ver. 8. *Ἐἰς ἓν εἰσι, agree in this one.*] If by *ἓν εἰσι*, *v.* 7. were meant no more than *εἰς ἓν εἰσι* here, why did the *Apostle* change the Words, since these three also are one in Testimony, as that imports this only, that they confirm this fundamental Truth, That *Jesus is the Christ the Son of God*. Especially if we consider what is insinuated, *v.* 6. that of these three the Spirit only beareth witness properly, the other by some Action of the Spirit attending them, and by the Testimony of others of it; The Water by the Spirit descending on Christ whilst he was in the Water, and the Baptist's Testimony that by this Sign God had declared to him that he was the Christ; the Blood as it assures us that he who shed it died for the Truth.

m Ver. 9. *Ἐἰ δὲ μαρτυρίαν τῶν ἀνθρώπων λαμβάνωμεν, if we receive the witness of Men.*] This is not so to be interpreted as if the three Witnesses on Earth related only to the Testimony of Men, and the three from Heaven only to the Testimony of God; and so that the *Apostle* intended here to signify we had greater Reason to believe the Witnesses in Heaven than those on Earth; For, 1. The Testimony of the Spirit, and of the Holy Ghost, are of equal certainty and validity: And 2dly, *John Baptist* being sent from God, *John* 1. 6. and his Baptism being from Heaven, and not of Men, *Matth.* 21. 25. was also in effect the Testimony of God. The import therefore of these words is rather this: If the Testimony of two or three Men be thought sufficient to give Credit to any matter in all Courts of Judicature, surely the Testimony of that God, *v.* 8. who cannot lye, or deceive us, must be of greater force and strength to produce Faith in us.

n Ver. 16. *Ἀμαρτία πρὸς θάνατον, a sin unto death.*] Note here, That the Phrase, *he*

shall give him life, cannot reasonably be interpreted of eternal life, for that depends not on the Prayers of other Men, nor can they be certain that their Intercession shall prevail for it, since it belongs only to them who truly repent, and reform their lives.

2. Because the Person to be prayed for is one that hath not sinned unto death, i. e. hath not committed a sin which renders him obnoxious to death eternal. 3. They who interpret this Phrase *a sin unto death*, of a sin on which eternal Death will certainly follow by the Decree of God, 1. Make the Duty here enjoined impracticable; for who can know when his Brother's sin is thus to death or not? who is acquainted with any such Decree of God? 2. They make the difference betwixt a sin unto death, and not to death, to consist not in the nature of the sins themselves, but in the Decree by God pass'd upon the sinner. 3. They make the *Apostle* say, he dares not encourage them to pray for the Salvation of them who are at present in a state of Death and Condemnation, which is against the Tenor of the Scripture. See *Rom.* 10. 1. The words, *If a Man see his Brother sin a sin not unto death*, seem like to those of *St. Paul*, *if he see him overtaken with a fault*, *Gal.* 6. 1. i. e. with an Act of Injustice against his Brother, to awaken him out of which sin God hath inflicted sickness on him, as he did on the *Corinthians*, *1 Cor.* 11. 30. The words, *Let him ask and he shall give him life*, seem parallel to those of *St. James*, *The Prayer of Faith shall save the sick, and the Lord shall raise him up*; See the Note on *James* 5. 15. If this Interpretation will not stand good, consider that after all the Miracles, and Distributions of the Holy Ghost vouchsafed in confirmation of the Gospel, too many of the *Jews* apostatized from the Profession of it, relapsing to their former Judaism; And this Apostacy may here be termed, the sin unto Death, it being also that which our Saviour represents as the sin against the Holy Ghost, which should not be forgiven, *Matth.* 12. 32. and they who commit it being Men, saith the *Apostle*, *whom it is impossible to renew unto Repentance*, *Heb.* 6. 4, 5, 6. and to whom there remaineth nothing but fearful looking for of Judgment, *Heb.* 10. 26, 27. the *Apostle* might well add, *I do not say that you shall pray for them.*

Ver. 19. *Ἐν τῷ πονηρῷ.*] In Satan, who worketh in the Children of Disobedience, *Eph.* 3. 2. and leads them captive at his will, *2 Tim.* 2. 26. whence by Faith in Christ we are said to be translated from the power of darkness, *Col.* 1. 13. from the power of Satan, *Acts* 26. 18. and recovered from the Snare of the Devil.

Ver. 20. *Ὁ αὐτὸς ὢν ὁ ἀληθινὸς Θεός, he is the true God.*] That this is not spoken of Christ,

Christ, the *Socinians* endeavour to prove, because the Article is here added to the word *Θεός God*; which is never, say they, done when *Christ* is called *God*: But this is manifestly false, for *Thomas* saith expressly of him, *ὁ Κύριός μου καὶ ὁ Θεός μου, my Lord, and my God*, John 20. 28. and the *Apostle* *ὁ ὢν ἐπὶ πάντων Θεός*, who is *God over all, blessed for ever*, Rom. 9. 5. We prove that this is spoken of *Christ*;

1. Because the demonstrative Pronoun *ἐστὶ* most appositely relates to that which immediately went before; now this is *Jesus Christ* the Son of God.

To this the * *Socinians* answer, That this is not always so; these Relatives often referring to what is more remote: and so this *ἐστὶ* may refer to the true God going before. To this we reply;

1. That when this happens to be so, the necessity of referring it to what is more remote is evident from the Text, and necessary from the nature of the thing; as when 'tis said, *Acts* 4. 11. *ἐστὶ, this is the stone set at nought by you builders*, this cannot be referred to the Man that was made whole, *v.* 10. And *Acts* 7. 19. *ἐστὶ, he dealt subtilly with our Nation*; this cannot refer to *Joseph*, but to the King of Egypt. So also *Acts* 10. 5, 6. *2 Thess.* 2. 9. *2 John* 7. But here is no necessity of referring the Pronoun to any thing more remote, but on supposition that *Christ* is not truly God.

2. This never happens when the Pronoun relates to any thing that is spoken of professedly, but only when the nearest Antecedent is only mentioned accidentally, and by the by. So *Eph.* 2. 7. *Many Deceivers are gone out into the World, who confess not that Jesus is the Christ, ἐστὶ, he is a Deceiver and an Antichrist*; where the Pronoun refers not

to *Christ*, because he is there mentioned only by accident, as being the Object of the Error of these Seducers: And so it is in all the other places cited. But here the *Apostle* is professedly speaking of *Christ* through the whole Verse, and of the Father only as we by *Christ* are taught to know him. And,

3. To refer this to the true God going before, makes the *Apostle* guilty of a Tautology, by saying, *the true God, he is the true God*.

4. Of the same Person it is said, *He is the true God, and eternal life*. Now eternal life is in this very Chapter thrice ascribed to the Son as the Author of it, *v.* 11, 12, 13. He is stiled *ζωὴ life*, John 1. 4. 5. 26. 14. 6. 17. 2. *our life*, Col. 3. 4. *Christ* is here also stiled, *ὁ ἀληθινός the true*, as also *Rev.* 3. 7. 19. 11. And otherwise the Greek should have been *ᾧμεν, that we may, or might be*, to answer to *γινώσκωμεν, that we might know*, and not *ἐσμεν we are in the true*.

Ver. 21. *Ἀπὸ τῶν εἰδώλων, from the Idols*] *q*
or false Gods of the Heathens, among whom you live: So *1 Thess.* 1. 9. they turned *ἀπὸ τῶν εἰδώλων from Idols to the true and living God*; thus, an Idol is nothing in the World, i. e. no true God, because there is but one true God, *2 Cor.* 8. 4. Thus, to eat things offered to Idols *συνειδήσει τὸ εἶδωλον with Conscience of the Idol*, is to eat it with Apprehension that there was somewhat of Power or Vertue in that God to whom 'twas offered. Nevertheless, because these false Gods were still represented by, and worshipped in their (a) Images, and they were thought necessary to the worship of their Deities, therefore the *Apostle* useth here the word Idols, and equally forbids that way of worshipping the true God.

* See Cl. Ars Critic. Part. 2. c. 9. p. 121.

(a) Ut eos possimus coram, & cominus intueri, affari de proximo, & cum presentibus quodammodo venerationum colloquia miscere, sub axe enim nudo, & sub aethereo tegmine invocati nihil audiunt, &c. Ethnicus apud Arnob. l. 6. p. 192.

THE PREFACE

TO THE

Second Epistle of St. JOHN.

THAT St. John the Apostle was the Author of the First Epistle, is confessed by all the Ancients, and that the same Person was the Author of this Epistle, is evident from the exact Agreement of almost every Word of this with the former, except the Preface and Conclusion. For,

1st. These Words in the Fifth Verse, I write no new Commandment to you, but that which you have had from the beginning, that ye love one another, are the same with those Ep. 1. Chap. 2. 8, 10. Chap. 3. 10.

2^{dly}, These Words in the Sixth Verse, This is Love, that we walk after his Commandments, are the same with 1 Ep. 5. 3. and the following Words are in sense the same with Chap. 4. 21.

3^{dly}, These words in the Seventh Verse, For many Deceivers are gone out into the World, who confess not that Jesus Christ is come in the Flesh; he is a Deceiver and an Antichrist, are in sense the same with 1 John 2. 18, 19, 26. Chap. 4. 1, 2, 3.

4^{thly}, These Words Ver. 9. He that transgresseth and abideth not in the Doctrine of Christ, hath not God; he that abideth in the Doctrine of Christ, hath the Father and the Son, are in sense the same with 1 John 23, 24.

5^{thly}, These Words, Ver. 12. That your Joy may be full, are expressly found, 1 John 1. 4.

Moreover, the Arguments which Grotius advances to the contrary, as Magna Argumenta, are of no Force against; but rather may be used as Confirmations of this Assertion, That St. John the Apostle was the Author of this Epistle. For whereas it is objected that Eusebius puts this and the following Epistle among the doubtful Epistles, leaving it uncertain whether they were written by the Apostle, or by John Bishop of Ephesus, to whom they were ascribed, saith St. Jerom, it is to be noted from Eusebius, that though by some they were doubted of, yet (a) were they known to many of the Ancients. Yea, This Second Epistle is cited twice by Irenæus, as the Genuine Epistle of St. John the Apostle and Disciple of our Lord, declaring that they who denied that Jesus Christ was come in the Flesh, were (b) Seducers and Antichrists, Ver. 7th. and 8th. and they who bid the (c) Heretick good Speed, are Partakers of his Evil Deeds; which are the Words found Ver. 10.

And in the Council of Carthage, held Anno Domini 256. (d) Aurelius cites the Tenth Verse as the Words of St. John the Apostle of the Lord.

(a) Τῶν δὲ ἀντιπαραβάτων, γινώσκων δὲ ὅμως τοῖς πολλοῖς, — ἢ ὀνομαζομένην δόξα, ἢ ἡγίην Ἰωάννου. Hist. Eccl. l. 3. c. 25.

(b) Joannes Discipulus Christi in prædictâ Epistolâ fugere eos præcepit, ἀτενὴ, multi Seductores extierunt in hunc Mundum, qui non consentiant Jesum Christum in Carne venisse; hic est Seducor, & Antichristus; videte eos, ne perdaris quod operati estis. l. 3. c. 18. p. 278.

(c) Ἰωάννης δὲ ὁ πρὸς Κυρίῳ μαθητὴς ἐπέτεινε τὴν καταδίκην αὐτῶν, μὴδὲ χαίρειν αὐτοῖς ὑπὸ ἡμεῶν λέγωνδ' βυλθεῖς, ὁ δὲ λέγων αὐτοῖς, εἰσι, χαίρειν, κοινώνει τοῖς ἔργοις αὐτῶν τοῖς πονηροῖς. l. 1. c. 13. p. 94. A.

(d) Joannes Apostolus in Epistolâ suâ posuit dicens, si quis ad vos venit & doctrinam Christi non habet, nolite eum in Domum vestram admittere, & Ave ei ne dixeritis. Apud Cypr. p. 242.

(e) Clemens of Alexandria makes mention of the larger Epistle of St. John, which supposes he had writ one or more shorter.

And (f) Epiphanius saith, That the Alogi who rejected his Gospel and Revelations, would perhaps reject his Epistle also. So that we have here the Testimony both of the East and of the West, concerning the true Author of this Epistle, that it was John the Apostle and Disciple of our Lord; which sure must be Proof sufficient against a bare Doubt, or the Silence of some Men about this Matter, of which

Origen (g) speaks. The other Arguments of Grotius are so fully answered by Dr. Hammond in his Preface to this Epistle, that 'tis superfluous to say any thing more upon that Subject.

As for the Name Catholick, that also seems to be given to this and the following Epistle, not as being written to all in general, some of the Ancients conceiving this was written only to one Family, as was the other to one Person; but as (h) Cotelierius notes, because they were admitted by many Churches, and read as Catholick Epistles.

(e) Φαίνε' ὅτι καὶ Ἰωάννης ἐν τῇ μείζονι ἐπιστολῇ, πρὸς διαφοράς τῶν ἀμαρτιῶν ἐκδιδάσκων, ἐν τέτοις, ἐάν τις ἴδῃ ὅτι ἀδελφὸν αὐτοῦ ἀμαρτάνοντα ἀμαρτίαν μὴ πρὸς θάνατον. Στρομ. 1. p. 389.

(f) Τάχα ὅτι τοὶ ἐπιστολῆς, σωάδουσι καὶ αὐταὶ πρὸς εὐαγγελίῳ καὶ τῇ ἀποκάλυψι. Ηζερ. 51. § 24.

(g) Concedamus & secundum & tertiam epistolam ὅτι πάντες φασὶ γνησίους εἶναι ταύτας. Orig. apud Euseb. Hist. Eccl. 1. 6. c. 25. p. 227.

(h) Not. in Epist. Barnab. p. 6.

A
P A R A P H R A S E
W I T H
A N N O T A T I O N S
O N T H E
Second Epistle of St. *J O H N*.

- ^{a b} Verse 1. **T**HE ^a Elder to the ^b Elect Lady and her Children, whom I love in the Truth; and not only I, but also all that have known the Truth.
- ^c 2. For the truth's sake which dwelleth in us, and shall be with us ^c for ever.
3. Grace be with you, mercy and peace from God the Father, and from the Lord Jesus Christ, the Son of the Father in truth and love, [*or the true, and beloved Son of the Father.*]
- ^d 4. I rejoiced greatly that I found [*those*] of thy Children walking ^d in the Truth, as we have received a Commandment from the Father.
5. And now I beseech thee, Lady, not as though I wrote a new Commandment, but that which we had from the beginning [*of the Gospel,*] that we love one another. [*See Note on 1 John 2. 7.*]
6. And this is love, that we walk after his Commandment, [*Chap. 5. 3.*] and this is the Commandment, That as ye have heard from the beginning ye should walk in it, [*Chap. 2. 24. i. e. we should continue walking according to the truth of the Gospel, which it concerns us now especially to be careful of.*]
7. For many Deceivers are gone out into the World, who confess not that Jesus Christ ^e is come in the Flesh, [*or Jesus Christ coming in the Flesh.*] This is a Deceiver and an Antichrist. [*See Note on Chap. 2. 18, 22. Chap. 4. 1, 2, 3.*]
8. Look to your selves, that we lose not the things that we have wrought, but that we may receive ^f a full Reward.
9. Whosoever transgresseth, and abideth not in the Doctrine of Christ, hath not God: he that ^g abideth in the Doctrine of Christ, he hath both the Father and the Son.
10. If there come any one unto you, and bring not this Doctrine, receive him not into your house, neither bid him God speed, [*i. e. have no familiarity with him, and wish him no success in his Enterprizes.*]
11. For he that biddeth him ^h God speed, is partaker of his evil deeds, [*as shewing friendship to him that does them, and wishing well to them; for by this he shews he is willing he should succeed in them.*]
12. Having many things to write unto you, I would not write [*them*] with Paper and Ink, [*as I do this Epistle,*] but I trust [*ἐλπίζω γάρ, for I hope, say some Copies*] to come unto you, and speak face to face, that your joy may be full.
13. The Children of thy Elect Sister greet thee. Amen. [*See Note on v. 1.*]

ANNOTATIONS.

a Verse 1. ΠΡΕΣΒΥΤΗΡ, *the Elder.*] That the Apostle should in this Epistle conceal his Name, as in the former he had done, is so far from being an Argument to conclude he was not the Author of it, that it proves rather the contrary, he being, as it is observed by Dr. Hammond, the only Apostle that affected to conceal his Name; and who in his Gospel scarce ever speaks of himself without some Circumlocution.

That he should call himself *Elder*, and not *Apostle*, as St. Peter also doth, is no more an Argument against the Apostleship of the one than of the other. The word *Elder*, being a Name of Honour and Dignity belonging to the Chief of their Tribes, agrees very well with the Office of the Apostles, set over the Twelve Tribes of the House of Israel. But if this Epistle was written before the Destruction of Jerusalem, as is probably collected from that Caution given in it, v. 7, 8. to beware of the Deceivers that were gone out into the World, that they might not lose the things which they had wrought, The Apostle could not then be so aged when he writ it, as he is generally thought to have been, though he might be then seventy Years old, and therefore aged. See Note on Philemon, v. 9.

b Ibid. 'Εκλεκτῇ Κυρίᾳ, *to the Elect Lady.*] That the Apostle wrote this Epistle to a single Person who was of Honourable Descent, and therefore stiled *Lady*, will not follow from the mention of her Children, v. 4. seeing that Phrase is used both of the Members of the Jewish, and of the Christian Church, Isa. 54. 1. Gal. 4. 25, 27, 28, 31. nor from the words, *I hope to come to you, and speak Mouth to Mouth*, for so St. Paul did to the Church of Jerusalem, when he declared to them, *what things God had wrought by him, and Barnabas*, Acts 15. 4. and so might St. John do to that, or any other Church. It seems rather, from the words, *I have many things to write to you*, and from the Children of the Elect Sister, mentioned v. 12, 13. that it should be some Christian Church. And then I think there is great Reason to conjecture it must not be that of Ephesus, but some Jewish Church, and most probably that of Jerusalem, the Mother of all Churches. For,

1. All the other Epistles, excepting that one to Gaius, which pass under the Name of *Catholick*, were written to the Jews, and so this probably must be so.

2. As other Churches are stiled *συνεκλεκταί*, elected together with her, 1 Pet. 5. 13. So is the Church of the Jews stiled throughout the Old Testament, *The Elect*, and the Converts of them in the New, *The Elect*, Matth. 24. 22. and *The Election*, Rom. 11. 5, 7.

3. The Phrase, *The Word that ye have heard, the Truth you have received* ἀπ' ἀρχῆς *from the beginning*, seems most properly to agree to them to whom it was necessary that the Word of God should be first preached, Acts 13. 41.

4. This Church, being that Church from whence the Word came out to all other Churches, who all received of her Spiritual things, she may on that account by the Apostle of the Circumcision be well stiled *Κυρία*, as being the Lady and Mother of all other Churches: And so we find that anciently both she, and her Bishops, were at first prefer'd before other Bishops and Churches; whence the Emperor (a) Justinus, in his Epistle to Pope Hormisdas, saith, That all Churches favour the Church of Jerusalem, as being the Mother of all Churches.

Ver. 2. 'Εἰς τὴν αἰῶνα, *for ever.*] This seems to assert the perpetuity, and indefectibility of the Church of God; for where the Truth of the Gospel is for ever, there must be a Church for ever.

Ver. 4. 'Εν ἀληθείᾳ, *in the Truth.*] i. e. In the Doctrine of Christ, as the Father hath commanded, saying, *This is my beloved Son, hear him*, Matth. 17. 5.

Ver. 7. 'Ερχόμενον ἐν σαρκί, *coming in the Flesh.*] It appears from the Epistle of Ignatius to the Church of Smyrna, that there were then Hereticks, or rather (b) Infidels, who denied that Jesus Christ had taken upon him true Flesh, saying, he only had the appearance of it, and suffered only in appearance. And these are thought to be the Followers of Simon Magus, who taking upon him to be Christ, said, that he (c) appeared in Judaea as a Man, not being so, and seem'd to suffer when he did not so. (d) Saturninus, one of his Followers, taught that Christ only ap-

(a) Ad Ecclesiam Hierosolymitanam præcipuè omnes favorem impendunt, quasi matri Christiani nominis. Vide Costler. not. in lib. 2. Recogn. p. 338. 379.

(b) 'Οὐκ ὡς πρὸς ἀπὸ τοῦ πνεύματος λέγουσι τὸ δοκεῖν αὐτὸν πεπονηέναι. § 2. Μὴ ὁμολογῶν αὐτὸν σαρκόφρον. § 5. Vide § 4. & 7.

(c) Καὶ φανῆναι ἐν Ἰουδαίᾳ ὡς ἀνθρώπον, μὴ ὄντα ἀνθρώπον, καὶ παθεῖν, ἡκιστα πεπονηέντα. Theod. Har. Fab. l. 1. c. 1.

(d) Putative visum hominem. Iren. l. 1. c. 22. 'Εν ὁμίᾳ ἀνθρώπου ἐλη- λυμέναι καὶ ἰδέα μόνον, τὰ πάντα ὅσα ἐν τῷ δοκεῖν πεπονηέναι. Epiph. Har. 22. § 1.

peared as a Man; and suffered in appearance only. But the Apostle could not here put in this Caution against him, because he was not yet in being when this Epistle was indited. According to the other rendring of the words, denying Jesus Christ who is come in the Flesh, they will signifie the same as denying him to be the Messiah, and so respect the unbelieving Jews, and be designed to establish them to whom he wrote against that Apostacy which was then among the Jewish Converts.

f Ver. 8. *Μισὸν πλήρη, that we lose not — a full Reward.*] Hence it follows, That it is not only lawful, but is the Duty of a Christian to serve God with respect to the Recompence of Reward. 2. That they who once walked in the Truth as they had received a Commandment, v. 4. had Christian Charity, v. 5. even that love which enabled them to walk according to God's Commandments, v. 6. might lose those things which they had wrought.

g Ver. 9. *Ὁ μόνον ἐν τῇ διδαχῇ, he that abideth in the Doctrine of Christ.*] These words being in sense the same with those we find,

1 John 2. 22, 23, 24. seem to shew that the Doctrine of Christ here mentioned is this fundamental Doctrine, that *Jesus is the Christ*, and then the not abiding in it must be the Apostatizing from it to *Judaism*, which St. Paul, and the Apostles of the Circumcision, so much laboured to prevent.

Ver. 10. *Χαίρειν ἀπὸ τοῦ λέγετε, bid him not God speed.*] This Precept seems to be taken from the Jews; who were forbid to say, *יְשׁוּעָה*. God speed, to a Man that was excommunicated, or was doing any evil Action. (e) Hence is it forbidden by their Canons, to say, *God speed* to a Man that is plowing on the Sabbath-day. They also are forbid to come within four Cubits of an Heretick, or of a Person excommunicated; and much more to admit him into their Houses. But yet this doth not forbid us to shew humanity towards a Distressed Heretick, (seeing he ceaseth not to be of the number of those whom we should pity and pray for,) but only is a Prohibition from doing any thing which imports a Consent to, or Approbation of his Evil Actions.

(e) Light. Harm. p. 153.

A
P A R A P H R A S E
W I T H
A N N O T A T I O N S
O N T H E

^a Third Epistle of St. *J O H N*.

^b Verse 1. **T**HE Elder to the beloved ^bGaius, whom I love in the Truth, [i. e. with great sincerity.]

2. Beloved, I wish above all [things] that thou mayest prosper, and be in health, [*καὶ ὑγιαίνῃς*, in all things temporal,] even as thy Soul prospereth [in all things Spiritual.]

3. For I rejoiced greatly when the Brethren came [out of Judea,] and testified of the truth of the Gospel that is in thee, even as thou walkest in the Truth, [confirming their Testimony by thy Conversation.]

^c 4. I have no greater Joy ^c than to hear that my Children walk in [the] Truth.

5. Beloved, thou doest faithfully, [as becomes a faithful Christian,] whatsoever thou doest to the Brethren, and to Strangers [whom thou receivest into thy house, Rom. 16. 23.]

^d 6. Who have born witness of thy Charity before the Church, ^d whom if thou bring forward on their Journey after a godly sort, [i. e. with such Charity and Care, as becomes one who considers that he performs these things not to Men only, but to God and Christ, whose Ministers they are,] thou shalt do well.

^e 7. Because that ^e for his Name's sake they went forth [to preach the Gospel, Acts 15. 26.] taking nothing of the Gentiles, [to whom they preached the Gospel without Charge, 1 Cor. 9. 18.]

8. We therefore ought to receive such, that we [Christians who do not preach it]

might [yet] be fellow-helpers to the Truth, [by helping them that do so.]

9. ^f I wrote to the Church, but Diotrophes, who loveth to have the Preeminence among them, receiveth us not. ^f

10. Wherefore, if I come, ^g I will remember his Deeds which he doth, prating against us, [me, and the other Apostles who thought not fit to lay the burthen of Circumcision on the believing Gentiles,] with malicious words, and not content therewith, neither doth he himself receive the Brethren, and [but] forbiddeth them that would, and casteth them out of the Church, [as the Jews did the uncircumcised out of their Society. See Note on James 2. 12.]

11. Beloved, follow not that which is evil, [after the Example of Diotrophes,] but that which is good, [as Demetrius doth, for] he that doth good is of God, [who is good to all,] but he that doth evil hath not seen God, [1 John 3. 6, 10.]

12. Demetrius hath [a] good report of all Men, and of the Truth it self; yea, and we also bear record [of him;] and ye know that our record is true. [John 19. 35. 21. 14.]

13. I had many things [which it would be profitable] to write, but I will not with Ink and Pen write unto thee.

14. But I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our Friends salute thee; greet the Friends by Name.

ANNOTATIONS.

^a Ἰωάννης τῷ Ἀποστόλῳ καθολικῇ ἐπιστολῇ, i. e. *The Third Epistle general of the Apostle John.*] That this Epistle was written by the Author of the First, and Second, and therefore by St. John the Apostle, appears by the Agreement of them in Words and Phrases. For,

1st. *The Elder*, v. 1. *I rejoiced greatly that thou walkest in the Truth*, v. 3. *He that doth good is of God, he that doth evil, hath not seen God*, are the usual Phrases of the First, and Second Epistles.

2^{dly}. Those words, *I have no greater joy than to hear that my Children walk in the Truth*, are in sense the same with the fourth Verse of the second Epistle. The thirteenth and fourteenth Verses are in Words the same with the twelfth Verse of that Epistle.

3^{dly}. Those Words, v. 12. *And we bear witness, and ye know that our witness is true*, do characterize this Apostle: For as they are words of confirmation importing an Apostolical Authority, so are they twice used by this Apostle, John 19. 35. 21. 24. and by him only.

^b Ver. 1. *Gaius*.] This Gaius who is here commended for his Charity to, and Entertainment both of the Brethren and Strangers, v. 5. and especially of those who went out from the Church of Jerusalem, to preach the Gospel among the Gentiles, and who had given Testimony of his Love before the Church, seems to be Gaius of Corinth, stiled by St. Paul, *Gaius my host, and of the whole Church*, Rom. 16. 23. where there is intimation of his Charity to the Brethren, and to himself, given by St. Paul to those at Rome, and so a Testimony of it, from one of them *who went out to preach the Gospel among the Gentiles, taking nothing of them*. And indeed Paul and Barnabas went out upon this Errand, first from Antioch, by the Direction of the Spirit, Acts 13. 4. then from Jerusalem, being sent by that Church to Antioch, Acts 15. 30. And they went out *ἐκπὶ ὀνόματι τοῦ κυρίου*, for the Name of Christ, v. 26. *taking nothing of the Gentiles*, 1 Cor. 9. 5, 6. So did also Titus and Timothy, and all that were sent by St. Paul and Achaia, 2 Cor. 12. 17, 18. So did they at Thessalonica, 1 Thess. 2. 9. and so did none of the rest of the Apostles, or Brethren of the Lord, 1 Cor. 9. 5, 6. So that we have no ground from Scripture to refer this to any other. And whereas it is said that Gaius of Corinth was the Convert of St. Paul, 1 Cor. 1. 14. whereas this Gaius is here stiled one of St. John's Children, and so must be supposed to have been the Convert of

St. John: To this it may be answered, That St. John calls all to whom he writes, *his Children*, 1 John 2. 1, 12, 18, 28. 3. 7, 18. 5. 21. and so the word *Children* signifies with him, no more than the word *Christian Brethren*; and *Elders* and *Fathers* being oft of the same import, he stiling himself an Elder, may well call them he writes to, *Children*.

Ver. 4. *ἵνα ἀκούῃς, than to hear.*] This Construction of the Conjunction *ἵνα*, saith Bezaeius, is sufficient to shew that this is the Epistle of St. John, it being almost peculiar to him to use this Conjunction for *ὅτις*, or *ὅταν*, or *ἵνα*, as John 15. 8. *In this is my Father glorified, ἵνα, when you bring forth much fruit*; and v. 13. *Greater love than this hath no Man, i. e. ἵνα, than that a Man lay down his life for the Brethren*, Chap. 16. 2. *The time will come, ἵνα, when they will put you out of the Synagogues*. And v. 32. *The hour cometh, ἵνα, when you shall be scattered*. See Note on 1 John 4. 17.

Ver. 6. *Ὅς ἀξιωματὶς ἀξίως τοῦ Θεοῦ*, whom ^d if thou bring forward as is worthy of God;] i. e. as it is fit to receive the Ministers of God. So to receive Phoebe ἀξίως τῶν ἀγίων, is to receive her as it becometh Christians to receive the Saints, Rom. 16. 2. The word ἀξιωματὶς is the word still used concerning them who are to be sent forward in preaching the Gospel, or in their Travels concerning the Affairs of the Church. See Acts 15. 3. 20. 38. 21. 5. Rom. 15. 24. 1 Cor. 16. 6, 11. 2 Cor. 1. 16. Tit. 3. 13.

Ver. 7. *Ὅτις ὁ ὀνόματι τοῦ κυρίου ἐξῆλθον*, for ^e his Names sake they went forth.] That is, saith one, they were expell'd, or cast out; referring this to the Christians, who by the Persecution of the unbelieving Jews, were driven from Jerusalem, Acts 8. 1. But 1st. The word ἐξῆλθον, they went forth, is only used in the forcible sense, when mention is made of Devils going forth from those they possessed at Christ's Command, and never of any Christians expell'd from any place for the profession of Christianity. 2^{dly}. The Apostle speaks manifestly here of those who went out as the Apostles and Ministers of Christ to preach to the Gentiles, whereas they of the Dispersion mentioned Acts 8. 1. went out to avoid Persecutions, and preached to the Jews only, not thinking it lawful to converse with, or preach to the Gentiles, Acts 11. 19.

Ver. 9. *Ἐγέγραφα, I wrote.*] I had written, so the Vulgar: I would have writ, so the Syriac: The Hebrews often use the *Præteritum*

teritum for the *Plusquam perfectum* ; and Vossius observes of the *Aorist*, that it is so called, because it is used sometimes for the Perfect, sometimes for the Preterperfect Tense, and then *ἔγραψα* may be rendred, *I had written*. See Examples of this Nature, Note on 1 Cor. 5. 9. The Apostle then seems here to obviate an Objection why he writes to Gaius, a single Person, and not to the whole Church, declaring that he would have writ to the Church, but then Diotrophes, and his Party, would have hindred the effect of his writing. Now who this Diotrophes was, is wholly uncertain : I see no ground for the conjecture of Grotius, that he was a Gentile Convert, who would not admit those Jews, who professing Christianity, still observed the Rites of the Law, into the Christian Assemblies. Euthius, on the contrary, conjectures that he was one of those Jewish Zealots who held it necessary, that even the Gentile Converts should be circumcised, and observe the Law, and rejected those who had declared for the contrary, as we know from St. Paul, and the Council at Jerusalem, St. John had done ;

and that there were Men in Corinth, and Galatia, who upon this account opposed the Apostles, we learn from those Epistles ; but read not of any Gentile Converts who would not receive the weak Jews, or be hospitable to them, on the account of their observance of the Law, much less of any of them who opposed themselves to the Apostles upon this account. Moreover, the subject of the Apostle's writing being to exhort Christians to receive them who had gone out to preach the Gospel among the Gentiles, taking nothing of them, and all that did so, as far as we know any thing of them, being against these Impositions, the Apostle could not fear they should not be received, because Observers of the Law ; but on the contrary, because they were dead to the Law.

Ver. 10. *Ἕμνησθη*, I will remember his Works.] Private Offences against our selves must be forgiven and forgotten, but when the Offence *εἰς τὴν πίσιν ἐμποδὶον φέρει*, is an impediment to the Faith, and very prejudicial to the Church, it is to be opposed, and openly reprov'd.

THE P R E F A C E

TO THE

General Epistle of St. JUDE.

HAVING Proved, Note on Ver. 1. That Jude the Apostle was the Author of this Epistle, I have nothing more to add, by way of Preface to it, but the Words of the learned Dr. Lightfoot, which are these :

‘ As the Second Epistle of St. Peter, and this of Jude, are very near a-kin in Style, Matter, and Subject ; so is it fairly conjecturable that they were not far removed in time, speaking both of wicked Ones, and wickedness, at the same Height and Ripeness. It may be Jude stands up in the Charge of his Brother James among the Circumcision of Judæa, and directs his Epistle to all those who were sanctified and preserved in those Apostatizing Times, as his Brother had done to all the Twelve Tribes in general.

‘ In citing the Story of Michael the Arch-Angel contending with the Devil about the Body of Moses, Ver. 9. he doth but the same that St. Paul doth in naming Jannes and Jambres, 2 Tim. 3. 8. namely, alledge a Story which was current, and owned among that Nation, though there was no such thing in Scripture ; and so he argueth with them from their own Authors and Concessions : For among

‘ the Talmudists there seems to be something like the Reliques of such a Matter, viz. of Michael and the Angel of Death disputing, or discoursing about fetching away the Soul of Moses.

‘ His alledging the Prophecy of Enoch, is an arguing of the very like Nature ; as reciting, and referring to some known and common Tradition that they had among them. To this purpose the Book Sepher Jether, an Hebrew Writer, speaketh of Enoch after such a Tenour ; and in both these he useth their own Testimonies against themselves, as if he should have said at large, These Men speak evil of Dignities, whereas they have, and own a Story for current, that even Michael the Arch-Angel did not speak evil of the Devil, when he was striving with him about the Body of Moses. And whereas they shew and own a Prophecy of Enoch, of God coming to Judgment, these are the very Men to whom this Matter is to be applied. Which Words give a sufficient Answer to the only Objection made against the Authority of this Book ; viz. That it cites Apocryphal Writings.

A
P A R A P H R A S E
W I T H
A N N O T A T I O N S
O N T H E
General Epistle of St. *J U D E*

- Verse 1. **J**UDE the servant of Jesus Christ, and ^a Brother of James, to them that are sanctified by God the Father, and preserv'd in Jesus Christ, and called: [*Gr. to the called, who have been sanctified by God the Father, and preserved in (the faith of) Jesus Christ*]
2. Mercy unto you, and Peace, and Love be multiplied.
3. Beloved, when I gave all diligence to write unto you of the common Salvation, it was needful for me, [*Gr. I thought it necessary*] to write unto you, and exhort you that you should earnestly contend for ^b the faith which was once delivered to the Saints.
4. For there are certain Men crept in unawares, [*Gr. for certain Men have entred, viz. into the Church,*] who were ^c of old ordained to this Condemnation, ungodly Men, ^d turning the Grace of God into Lasciviousness, and denying the only ^e Lord God, and our Lord Jesus Christ.
5. I will therefore put you in remembrance, though you once knew this, how that the Lord having saved the People [*of Israel, of whom you are a part,*] out of the ^f Land of Egypt, afterwards destroyed ^g them that believed not.
6. And the Angels ^g which kept not their first Estate, but left their own Habitation, he hath reserved in everlasting Chains under darkness unto the Judgment of the great day.
7. Even as Sodom and Gomorrah, and the Cities about them, ^h in like manner giving themselves over to Fornication, and going after strange [*Gr. other*] flesh, ⁱ are set forth for an example, suffering the vengeance of eternal fire.
8. Likewise also ^k these filthy Dreamers k defile the flesh, despise Dominion, and speak evil of Dignities.
9. Yet Michael the Arch-Angel, when contending with the Devil, he disputed ^l about the Body of Moses, durst not bring against him a railing Accusation, but said, The Lord rebuke thee.
10. But these speak evil of ^m those things m which they know not, but what they know naturally, as brute beasts; in those things they corrupt themselves.
11. Wo unto them, for they have gone ⁿ in the way of Cain, and ran greedily after n the Error of Balaam for Reward, and perished, ^o in the gainfaying of Core. o
12. These are ^p spots in your ^q feasts of p q Charity, when they feast with you, feeding themselves without fear [*of Intemperance or eating things offered to Idols:*] ^r Clouds r they are without water, carried about of winds; ^s Trees whose fruit withereth, ^t without fruit, twice dead, plucked up by the roots.
13. ^t Raging waves of the Sea, foaming t out their own shame, ^u wandering Stars, to u whom is reserved the blackness of darkness for ever.

14. And Enoch also, the seventh from
x Adam, * prophesied of [Gr. 10] these, say-
y ing, Behold, the Lord cometh y with ten
thousand of his Saints.

15. To execute judgment upon all, and
to convince all that are ungodly among
them, of all their ungodly deeds which
they have ungodly committed, and of all
their hard speeches, which ungodly sinners
have spoken against him.

z 16. These are z murmurers, complainers,
walking after their own lusts; and their
a a mouth speaketh a great swelling words, ha-
b b ving Mens persons in admiration b because
of advantage.

17. But beloved, remember ye the words
which were spoken before [by] the Apo-
stles of our Lord Jesus Christ:

18. How that they told ye there should
be mockers in the last time, who should
walk after their own ungodly Lusts. [See
Note on 2 Pet. 3. 2, 3.]

c c 19. These be they c who separate them-
selves, sensual, having not the Spirit.

20. But ye beloved, building up your
selves in your most holy Faith, praying in
d d the Holy Ghost.

21. Keep your selves in the love of
e e God, looking for the mercy of our Lord e
Jesus Christ unto eternal life.

22. And of some have compassion, f f f
making a difference, [between the Beguilers
through subtilty, and the beguiled through sim-
plicity.]

23. And others save with fear, pulling
them out of the Fire, g g hating even the g
Garment spotted by the Flesh.

24. Now unto him that is able, [and
willing to do his part, See Note on Rom. 14. 4.]
to keep you from falling, and to present you
faultless before the Presence of his Glory,
with exceeding Joy;

25. To the only wise God, [who alone
is infinite in wisdom, and hath that wisdom from
himself, and who is] our Saviour, be Glory
and Majesty, Dominion and Power [ascribed]
both now and ever. Amen.

ANNOTATIONS.

a Verse 1. Α Δελφός Ιακώβου, the Brother of
James.] This Characteristic
is sufficient to assure us this Epistle can be-
long only to Jude the Apostle, (distinguished
from Judas Iscariot by this Title, that he
was Judas the Brother of James, Luke 6. 16.)
and to confirm the Title given to this Epi-
stle by the Ancients, The General Epistle of
Jude the Apostle; this being a plain Demon-
stration of the Point, Grotius will have these
words, The Brother of James to be an addi-
tion of some Transcriber; but this being
said without any proof, lays the whole
Scripture uncertain, since every Man may
say, if that will be sufficient without proof,
that what he dislikes is the addition of
some Transcriber. (a) Tertullian is posi-
tive that Enoch apud Judam Apostolum
testimonium possidet, hath the Testimony of
Jude the Apostle to confirm his Prophecy, and
among the Apostles of Christ (b) Origen rec-
kons Peter the writer of two Epistles, and
James and Jude. That in this Epistle he
doth not stile himself an Apostle can be no
argument to conclude he was not an Apo-
stle, since the same argument will prove that
St. James and St. John, and even St. Paul
were no Apostles.

b Ver. 3. Τῇ ἀμαρτανώσει, the faith
once delivered to the Saints.] Here, saith
Eusebius, the Apostle insinuates that which the
Fathers teach, viz. that nothing can be ad-

ded to the Faith, because it was delivered all
at once as a Depositum, so to be kept that no-
thing ought to be added to it, or taken from
it. Whence it is evident to a Demonstration,
that the new Articles added by the Trent
Council to the Apostles Creed, can be no Arti-
cles of the Christian Faith, as being not deli-
vered by Christ, or his Apostles to the World,
nor known to the Christians for many Ages
after their decease.

Ver. 4. Περαιτέρω αὐτοῖς εἰς τὸ πρὸς τὸ κῆμα, be-
fore ordained to this Condemnation.] Gr. of
whom it was before written that this should
be their Condemnation. For that this
cannot be meant of any Divine Ordi-
nation, or Appointment of them to eter-
nal Condemnation, is evident, 1st. Because
it cannot be thought, without horror, that
God doth thus ordain Men to Perdition
before they had any being. 2dly. The
word κῆμα here relates not unto sin, but
punishment, the fruit of sin. So Mark 12.
40. They shall receive αὐτῶν τὸ κῆμα greater
punishment. Thinkest thou this, Oh Man,
that thou shalt avoid τὸ κῆμα τὸ οὐκ the
Judgment, or Punishment of God? Now
God ordaineth none to Punishment but
Sinners, and ungodly Men, as these Persons
here are stiled. And, 3dly. These were
Men of whom it was before written, or
prophesied, that they should be condemned
for their wickedness; for v. 14. Enoch

προεκήρυξε, prophesied before to, (or cf) these Men, saying, That God would come πῶσαι κρίσις, to do judgment upon all, and to reprove all the ungodly among them; And in the parallel place of St. Peter (2 Pet. 2. 3.) their Punishment is stiled τὸ κρίμα ἔκπλησι, the Punishment long ago denounced against them, viz. that they should be reserved unto the day of Judgment to be punished, v. 9. that they should perish in their Corruption, v. 12. they being the Men to whom the blackness of darkness was reserved for ever, v. 13. And this is the very thing that both St. Peter from v. 4. to the 13th and St. Jude from this v. to the 16th set themselves to prove. And this also is the import of the word προεκήρυξε, Rom. 15. 4. ὅσα προεκήρυξε, whatsoever things were before written, were written for our Instruction. And Gal. 3. 1. See the Note there. He speaks this of them, faith (c) Oecumenius, because St. Peter and St. Paul had before spoken of them, that in the last time there should come such Deceivers; and before them Christ himself, saying many shall come in my Name and deceive many. And against this Interpretation of Oecumenius and Dr. Hammond, there lies only this Objection, that the Judgment mentioned by Christ and his Apostles, not long before, cannot so properly be called κρίμα τὸ ἔκπλησι, the Judgment long ago denounced, nor could these ungodly Men be stiled οἱ πάλαι προκεκρυμμένοι, the Men prophesied of old, on that account, so well as if this be referr'd to the Prophecy of Enoch, Jude 14. or to the words spoken before by the Holy Prophets, 2 Pet. 3. 2. For ἔκπλησι and πάλαι joyned with προκεκρυμμένοι, seem plainly to import some ancient time in which this Judgment was denounced against these ungodly Men.

d Ibid. Μεταπείνεις, turning the Grace of God into Lasciviousness. This agrees exactly with the lewd Doctrines of the Nicolaitans, mention'd Note on 2 Pet. 2. and as exactly with the Doctrine of Simon Magus, that they who believed in him and his Helena might freely do what they listed, secundum enim ipsius gratiam salvari, sed non secundum operas iustas, Men being to be saved by his Grace, and not by Works, Iren. l. 1. c. 29. Theodoret. Hæc. Fab. l. 1. c. 1.

c Ibid. Καὶ ἢ μόνον θεοτίτῳ δεδῶκεν καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνεύμενοι. These words may be thus rendred, and denying Jesus Christ our only Master, God and Lord. And that they ought to be thus rendred is argued, 1. Because one Article only is put before all these words, θεοτίτῳ, δεδῶκεν, κύριον,

which shews they all belong to the same Person. 2. Because the Person who is here θεοτίτῳ θεός, the only Master God, is by St. Peter, 2 Pet. 2. 1. stiled ὁ ἀγορεύωντα ἀποὺς θεοτίτῳ, the Lord that bought them: Now it is Christ who bought us with the price of his own Blood. To the first of these Arguments Grotius and Woltzogenius answer, That it is common in Scripture to affix one and the same Article to divers Persons, and in particular to God the Father, and to Christ: as V. G. No Fornicator, or unclean Person shall have any Inheritance in the Kingdom, τῷ θεῷ καὶ τῷ Χριστῷ, of Christ and of God, Eph. 5. 5. I charge thee ἐνώπιον τοῦ θεοῦ καὶ κυρίου Ἰησοῦ Χριστοῦ, before God and the Lord Jesus Christ, 1 Tim. 5. 21. which 2 Tim. 4. 1. is τῷ θεῷ καὶ τῷ κυρίῳ, and 2 Pet. 1. 2. in the knowledge, τῷ θεῷ καὶ Ἰησοῦ κυρίῳ ἡμῶν, of God, and our Lord Jesus Christ. See 1 Tim. 6. 13. To the second Argument it may be answered, That in Scripture, not only Christ, but the Father is said to have bought and purchased us, Acts 20. 28. 1 Cor. 6. 20. And that he is the Person intended by St. Peter, See the Note there. And seeing the word θεοτίτῳ is never elsewhere ascribed to Christ, I think our Version, which puts the Comma after God, is without just exception. Note also, that Simon Magus denied both the God of Israel and Jesus Christ, declaring that he himself was that (d) infinite Power which appeared to the Samaritans as the Father, and to the Jews as the Son of God; and so he and his Followers denied both the Father and the Son.

Ver. 5. Τὸς μὴ πεπείσμεντοις, them that believed not. i. e. faith Grotius, those that obeyed not; for such shew they believe not at all, or not aright. But this Note is needless here; for the Scripture expressly saith, they perished in the Wilderness, because they believed not in God, but tempted, i. e. distrusted him, ten times, Numb. 14. 22. Psal. 106. 24. And St. Paul, We see then they could not enter in because of unbelief, Heb. 3. 18, 19. Heb. 4. 2.

Ver. 6. Μὴ πηρήσαντας ἢ ἑαυτῶν ἀρχῶν, not keeping their original estate, ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον, but leaving their proper habitation. That which we are to enjoy for ever is in the stile of Scripture called, τὸ ἴδιον, our own, that which is proper to us; that which we are to leave to others, τὸ ἀλλότριον, as in those words, If you have been unfaithful in that which is another Man's, who will give you that which is your own? Luke 16. 12. These Angels being therefore primarily designed to live for ever in

(c) Προκεκρυμμένοι ἀπὸ τοῦ λόγου, ὅτι καὶ Πέτρος καὶ Παῦλος περὶ αὐτῶν ἔγραψαν, ὅτι ἐν ἐσχάταις καιρῶσι ἐλάσσει ὁ ἀλλότριος ταῦτοι, καὶ περὶ τούτων ἔπος ὁ Χριστός, φάσκων, πολλοὶ ἐλάσσει ὅτι τὰ ὀνόματι ἐμῷ, καὶ πολλὰς ἀπατήσονται.

(d) Justin. M. Apol. 2. p. 69. Iren. l. 1. c. 20. Theodoret. Hæc. Fab. l. 1. c. 1.

the highest Heavens, the Regions of Light and Bliss, they are here stiled their proper habitation: See Note on 2 Pet. 2. 4.

h Ver. 7. Τὸν ὅμοιον τέτοις τῶν ἐκπορεύουσιν, fornicating then, and going after other flesh, in like manner, } as these do now. Of both these Crimes the Nicolaitans were notoriously guilty: For 1st. They held that Matrimony was a mere human Institution that oblig'd no Man's Conscience; and so did indifferently *vivere*, live without making any difference betwixt one Woman and another. And 2dly. They practis'd unnatural lusts, and Sodomitical Copulations, as may be proved from the Testimonies of (e) Irenæus, Clemens of Alexandria, the Constitutions of the Apostles, Epiphanius, and others.

i Ibid. Περὶ δὲ αἵμα πνεῖς αἰώνιου πυρός, are set forth for an example, suffering the vengeance of eternal fire. } That this is spoken not of the Cities themselves, but of the Inhabitants which dwelt in them, i. e. of them who had given themselves over to Fornication, and gone after strange Flesh, is evident; but yet I conceive they are said to suffer the vengeance of eternal fire, not because their Souls are at present punished in Hell fire, but because they, and their Cities perished by that fire from Heaven which brought a perpetual, and irreparable Destruction on them, and their Cities. For 1st. We have proved, Note on 2 Pet. 2. 6. 3. 7. that even the Devils themselves are not tormented at present in that infernal fire, but only will be cast into it at the day of Judgment; and therefore neither do the wicked Sodomites yet suffer in those Flames. 2dly. I would admonish you, saith the Apostle, *Though you once knew this*, that Sodom and Gomorrah thus suffered the vengeance of eternal fire. Now from the History of Genesis, and the Writings of the Prophets, they might know that these Cities, and the Inhabitants of them were overthrown *eis aióna*, with a perpetual Desolation, Zeph. 2. 9. but they could not know from thence that their Souls were afterwards cast into Hell fire. 3dly. Τὸ δῆγμα an example, is to be taken from something visible to, or knowable by all who were to be terrified by it, especially when it is δῆγμα τελεσθέν, an example manifested, and proposed: Now such was not the Punishment of

their Souls in Hell-fire; but nothing was more known and celebrated among Authors, Sacred and Prophane, Jewish, Christian, and Heathen Writers, than τὸ πῦρ κατέβη πρὸς Πενταπόλιν, the fire that fell down upon Pentapolis, or the five Cities of Sodom, they being mention'd still in Scripture as the Cities which God overthrew with a perpetual Desolation; in the Apocryphal Writings, the waste Land that yet smoketh, and the Plants bearing fruit that never come to ripeness, being, saith the Book of Wisdom κατὰ πῦρ καὶ πνεύμα, a Testimony of their Wickedness, Wisd. 10. 7. and of the Divine Vengeance on them for it. The Author of the History of the Maccabees, saith, that God destroying them by fire and brimstone, Macc. 3. 2, 5. τὸ δῆγμα πῦρ ἐκ πυλῶν κατέβη, left them an Example to the Ages to come. (f) Philo saith, that the Cinders, Brimstone and Smoak, and the obscure flame as it were of a fire burning, yet appearing about Syria, are Memorials of the perpetual evils which happened to them. (g) Josephus adds, that the things which are said of Sodom, ἔχοντες τὸ πῦρ καὶ τὸν ὄλεθρον, are confirm'd by ocular inspection, there being yet visible some Reliques of the fire coming down from Heaven, and the shadows of the five Cities. This Region, say (h) Clemens Romanus, and other Christian Writers, being condemned by Fire and Brimstone made it apparent that God reserves the Wicked for punishment and stripes. Even (i) Heathen Writers do confess that 'twas traditionally received, that formerly there were fruitful Fields, and large Cities which were afterwards consumed by Thunder and Lightning. And 4. This sense may be farther confirmed from the parallel place of St. Peter, who saith, that God reducing the Cities of Sodom and Gomorrah to ashes, condemned (the Inhabitants of) them by that overthrow, proposing them for an example of his vindictive Justice upon them who afterwards should live ungodly: Where plainly the τέφραις, the Reduction of those Cities with their Inhabitants into Ashes, or the burning them by Fire and Brimstone falling down from Heaven, is mentioned as the thing which placed them as an Example of God's Vengeance on the ungodly to all future Ages; nor could any thing be a more fit Example of it; for since St. Peter hath informed us, That the Heavens and the Earth

(e) Docuerunt ἀνάδελφον ἐκπορεύειν καὶ ἀσχετοῦς τῇ σαρκί, Const. Apost. l. 6. c. 10. p. 273. Ἐκπορεύουσιν ἀδελφῶν οἱ τ' ἀφ' ἑαυτῶν αὐτῶν μετέντες. Strom. l. p. 436. Vide Reliqua. Ἐν πολυμυρίᾳ ἡσυχαιῶν καὶ ἐν ἀίρεσι καὶ αἰνέσει αἰνέουσι. Epiph. Hær. 25. § 1, 2.

(f) Καὶ μετὰ τὸ νῦν μνημεῖα τῶν συμβεβηκότων ἀλέκτερας πύδας δείκνυσι καὶ Σελίαν ἐρείπια, &c. l. 2. de vita Mos. p. 512. D.

(g) Ἐπὶ γὰρ ἐπὶ λείψανα τῶν θεῶν πνεύς, καὶ πάντα τὰ πόλεων ἰδεῖν σωδῆς. De Bell. Jud. l. 5. c. 27.

(h) Περὶ δὲ αἵμα πνεῖς αἰώνιου πυρός, καὶ πάντα τὰ πόλεων ἰδεῖν σωδῆς. Ep. 1. § 11, Just. M. Apol. 2. p. 88. Tertul. Apol. c. 40. Chrylost. in Ep. 1. ad Thessal. Hom. 8. Μαρτυροῦνται μοι ὑμεῖς οἱ τοὺς τοῦ πύρος ἐσθλούς, &c.

(i) Haud procul inde campi quos ferunt olim uberes, fulminum igne arsisse. Postea igne caelesti flagrasse. Tac. Hist. 5. p. 618. De caelo cecidit testatur humus nigra &c. in cinerem soluta. Solin. c. 6. vid. Strab. l. 16. p. 764. Diod. Sic. l. 19. p. 724.

that now are, are reserved to fire against the Day of Judgment, and Destruction of ungodly Men, when the Earth and the Works that are therein shall be burnt up, what could be a more exact Emblem of that Day, when God will come in flaming fire to take vengeance on the wicked, and leave them burning with the Earth for ever, than was this burning of the Cities and the Inhabitants of Sodom, by Fire and Brimstone falling down from Heaven; nor is there any thing more common and familiar in Scripture, than to represent a thorow and irreparable vastation, whose Effects and Signs should be still remaining, by the word *αἰώνιος*, which we here render eternal. I will set thee *εἰς ἔρημον αἰώνιον*, in places desolate of old, Ezek. 26. 20. I will destroy thee, and thou shalt be no more, *εἰς τὸ αἰῶνα* for ever, v. 21. I will make thee *ἐρημίαν αἰώνιον*, a perpetual Desolation, and thy Cities shall be built no more, Chap. 35. 9. See also Ezek. 36. 2. Isai. 58. 12. They have caused them to stumble in their ways, to make their Land desolate, and *αἰώνια αἰώνιον*, a perpetual hissing, Jer. 18. 15, 16. I will bring upon you, *ὄνειδισμα αἰώνιον*, an everlasting reproach and a perpetual shame, which shall not be forgotten, Jer. 23. 40. 25. 9. I will make the Land of the Chaldeans a perpetual Desolation, *θνήσκουσιν αὐτοὶ εἰς ἀφανισμόν αἰώνιον*, they shall sleep, *ὕπνον αἰώνιον*, a perpetual sleep, Jer. 51. 39. And this especially is threatened, where the Destruction of a Nation or People is likened to the overthrow of Sodom and Gomorrah; thus, Babylon shall be as when God overthrew Sodom and Gomorrah, *κατοικηθήσεται εἰς τὸ αἰῶνα ἔρημος*, It shall never be inhabited, Isa. 13. 19, 20. And again, Jer. 50. 40. The like is said of Edom, Jer. 49. 17, 18. and of Moab, surely Moab shall be as Sodom, and the Children of Ammon as Gomorrah, *ἡφανισθήσονται εἰς τὸ αἰῶνα*, a perpetual Desolation, Zeph. 2. 9.

k Ver. 8. *οἱ ἐνυπνιάζοντες*, these filthy Dreamers.] These Dreamers of Dreams, or vain Imaginations; for I find not that the word *ἐνυπνιάζω* bears any impure sense as *ὀνειρώτις* sometimes doth. The Apostle therefore seems to refer to the delirious fancies of their filthy *Æones*, *Prunice* and *Calacauth*, which gave the rise to all the filthiness the Nicolaitans committed, and after them the Gnosticks and the Carpocratians. See the Note on 2 Pet. 2. 11. And therefore (k) Clemens of Alexandria saith of these Nicolaitans, and their Successors the Gnosticks and the Carpocratians, that St. Jude speaks of them in these words prophetically, the Nicolaitans

being only then in being, and the Gnosticks and Carpocratians succeeding them.

Ver. 9. *Πεὶ τὸ Μωϋσέως σῶμα*, about the Body of Moses.] That the Body of the Jews, and their Service should be here called the Body of Moses, and that these words are to be referred to Zach. 3. 1. seems not very probable; seeing in that Prophet there is no mention of Michael, or of the Body, or the Death of Moses. Nor doth Onias speak of the Body of Moses, 2 Macc. 15. 12. but *πεὶ παντὸς Ἰουδαίου συστήματος*, of the whole Jewish Nation. Moreover, that Moses was not buried by the Jews we learn from the Scripture which saith, No Man knoweth of his Sepulchre unto this day, Deut. 34. 6. and therefore (l) Philo saith he was buried *ἄνθρωποι* *ἐν ὁμίᾳ*, *ἀλλ' ἀθανάτοις διαδόχουσιν*, not by Men, but Angels: That there was an Altercation betwixt Michael the Archangel, and Samuel the Prince of Devils, about the Body of Moses, we learn from the Traditions of the (m) Jews, and 'tis most probable it was not only that his Sepulchre might be unknown, lest the Jews who were prone to Idolatry, should worship him, but about the ascent of it into Heaven, he being taken away as Enoch and Elias were, and not dying the common death of all Men, (which Satan contended he ought to do (n) *διὰ τὸ τῷ Ἀργυρίῳ φόνον*, for killing the Egyptian) but disappearing only. Hence the Jews say, *ascendit ad ministrandum excelso*, that he ascended to minister to the Lord: And (o) Philo saith, God brought him *πλησίον ἑαυτοῦ*, near to himself, saying to him, *stand with me*, and that by the Word of God, *μετετίθηται*, he was translated, whence he was present with Elias at the Transfiguration of our Lord: But see the Note on Matt. 17. 3.

Ver. 10. *The things they know not.*] See m Note on 2 Pet. 2. 12.

Ver. 11. *Ἐν τῇ ὁδῷ τῷ Καὶν*, in the way of Cain.] Seducing their Brethren as he did, to their Destruction. *Ἡ καὶ ἀδμομαγνέτες τὸ δυνάμει ἀδελφὸν ἀποκτείνουσιν, ὃν ἡ τῷ σέματι τελεσφορεῖα ἦνεγκαν αὐν εἰς Βίον*. Oecumenius. After the Error of Balaam.] See the Note on 2 Pet. 2. 15.

Ibid. *τῇ ἀντιλογία τῷ Κορέ*, and perished in the gainsaying of Core.] i.e. saith Grotius, shall certainly perish in it: For as he, so they being unworthy, usurp *διδασκαλικόν*, the Dignity of Teachers. Being, saith St. Peter, *ψευδοδιδασκαλοὶ*, false Teachers: 2 Pet. 2. 1. pretending to be inspired Prophets, when indeed they are *ἐνυπνιάζοντες*,

(k) *Ἐπὶ τέτων οἵμα καὶ τῶν ὁμοίων Ἀρέσεων περὶ φηπικῶς Ἰούδαν ἐν τῇ ὁπλοῦν εἰρηκάναι, ἐμοίως μὲν τοῖς καὶ τοῖς ἐνυπνιάζοντες*. Strom. 1. 3. p. 425.

(l) De Vita Moysis 1. 3. p. 538. D.

(m) Vide lib. de Morie Moysis p. 161. & seq.

(n) Oecum. in

(o) De Sacr. Abel & Cain, p. 102. C.

Dreamers of vain Dreams; and to be Apostles, when they are only false Apostles.

p Ver. 12. Σπίλιδες, Spots.] Σπίλιν, πέτρας, the word signifies, a Rock, saith Phavorinus. They are hollow Stones or Rocks in the Sea, against which Ships split, say the Lexicons: Σπίλιδες οὗς πλέουσιν ἀλέλειοι, ἀπεροδοκίτας ἐπιβυόβραιοι Rocks which are pernicious to Navigators, who fall upon them unawares; to which these Persons are compared, because ἀνέλπιστον κακόν, they bring an unexpected Mischief upon them that feast with them.

q Ibid. Ἐν ἡγάπῃς, in their Feasts of Charity.] I see no necessity of referring this to the Christians Love-Feasts, celebrated after the Holy Sacrament. It is observed by Dr. Lightfoot, Note on 1 Cor. 10. 16. that in the Evening of the Sabbath the Jews had their Κοινωνία, or Communion, when the Inhabitants of the same City met together in a common place to eat together; and that they had near to their Synagogues their Ξενοδοχία, or places where Strangers were entertained at the Publick Charge, and where they had their Dormitory; these surely, were more likely places for such Persons to come to, and play their Pranks in, than the Love-Feasts of the Christians.

r Ibid. Νεφέλαι ἀνύδρου, Clouds without water, carried about with the Wind.] Such Clouds, saith Oecumenius, refresh no places with their Showers, for they have no water in them, but they blacken and darken the places over which they hang: Even so these Men distil the Waters of Life upon none; but blacken them with their filthy Practices, being moved to them by the impulse of Satan, as these Clouds are moved by the Winds.

f Ibid. Φθινοπωρεῖα, Trees without fruit, twice dead.] i. e. saith Oecumenius, by casting their fruit, and their leaves too, which gives a Beauty to them: And something like this, saith he, happens to these Men, who twice die, casting of their fruit, διὰ τὴν ἀσχημονίαν, and putting away the Beauty of a sober Conversation, whence they are rooted up out of the Garden of the Church of God.

t Ver. 13. Κύματα ἄγεια, Raging waves of the Sea.] To which, saith he, they are likened for the instability of their life, καὶ ἐν τῇ ἐκδοχῇ αὐτῶν ἀνιχνεύεται, πῶς τὸ πᾶν ὁ ἀπὸς ὃν παρεκείσθουσιν ἀφ' ὧν τῶν Κυμάτων.

u Ibid. Ἀστέρες πλανῆντες, wandring Stars.] The Jews, saith Grotius, were wont to call them who took upon them to be Teachers, Stars: So the Apostle calls these false Teachers, Wandring Stars; because they kept not their Station, but wandred from the Truth, having no true light in them.

Ver. 14. Πνευσθήσονται, prophesied.] From these words we learn that Enoch was a Prophet, which he shewed even in the Name he gave to his Son Methuselah, by the Spirit of Prophecy, which signifies, saith (p) Bochartus, That when he is dead shall ensue an Inundation of Waters; whence that of Stephanus concerning Enoch or Hamock, ἰδοὺ ὃ χροῦς ὅτι ἐν τῇ τῆς τελευτῆς αὐτοῦ πάντες διαφθάρουσιν, there was an Oracle given out, that when he was dead all Men should be destroyed.

Πνευσθήσονται τύποις, he before prophesied to them.] This is said very appositely, the Prophecy of Enoch being directed to them, who in like manner had corrupted their ways by Carnality, or Fornication, Gen. 6. 2. and by Idolatry, Chap. 4. 26.

Ibid. Ἐν μυριάδι ἀγγέλων, with his ten thousand Saints.] i. e. With his glorious attendance of Myriads of Angels, so called Heb. 12. 22. So was he present at Mount Sinai when he delivered the Law, whence the Psalmist saith, The Chariot of God is Myriads of Angels; so the Chaldee; And the Lord is among them as in Sinai, Psal. 68. 18. So Deut. 32. 2. The Lord cometh from Sinai with his Myriads of Holy ones: with Myriads of Holy Angels, say the Talmud of Jerusalem, and Jonathan, and Zach. 14. 5. The Lord my God shall come, and all his Holy Ones with him, i. e. and all his Guard of Angels; Those who attend him sitting on his Throne, Dan. 7. 10. Or coming to execute Judgment, Matth. 16. 27. 25. 31. 2 Thess. 1. 7.

Ver. 16. Murmurers and Complainers.] I find nothing of this nature applicable to the Nicolaitans and Gnosticks in Church-History, only the Apostle having said, Be ye not Idolaters, nor Fornicators with respect to them, 1 Cor. 10. 7, 8. adds, neither be ye Murmurers, v. 10. And the Pseud-Ignatius calls them Συκοφανταί, malos Calumniatores, Ep. ad Tral. §. 11. But the Jews, of whom the Nicolaitans were a part, were notorious for their Complaints against that Providence, which seemed to neglect, and deal so hardly with such Zealots for God, as they were, as you may see in Josephus de Bell. Jud. l. 7. c. 34. p. 990. B.

Ibid. Ὑπέρβη, great swelling words.] This a Dr. Hammond refers to Simon Magus, exalting himself above all that is called God; but ὑπέρβη being only proud swelling words, called by St. Peter in the parallel place, ὑπέρβη μαλακίας, swelling words of Vanity, by which they allured, through the Lusts of the Flesh to Lasciviousness, those who were clean escaped from them that live in Error, 2 Pet. 2. 18. I think it may more probably refer to the words relating to their Lusts, mentioned in the Note upon that place.

b b' Ibid. ὡφελείαι χάριν, *because of Advantage.*]

See Note on 2 Pet. 2. 3, 14.

c c Ver. 19. Ὅτι ἀποδοίζοντες ἑαυτοὺς, *separating themselves.*] Of the Jewish Zealots we read, that they separated, and withdrew from all who were not circumcised, Acts 11. 3. Gal. 2. 12. But of the Nicolaitans and Gnosticks we read no such thing, but rather that they assembled with the Christians, or Jews, in their Feasts of Love, v. 12. 2 Pet. 2. 13. Ἀποδοίζετε therefore, as it respects them, may rather signify that they distinguished themselves from others as more perfect, and as φύσις πνευματικοὶ by nature (g) Spiritual, filling all other Christians, ψυχικοὶ, Animal Men, which perhaps made the Apostle return this Character upon them, as being truly sensual Persons.

dd Ver. 20. Ἐν πνεύματι ᾧψ, *in the Holy Ghost.*] The Holy Ghost in the New Testament, always signifies some Afflatus, or χάρισμα of the Spirit; and seeing the Person of the Holy Ghost cannot here well be understood, it seems to follow that the Apostle here speaketh of that gift of Prayer, which by the Holy Ghost was conferred upon them in their Publick Assemblies, and Christian Exercises, where they prayed by the Spirit, 1 Cor. 14. 15. and spake to one another in

Psalms, and Hymns, and Spiritual Songs, being filled with the Spirit, Eph. 5. 18, 19. Col. 3. 16. And so this Passage is interpreted by (r) Oecumenius and Dr. Hammond.

Ver. 21. Ἐαυτοὺς τηρεῖτε, *keep your selves,* &c. e e Hence it is evident, That we are not so kept by the Power of God, but that something must be done on our parts, to preserve our selves in the Divine Favour.

Ver. 22. Διακρινόμενοι, *making, or putting a* f f *difference.*] Discerning which of them are to be treated with this Mercy, which of them with sharp reproof. That this the true sense of the word διακρινόμενοι, see Note on Rom. 14. 23. Oecumenius, and some Manuscripts read not ἐλεῖτε, *of some have Compassion,* but ἐλέγχετε, *some reprove,* putting a difference betwixt them who are to be rejected, and them who only are to be reproofed.

Ver. 23. Ἐπιλωβήσων χιτῶνα, *hating even* g g *the Garment.*] To hate and fly the Garments spotted with the Flesh, is only to hate every thing that doth defile, though in the least degree, for so the leprous and unclean Garments did. This Text can therefore yield no Argument against the use of our Ceremonies, till it be proved there is some Defilement, or Impurity in the use of them.

(q) Seipfos πνευματικὸς ἀνθρώπος, οἱ δὲ τελείαν γνώσιν ἔχοντες περὶ Θεοῦ, καὶ τὸ Ἀγαπᾶν. Ψυχικὸς δὲ τὸ ἐκκλησιαστικὸς ἡμᾶς λέγουσι. Iren. l. 1. p. 26. C. Ἐαυτοὺς δὲ ὑποτάσσοντες τελείους, ἀποκηρύττοντες, καὶ πειράματα ἐκλογῆς p. 28. B. (r) Τυτῆσι, καὶ τὸ ἅγιον πνεῦμα διδασκαλίας τὰς ἑαυτῶν ἀθροίσεις ἐν τῇ προσάχαρις ὑμῶν ποιέμενοι.

A
TREATISE

OF THE
True Millennium :

Shewing that it is not a
REIGN of PERSONS

Raised from the Dead,

BUT OF THE
CHURCH

Flourishing Gloriously for a
THOUSAND YEARS

AFTER THE
Conversion of the Jews,

AND THE
Flowing in of all Nations to them thus Converted

TO THE
CHRISTIAN FAITH.



THE PREFACE.

SCaliger *was pleased to say, Calvinus sapuit, quia non scripsit in Apocalypsin, Calvin was wise because he did not write upon the Revelations. I confess I do it not for want of Wisdom; that is, because I neither have sufficient Reading, nor Judgment, to discern the true Intendment of the Prophecies contained in that Book. But yet conceiving that I have either found out the true Sense of those Words, Chap. 20. 4. which usually are alledged as the Foundation of the supposed Millennium, or Resurrection of the Martyrs to reign with Christ on Earth a thousand years; or at the least have said what is sufficient to shew it is not necessary to understand them in a proper sense; I have comprised my Sentiments of that Controversie in the ensuing Treatise; which I submit to the Judgment of the Reader.*

The Introduction.

HAVING employ'd some Thoughts upon the *Mystery* of the Conversion of the *Jewish Nation*, mention'd by *St. Paul*, *Rom. 11.* and comparing the glorious things he there says of it, with what the *Prophets* had foretold of the same thing in very high Expressions; I began to compare them with what was written in the *Revelations* concerning the *New Jerusalem*, the *New Heavens*, and *New Earth*, and the *Bride of the Lamb* made ready for a *Marriage with him*; and finding that this *Bride* was thought, by the best Commentators, to be the *Jewish Church and Nation*, Represented formerly by our *Saviour* as *not having on her Wedding Garment*, *Matth. 22. 12.* that the *New Heavens* and *New Earth* were the very Things promised to the *Jews*, that the *New Jerusalem* was described in the very words of the *Prophets* and *Jewish Writers*, speaking of that glorious State they expected towards the End of the World; I was strongly inclined to conceive this glorious Conversion which *St. Paul* saith, shall be even to the *Gentile*, ζῶν ἐκ νεκρῶν, *life from the dead*, *Rom. 11. 15.* and which is by the *Prophets* frequently represented as the ζωοποιῖας, ἀνάστασις, *i. e.* the *New Birth*, *Reviviscence*, *Resurrection* of their *Dead Church*, and *Nation* by the *Messiah*; so that ὁ θάνατος ἐν ἑταίᾳ ἔτι, *Death shall be no more*, *Rev. 21. 4.* might be the very *Resurrection* intended by *St. John*, and the flourishing Condition and Union both of the *Jewish* and the *Gentile Church* thus raised from the *Dead*, and so continuing in *Peace* and *Plenty*, with a great encrease of *Knowledge*, and of *Righteousness*, and a *Return* of the *Primitive Purity* of *Doctrine*, and of *Manners*, might be the *Reign of the Saints*, on *Earth* a thousand Years, which the *Apostle* mentions: This naturally led me to a Discourse of the *Millennium*; which being framed according to this new *Hypothesis*, I shall now offer it to the Consideration of the *Learned*, in the following Method.

1. I shall state the true *Millennium* of the *Ancients*: shewing how far it was received, and by whom opposed in the four first *Centuries*, and what were the particular Opinions which then obtained concerning the *Millennium*; and how far the *Modern Patrons* of the *Millennary State* have discarded the received Opinion of the *Ancients* who embrac'd that *Doctrine*.

2. I shall shew what Reason I have to conceive that this *Millennium* is to begin with the Conversion of the *Jewish Nation*; and doth indeed relate to the most happy State and flourishing Condition the *Church of Christ* shall at that time enjoy.

3. I shall attempt to answer all that hath been offer'd to prove a proper and literal *Resurrection* of the *Martyrs*, and other *Christian Sufferers*, and *Saints to Reign on Earth a thousand Years*; consider the Pretences of them who place this *Reign* before the *Conflagration* of the *World*, as most of the Assertors of this *Doctrine* do; and of the *Reverend Dr. Burnet*, who makes it to begin after the *Conflagration* of the *World*. And,

4. I shall offer some Arguments against this *Doctrine* of the *Millennium*, or of the literal *Resurrection* of the *Saints* and *Martyrs*, to *Reign on Earth a thousand Years*.

OF THE
MILLENNIUM
OF THE
Ancient Doctors of the CHURCH.

CHAP. I.

That the Doctrine of the Millennium was never generally received in the Church of Christ, is proved, I. From the Testimony of Justin Martyr and Irenæus, § I. Of Eusebius, Origen and Stephanus Gobarus, and the Distinction which then obtained betwixt the Allegorists and the Disciples of the Letter, § II. An Answer to the pretended Tradition of Papias, mentioned by Irenæus, § III. The Millennium of the Ancients differed from that which is now asserted by the most judicious of the modern Millennaries in Five Particulars: (1st.) The Ancients generally held, That the Temple, or City of Jerusalem should be new built. (2dly.) That all the Just were then to rise, and not Martyrs only. (3dly.) That Jesus Christ should then Reign on Earth. (4thly.) That they should fare Deliciously, and enjoy Corporal Delights. (5thly.) That they should get Children; all which Things are denied by the Modern Millennaries, § IV. The Necessity of these Doctrines according to the Letter of the Scriptures cited for the Millennium, by those Ancients who espoused that Doctrine, § V. This Error of some of the Fathers, as to the Millennium, will not invalidate their Authority as to any thing delivered by them as Eye-Witnesses, or which they deliver as the Practice of the Church of Christ in their Days, § VI.

THE Patrons of the Millennium do usually say, Their Doctrine was both generally received in the Three First Centuries, and was derived by Tradition from the Apostles; and that the first Man who oppos'd it was Dionysius of Alexandria. In opposition to this Pretence, I shall endeavour to make it appear,

I. That this Opinion was never generally received in the Church of Christ.

II. That there is no just Ground to think it was derived from the Apostles, but rather from a Mistake of the Words of the Author of the Apocalypse; or from the Notions of the Jews, and of the Sibylline Author. See L. 2, L. 3, L. 4.

III. That the new Patrons of the Millennium differ in many Things of Moment from

the Ancient Assertors of it, and have indeed scarce any Suffrage of Antiquity for that Millennium which they do so stiffly maintain. And,

§ I. That this Opinion was never generally received in the Church of Christ, appears sufficiently from the Confessions and very Words of the two first Assertors of it, whose Writings are still extant, viz. *Justin Martyr* and *Irenæus*. I begin with *Irenæus*, because his Words will justify the ancient Reading of the Words of *Justin Martyr*, against the Criticism upon them, or rather the Corruption of them by (a) Mr. Mead and (b) Mr. Daille. *Irenæus* therefore speaks thus, (c) *I am not ignorant that some among us, who believe in divers Nations, and by various Works, and who believing do consent with the Just, do yet endeavour, transerre hæc* (Gr. Μετασφηνν.)

(a) P. 533, 534.

(b) De Pœnis & satisf. Human. l. 5. c. 7.

(c) L. 5. c. 33.

to turn these things into Metaphors, or to carry them from their proper to an improper Sense, as Metaphors are wont to do: That this is his meaning is evident from these Words following, But if some have attempted to allegorize these things, they have not been found in all things consistent with themselves, and may be convinced from the Words themselves. Again he complains, That (d) the Sentiments of some were carried away by the Discourses of the Hereticks; so that they were ignorant of the Appointments of God, and the Mystery of the Resurrection of the Just, and the Kingdom. Here then we may evidently discern Three Sorts of Men, 1. The Hereticks denying the Resurrection of the Flesh, and the Millennium. 2dly. The exactly Orthodox asserting both the Resurrection and the Kingdom of Christ upon Earth. 3dly. The Believers who consented with the Just, and yet endeavoured to allegorize, and turn into Metaphor all those Scriptures he had produced for a proper Reign of Christ, and who had Sentiments rather agreeing with those Hereticks who denied, than those exactly Orthodox, who maintain'd this Reign of Christ on Earth. Now these being almost a Translation of the Words of (e) *Just. Mart.* they vindicate the Reading of all the Manuscript Copies of that Writer, and exclude the bold Criticism of Daille and Mr. Mead. (f) Tell me truly, says Trypho, do you (Christians) indeed confess that Jerusalem shall be built again, and that your People shall be gathered together (there,) and rejoyce with Christ, together with the Patriarchs, and Prophets, and those of our Nation, or those who are made Profelytes before the coming of your Christ, or before you expect your Christ shall come (to Judgment?) Or do you only confess this, that thou mayst seem to overcome us in Questions?

Here you see that *Justin Martyr* did before ταῦτα ὁμολογεῖν, confess these things, as he doth plainly, p. 243. where Trypho having put the Question thus, What! Do you say that none of us shall have any Inheritance in the Holy Mount of God? *Justin Martyr* replies, I say not so, but that the Gentiles who repent,

and believe in Christ, shall inherit (it) with all the Patriarchs, and Prophets, and the Just which proceed from Jacob; and therefore he here answers thus (g) I have before confessed that I and many others are of this Mind, that these things shall happen. But then again I have intimated to you, That many Christians of a pure and pious Judgment, do not own this; (I speak of Christians of a pure and pious Judgment,) for as for those who are called Christians, but indeed are Atheists, and ungodly, and Hereticks, I have told you already, that they teach things wholly blasphemous, atheistical, and absurd, (and therefore are not to come into the Account of Christians) If therefore you have met with some of them who blaspheme the God of Abraham, Isaac and Jacob, and deny the Resurrection of the Dead, that confess not this, you are not to esteem them Christians, (or to take an estimate of the Doctrines of the Christians from them.) They indeed deny the Resurrection of the Flesh and the Millennium, (h) But I and all Christians who are exactly and in all things Orthodox, know there will be a Resurrection of the Flesh, and a Millennium in Jerusalem built, adorned, and enlarged. Here then, as in *Irenæus*, is a plain distinction of three sorts of Men, (1.) Of Hereticks, that were καὶ πάντα βλασφημοὶ, entirely Blasphemers of the God of Israel, and Denyers of the Resurrection of the Flesh, and consequently of the Millennium which supposed this Resurrection. 2dly. Of Christians who were καὶ πάντα ὀρθογνώμονες, in all things Orthodox, who owned both the Resurrection of the Flesh, and the Millennium: and *Justin Martyr* being of this Opinion, and declaring here that he thought it a Doctrine delivered by God, it could not be expected that he should affirm of them that held it not, that they were of a right Opinion in all things. 3dly. Of many Christians of a pure and pious Judgment, who did not own this Millennium.

Object. But where, saith Mr. Daille, had he made mention before of any such? I answer with another Question, Where had he made mention before of the many who confessed the Millennium, as he here saith he had? Mr. Daille should have considered that *Justin's*

(d) Quoniam igitur transferuntur quorundam sententiæ ab Hæreticis sermonibus, & sunt ignorantes Dispositiones Dei, & Mysterium Iustorum Resurrectionis, & Regni quod est principium incorruptelæ, per quod Regnum, qui digni fuerint affluere capere Deum. L. 5. c. 32. p. 495.

(e) Et rursus, quoniam autem quidam ex his qui putantur rectè credidisse, supergrediuntur ordinem promotionis Iustorum, & modos meditationis ad incorruptelam ignorant Hæreticos sensus in se habentes, &c. C. 31.

(f) Εἰπε δὲ μοι ἀληθῶς, ὑμεῖς ἀνοικοδομηθῆναι τὸ πῶπον Ἱερουσαλὴμ τῶν τῶν ὁμολογεῖτε, καὶ συναχθῆναι τὸ λαὸν ὑμῶν, καὶ εὐφρανθῆναι σὺν τῷ Χριστῷ, ἀμα τοῖς πατριάρχαϊς, καὶ τοῖς προφήταις, καὶ τοῖς ἀπὸ τῆς ἡμετέρας γῆρας, ἢ καὶ οὐκ ὡς οὐκ ἔστιν ἡμετέρας, πρὶν εἰλθεῖν ὑμῶν τὸ Χρῆστον περισσεύει. Dial. cum Tryph. p. 306.

(g) Ὁμολογεῖσα ἔν σοι καὶ περισσεύει, ὅτι ἐγὼ καὶ ἄλλοι πολλοὶ ταῦτα φρονέομεν, ὡς καὶ πάντες ἐπιστάμεθα τὸ τοῦ ἡμῶν σῶματος, πολλὰς δὲ αὖ, καὶ οὐκ ἔστιν καθαρὰς καὶ εὐσεβεῖς ὄντων Χριστιανῶν γνώμης, τὸ τοῦ μὴ γινώσκοντος ἐν σοὶ σοὶ. Dial. cum Tryph. p. 306.

(h) Ἐγὼ δὲ, καὶ οἱ πλείους εἰσιν ὀρθογνώμονες καὶ πάντα Χριστιανοὶ, καὶ σαρκὸς ἀνάστασιν ἡμῶντος ἐπιστάμεθα, καὶ χεῖρα ἐπὶ τὸ Ἱερουσαλὴμ οἰκοδομηθῆσθαι, καὶ κοσμηθῆσθαι, καὶ πλεωθυνθῆσθαι. P. 307.

Memory could not serve him to write down all he had discoursed with *Trypho*, or that he might not think that part of his Discourse necessary to be afterwards committed unto Writing; and then this Objection would not have seem'd of force sufficient to have authoriz'd him to change *Justin's* words, without any consent of Copies, into the direct contradictory words, and for *Christians* & καθεστὸς γνώμης of a pure Judgment, to read *Christians* μὴ καθεστὸς γνώμης of an impure Judgment, since such bold Criticisms will evacuate both the Sense and Force of any Testimony.

§. II. 2dly. This is still farther evident from the *Ancient Writers* of the Church, who plainly tell us, that this was a particular Opinion of some Doctors of the Church, and never was received by all. It had its Rise, saith *Eusebius*, from *Papias*, a Man of slender Judgment; (i) But the Antiquity of the Man prevail'd with many of the Ecclesiasticks to be of that Opinion, particularly with *Irenæus*, and if there were any other of the same Judgment with him. Now he that confesseth that most of the Ecclesiasticks were of that Opinion, plainly denies that all were of it. He that particularly speaks of *Irenæus*, adding if there were any other of the same Judgment, seems to intimate they were not many. *Origen*, in his *Philocalia* [c. 26. p. 99.] saith, they were only *ἑνὲς*, some that held this Doctrine, and that so clancularly that it had not yet come to the Ears of the Heathens: And in his *Prolegomena* to the *Canticles* [f. 69. B.] that they were only *Simpliciores quidam* some of the simpler sort of *Christians*. Besides, of all the Fathers of the *Christian Church*, none hath spoken more severely, and more contemptibly of that Doctrine than *Origen*, who represents it as a wicked Doctrine, a Reproach to Christianity; the Heathens, saith he, having better Sentiments than these. He therefore being then the great Doctor of the Church, and continuing in great Authority amongst all Church-men for above an hundred years; his Scholars being also the most celebrated Doctors of that Age, and one of them, viz. *Dionysius Alexandrinus*, undertaking to confute this Doctrine; and his *Philocalia*, where we find these severe Sayings, being a Collection of the two great Lights of the Fourth Century, *St. Basil* and *Gregory the Divine*; it cannot be doubted but this Opinion then lost ground daily, and was

generally decry'd by the Learned of those Centuries. In a word, (k) *Stephanus Gobarus*, in his Account of Opinions in which the Fathers differed from each other, reckons this as the tenth, That the Just shall rise first, and live deliciously a thousand years, eating, drinking, and getting Children; and that there should be no precedence in the Resurrection, no Millenary Delights, no Marriage then.

3dly. This will be more evident if it be consider'd, that as the Doctors of the Church were then of different Opinions, so were they then distinguish'd by different Names, as they who denied the Millennium, saith *Irenæus*, attempted to allegorize the places produced by others for it, so had they upon that account the Name of *Allegorists*, and therefore *Nepos*, a Man, saith *Eusebius*, from *Dionysius of Alexandria*, otherwise Orthodox, but a Writer for the Millennium, stiled his Book, ἐλέγχων τὸν Ἀλληγορισμὸν, or a Refutation of the Allegorists. H. Eccl. l. 7. c. 24.

Accordingly in (l) *Origen*, they who deny the Millennium, are οἱ τερπλογῶντες τὰ προφητικά, they who interpret the Sayings of the Prophets by a Trope, and they who assert it, are stiled *Solius literæ discipuli*, Disciples of the Letter of the Scripture only; the first, saith he, assert *Horum vim figuratiter intelligi debere*, the Passages which they produce from Scripture ought to be figuratively understood; the other, saith he, understand the Scripture *Judaico sensu*, after the manner of the Jews. (m) *Epiphanius* speaking of the Millennium asserted by *Apollinarius*, saith, There is indeed a Millennium mentioned by *St. John*, but the most, and those pious Men, look upon those Words as true indeed, but to be taken in a Spiritual Sense.

And here it may deserve to be observed by the by, that the Primitive Fathers derived almost all their considerable Errors from the Jews, viz. That Angels had to do with Women, and begat Giants of them, That the World was to end soon after the coming of the Messiah, That *Elias* was in Person to usher in his second Advent, &c.

§. III. 2dly. As for the pretended Tradition from the Apostle *John* touching this Doctrine, it is only mentioned by *Irenæus*, as received from *Papias*, and the Words in which it is delivered are sufficient to demonstrate the incredibility, and the apparent folly of it: For these Elders pretend to have heard from

(i) Παλὴν καὶ τοῖς μετ' αὐτὸν πλεῖστοις ὅσοις ἤδη ἐκκλησιαστικῶν τ' ὁμοίως αὐτῶν δόξης περὶ τὸν γάρον καὶ ἀρχαῖα πάντα τ' ἀνδρὲς περιβεβλημένοι ὡς περὶ ἐν Ἐιρηναίῳ, καὶ οἱ πρὸς ἀλλῶν τὰ ὁμοία προνοῶν ἀναπεφνηνεν. *Euseb. Hist. Eccl. l. 3. c. 39.*

(k) *Apud Photium Cod. 232. p. 894.*

(l) Περὶ ἀρχῶν, l. 2. c. 12. f. 135. B. col. 1. B. c.

(m) Τὴν δὲ βίβλον ἀναγινώσκοντες οἱ πλεῖστοι καὶ εὐλαβεῖς περὶ τῆς συνδυατικῆς εἰδέας καὶ ἐν αὐτῇ συνδυατικῶς ἔχοντα λαμβάνοντες, ἀληθὴ μὲν ὄντα, ἐν βασιύτητι δὲ σαφηνιζόμενα πεπεσέμενα. *Haec. 77. §. 26. p. 1031.*

John, these Romantick Words, (o) 'The days shall come in which there shall be Vines which shall severally have ten thousand Branches, and every of these Branches shall have ten thousand lesser Branches, and every of these Branches shall have ten thousand Twigs, and every one of these Twigs shall have ten thousand clusters of Grapes, and in every one of these clusters shall be ten thousand Grapes, and every one of these Grapes, being pressed, shall give twenty five *Metretas*, (that is, according to the mildest computation, 275 Gallons) of Wine; and when one shall take hold of one of these sacred Bunches, another shall cry out, I am a better Bunch, take me, and by me blest the Lord; to omit what he says from the same Tradition of every Grain of Wheat, and of Apples, Seeds and Herbs. Now can any Man be so wholly bereft of sense, as to imagine this stuff could ever come out of the Mouth of an *Apostle*? No certainly, he had it only from the converted *Jews*, in whose Writings, some Learned Persons have informed me, the words cited by *Irenæus* from *Papias*, are yet to be found. As for *Papias* the only Voucher of this Tradition, *Eusebius* informs us, he was a Man of a very slender Judgment, as the Story cited by *Irenæus* from the Fourth Book of his Discourse may abundantly convince us, there being scarcely any things in the most infamous of Romish Legends, more fabulous than, as *Eusebius* truly saith, his traditional Relations were.

§. IV. 3dly. That the new *Patrons* of the *Millennium* differ in many things of moment from the *Ancients*, and have indeed scarce any Suffrage of Antiquity for that *Millennium* they maintain, will be apparent from a just representation of the *Millennium* of the *Ancients*: For,

1. The *Ancient Millennaries* generally held, that the Temple or the City of *Jerusalem* should be rebuilt, and that the Land of *Judæa* should be the habitation of those who were to reign on Earth a thousand years. So *Just. M.* [*Dial. cum Tryph. p. 243. c.*] tells the *Jews*, that the believing *Gentiles* should then

dwell 'Εν τῷ ὄρει τῷ ἁγίῳ in the holy Mount, and that they should then acknowledge him [*p. 259. c.*] 'Εν τῷ αὐτῷ τόπῳ τῶν Ἱεροσολύμων, in the same place of *Jerusalem* where they had crucified him: He confesses also to *Trypho*, [*p. 306. B. 307. B.*] ἀνοικοδομησῆαι τὸ πῶν Ἱερουσαλήμ, that the place of *Jerusalem* should be built, and that the *Saints* should spend a thousand years in *Jerusalem*, built, adorned and augmented, and that all *Christians* entirely *Orthodox* knew this would be so; and therefore they all, saith he, [*p. 312. B.*] expected ἡ Χρῆστος ἐν Ἱερουσαλήμ φανήσεται, *Christ* to appear in *Jerusalem*. (p) In the times of that Kingdom *Jerusalem* shall be built, saith *Irenæus*, and the *Jews* shall be restored to the Land he gave to their Fathers. (q) He, (i. e. *Christ*) shall build the holy City, saith *Lactantius*, and there shall be the Reign of the Just for a thousand years. *St. Barnaby* is very positive, (r) that the very Temple which was destroyed by their Enemies shall be rebuilt gloriously. They feign to themselves, saith *Origen*, (s) that the Terrestrial *Jerusalem* shall be rebuilt with precious Stones, and that the Aliens shall be their Servants to rebuild it. (t) Hence *Dionysius* of *Alexandria* in his Book writ against them, derides their Golden *Jerusalem* upon Earth, adorned with Jewels, and the restoration of the Temple. Whereas scarce any of our new *Millennaries* dare assert that this shall be the place of the Habitation of the raised *Saints*, and one of them makes the whole Earth to become a Paradise for the Reception of them.

2dly. They held this Resurrection was not to be confined to the *Martyrs* only, but that all the Just were then to rise, and Reign with *Christ*; this *Justin M.* confesses touching all *Christian People*, all the believing *Gentiles*, and the just Progeny of *Jacob* in the forecited places. *Irenæus* frequently declares of the Just in general, that they shall arise to inherit the Promises. (u) *Tertullian* affirms, that some shall rise sooner, and some later, but that all the Just shall rise within the time of the *Millennium*. This *Millennium*, saith *Lactantius*, (x) belongs to all the Just which ever

(o) Quemadmodum Presbyteri meminerunt, qui Joannem Discipulum Domini viderunt, audisse de eo, quemadmodum de temporibus illis docebat Dominus & dicebat, veniet dies in quibus vineæ nascentur singulæ decem millia palmitum habentes, & in uno palmitre dena millia brachiorum, & in uno vero palmitre dena millia flagellorum, & in unoquoque flagello dena millia botruum, & in unoquoque botru dena millia acinorum, & unumquodque acinum expressum dabit viginti quinq; metretas vini, & cum eorum apprehenderit aliquis Sanctorum botrum, alius clamabit botrus, ego melior sum, me fume, per me Dominum benedic. *L. 5. c. 33.*

(p) Restituet illos in terram ipsorum quam dedit patribus ipsorum, *Iren. l. 5. c. 34. & c. 35.* Sed in Regni temporibus Revocata (i. renovata) terra à Christo & reedificata Hierusalem.

(q) In terra cum his ipse regnabit, & condet sanctam civitatem, & erit Regnum iustorum mille annis, *Epit. §. 11. p. 758.*

(r) Καὶ αὐτοὶ οἱ ἅγιοι ἀρχόντες τῶν ἁγίων ἀνοικοδομήσουσιν αὐτὸν. *§. 16.*

(s) Πλεῖς ἀρχόντων, *l. 2. c. 12.*

(t) Adversus Irenæum *Dionysius* Ecclesiæ *Alexandrinæ* Pontifex elegantem scribit librum, irridens mille annorum fabulam, & auream atq; gemmatam in terris Hierusalem instaurationem Templi, &c. *Hieron. præfat. in lib. 18. Com. in Isaiam.*

(u) *l. 3. contr. Mar. c. ult. verba, vide infra.*

(x) Verum ille cum deleverit injustitiam, ac iustos qui à principio fuerint ad vitam restauraverit, mille annis inter homines versabitur, eosq; iustissimo imperio reget. *Lib. 7. c. 24. p. 722.*

were from the beginning of the World. Whereas the *Millennaries* of this Age do generally with Dr. Burnet (x) say, the first Resurrection, and the Reign of Christ seem to be appropriated to the Martyrs, Rev. 20. 4.

Moreover, the Ancients extend this Reign on Earth, not only to the Dead, but to the Just also who shall be then alive at this first Resurrection; this being a necessary consequent of the former Doctrine, that this Millennium belongs to all the Just. Thus Irenæus, amongst those who are to enjoy the Millennium, reckons (y) those whom the Lord shall find in the flesh expecting him from Heaven, who having suffered Tribulation, did nevertheless escape the hands of the Wicked. (z) Then they that are found living shall not die, saith Lactantius: Whereas 'tis inconsistent with the Hypothesis of Dr. Burnet, that any of the Just should be then living, since this Millennium only begins after the Conflagration of the World, and the burning of all things that are in it.

3dly. The Ancients generally consent in this, that Jesus Christ shall then come down from Heaven, and be seen on Earth, and Reign there with his Servants. Papias, the first Assertor of this Doctrine, declares that (a) it shall be a Reign of Christ bodily upon Earth. Justin M. tells the Jews that they should then see him whom they had pierced, and this in that very place of Jerusalem where they had crucified him, that both they and Christians should then be gathered together, and rejoice with him. Victorinus saith, (b) this is that true Sabbath in quo Christus cum electis suis regnaturus est, in which Christ is to Reign with his Elect; and Lactantius saith expressly, That Mille annos inter homines versabitur, he shall be conversant with Men a thousand years. (c) Irenæus seems not so clear as to this matter; yet he declares the Just shall Reign on Earth encreasing by the Vision of Christ; for saith he, Christ will be every where seen as Men are worthy to see him: That which seems

most expressly in him to relate to this Affair, is this, that discoursing of our Lord's Promise to drink new Wine with his Disciples in the Kingdom of Heaven, he declares, (d) This cannot be done by him whilst he remains in those Cælestial Regions. But Nepos was express in this, That (e) after this Resurrection the Kingdom of Christ was to be on Earth a thousand years, and the Saints were to Reign with him in Pleasures, or faring deliciously there; and therefore Dionysius saith of him, and the Brethren that magnified his Book, That (f) they had no sublime or magnificent Thoughts of the Glorious and Divine Advent of our Lord, or of our Resurrection, and our gathering together, and assimilation to Christ, but hoped then for little and mortal things, and such as Men now hope for in the Kingdom of God.

4thly. They all declare they shall then fare deliciously, and shall enjoy the richest Wines, and most delicious Fruits, build Houses, plant Vineyards, and eat the Fruits of them: Thus Justin M. (g) understands those words of Isaiah (c. 65. 21.) of the Millennium, viz. they shall build Houses, and inhabit them, and they shall plant Vineyards, and eat the Fruit of them. And Irenæus saith, (h) They shall have a Table prepared for them by God, who shall feed them with Dainties; adding, that the Promises he had cited, *Creatura epulatic-nem* significant, do signifie the Banquets they should have upon the Creature: Hence doth he tell us of the prodigious Clusters of Grapes, and Ears of Corn, the Vines and the Earth shall then bring forth. (i) The Earth, saith Lactantius, shall open its fertility, and of its own accord produce Fruits plentifully, the Rocks of the Mountains shall sweat with Honey, Wines shall run down with Streams, and the Rivers flow with Milk. Of this Opinion doubtless was Tertullian in his Book *De spe fidelium*: And Nepos, who promised, saith Dionysius of Alexandria, a thousand years of corporal Delights on Earth. Accordingly Gemadius saith,

(x) B. 4. ch. 4. p. 151, 152.

(y) Et illos quos Dominus in carne inveniet expectantes eum de cœlis, & perpeſſos tribulationem, qui & effugerint iniqui manus. Lib. 5. c. 35.

(z) Tum qui erunt in corporibus vivi non morientur, sed per eosdem mille annos infinitam multitudinem generabunt, & erit Soboles eorum Sancta. Lib. 7. c. 24. p. 722.

(a) Χιλιάδα πνὴ φησιν ἐτῶν ἑστέδ' μὲν ἢ ἐκ νεκρῶν ἀνάσταν συμπακῶς ἢ τῷ Χριστῷ βασιλείας ἐπὶ ταῦτα ἢ ἡνὶ ὑποσημασίῳ. Apud Euseb. l. 3. c. 39. p. 112. c.

(b) De fabrica Mundi apud D. Doct. Cæſe p. 104. Epit. p. 722.

(c) In qua regnabit Justi in terra crescentes ex visione Domini. c. 35. Πανταχῶς γὰρ ὁ Σωτὴρ δεξιῶν) καὶ δὴ ἀἰεὶ ἔσονται) οἱ ὁρῶντες. c. 36.

(d) Neq; autem sursum insuper cælesti loco constitutus cum suis potest intelligi bibens vitis generationem, l. 5. c. 33.

(e) Χιλιάδα ἐτῶν πρυφῆς Συμπακῆς ἐπὶ ἢ ἐξ ἑαυτῶν ταῦτα ἐστέδ' ὑποσημασίῳ. Euseb. Hist. Eccl. l. 7. c. 24. (f) Οὐδὲ ὑψηλὸν καὶ μεγαλὸν φευνεῖν, ὅτε περὶ τῷ ἐστέδ' καὶ ἀλλήλους ἐνδέε τα Κτείν μὴδ' ἐπιφαιέας, ὅτε ἢ ἡμετέρας ἐκ νεκρῶν ἀναστάσεως καὶ τῷ πρὸς αὐτὸν ἐπισυναγωγῆς καὶ ὁμοιώσεως. Euseb. Hist. Eccl. l. 7. c. 24. p. 271.

(g) Dial. cum Tryph. p. 308.

(h) Hæc sunt in regni temporibus, hoc est in septima die, quæ est verum iustorum Sabbatum, in quâ non facient omne terrenum opus, sed adjacentem habebunt paratam mensam à Deo pascentem eos epulis omnibus, l. 5. c. 33. Ἐν τῇ Χιλιονταετηρίῳ ὅτ' ἡμετέρας μεταλαμβάνομεν ἡδέων. Ἀποδινάρις apud Euseb. Hist. Eccl. l. 7. p. 1032.

(i) Chap. 34. Terra vero aperiet fecunditatem suam, & uberrimas fruges suâ sponte generabit, Rupes montium melle sudabunt, per rivos vina decurrent, & flumina lacte inundabunt. l. 7. c. 24.

(k) In

(k) In the Divine Promises we believe nothing concerning Meat and Drink as Irenæus, Tertullian, and Lactantius teach from their Author Papias, nor of the Reign of a thousand years with Christ on Earth after the Resurrection, and the Saints reigning deliciously with him, as Nepos taught. St. Austin therefore saith of this Opinion, (l) That it might be tolerable if they mentioned any Spiritual Delights which the Saints might enjoy by Christ's Presence; but since they affirm, that they who then rise shall enjoy carnal and immoderate Banquets of Meat and Drink without Modesty, these things can only be believed by carnal Men. And because all this Plenty could not be procured and enjoyed, these Houses could not be built, nor these Vineyards planted, nor this Wine brought into the Bar, nor this Corn into the Barn thresh'd, ground, and made fit for these new raised Inhabitants, without hands: The Ancients have made Provision for this also, telling us, That they shall be (m) *Κυεῖσθαι δὲ τὸ γῆς* such as lord it upon Earth; and therefore (n) Irenæus saith that which was spoken to Jacob, The Nations shall serve, and Princes shall bow down to thee, Gen. 27. 27, 28. Ad tempora Regni sine contradictione pertinent, quando regnabunt Iusti surgentes à mortuis, without all contradiction belongs to this Millenary Kingdom. (o) The Nations shall not utterly be destroyed, saith Lactantius, but some of them shall be left to be triumphed over by the Just, and subjected to perpetual Slavery. (p) They think, saith Origen, that Aliens shall be given them to be Ministers of their Delights, who shall either serve at the Plow, or be their Masons and Carpenters to build up their fallen City, and they suppose they shall have of their Provisions to eat, and have Dominion over their Riches, so that they shall come and offer to them Gold, and Frankincense, and precious Stones. Dr. Burnet must either produce these fervile Nations, as he hath done Gog or Magog, out of the Mud, or his Opinion must fall into it,

unless he hopes to avoid this, by saying, that in this State it will be part of their Diversion and Entertainment to learn Mechanicks, p. 213.

And because Men can hardly do this whole business without Beasts, the Ancients have made Provisions of them also, subjecting to them not only Sheep, and Goats, and Oxen or Bulls, but Wolves, and Bears, and Leopards, and Lions, which (q) with all other Animals, saith Irenæus, shall be then subject to Man. And that the Doctor may not be at a loss for the production of these Beasts, (r) Stephanus Gobarus informs him the Doctrine of the Ancients was this, That the Just should rise first, *Καὶ οὖν ἀνέλθεις πάντα τὰ ζῶα*, and all those living Creatures with them. Now the New Millenniumaries as they say little of these Slaves, and these Brute Beasts, who are so necessary for the enjoyment of the Universal Plenty, and the Goods of Fortune prepared in this State, so are they shie of owning Futuras corporis voluptates & luxurias, such luxuries and Bodily Pleasures, as Origen saith (f) the Millenniumaries of his time did expect.

For, 5thly. In their Millennium they were not only to Feast and Junket it, but also to get Children. (t) The Virgins, saith Irenæus, shall rejoice in the Assemblies of the Young Men, and they that are left shall be multiplied upon Earth: Accordingly he speaks of some Believers whom God had prepared to multiply those who were left upon the Earth to be under the Kingdom of the Saints, and Minister to this Jerusalem. They shall beget an infinite multitude, saith Lactantius, (u) and their Seed shall be holy: To their other Luxuries, saith Origen, (w) they add, Nuptiarum conventiones, & filiorum procreationes etiam post resurrectionem futuras, the Solemnities of Marriage, and the Procreation of Children even after the Resurrection: And again, (x) They think, saith he, that after the Resurrection, we shall eat, and drink cor-

(k) Non quod ad cibum vel ad potum pertinet sicut, Papias Authore, Irenæus, Tertullianus, & Lactantius acquiescunt, neq; post (l. per) mille annos post resurrectionem Regnum Christi in terra futurum, & sanctos cum illo in deliciis regnatos Iperamus, sicut Nepos docuit, qui primam justorum resurrectionem, & secundam impiorum confixit. Eccl. Digmat. c. 55.

(l) Sed cum eos qui tunc resurrexerint dicunt immoderatissimis carnalibus epulis vocatos, in quibus cibis sit tantum & potus ut non solum nullam modestiam teneant, sed modum quoque ipsius incredulitatis excedant, nullo modo ista possunt, nisi de carnalibus, credi. De C. D. l. 20. c. 7.

(m) Barnab. §. 6.

(n) Lib. 5. c. 33.

(o) Gentes vero non extinguuntur omnino, sed quidam relinquuntur in victoriam Dei ut triumphentur à justis, & ut subjunguntur perpetuè servituti. Lact. l. 7. c. 24. vide Epit. §. 11.

(p) Quinetiam ministros deliciarum harum dandos sibi alienigenas putant, quos vel Aratores habeant, vel structores parietum à quibus diruta ipsorum & collapsa civitas extruatur, & arbitrantur quod facultates eorum accipiant ad edendum, & in divitiis eorum dominantur ut veniant & afferant sibi aurum, & thus, & lapides preciosos. Περὶ ἀρχαίων, l. 2. c. 12.

(q) Oportet subjecta esse omnia animalia homini. l. 5. c. 33.

(r) Apud Photium Cod. 232. p. 894.

(f) Περὶ Ἀρχαίων, l. 2. c. 12. p. 135. B.

(t) Ipsi sunt de quibus ait Propheta, & dilecti multiplicabuntur in terra, & quotquot ex credentibus ad hoc præparavit Deus ad derelictos multiplicandos in terra & sub regno sanctorum fieri & ministrari huic Jerusalem. l. 5. c. 35.

(u) Qui remanserint multiplicabuntur super terram. l. 5. c. 34.

(w) Περὶ Ἀρχαίων. l. 2. c. 12.

(x) Οὕτως καὶ τὰ ἀπὲρ γαμῶν καὶ γεγενημένα καὶ ἀνδρῶν καὶ γυναικῶν πῆρτες ἐπὶ τῷ ἔμψυ καὶ οὐρανῶν σωστικῆς ἡμῶν καὶ τότε γενησῶν, δι' αὐτὴν καὶ σχολάζειν ἐπὶ ἐν τῇ περὶ αὐτῶν δυνάτει ἐν μελλουσῇ πῶς οὐκ ἔστι ἀναδυσία πρὶ τῇ ἡμετέρῃ ἀρεστικῇ. Com. in Matth. ed. Hues. p. 498. E.

poreal Meats, and shall use those conjugal Duties by which our Prayers are hindered, and which cannot be performed without some impurity: And a third time (x) they believe, That after the Resurrection we shall according to the Chief Promises of the Gospel, eat, and drink, and as some of them say, beget Children; these things, saith he, should they come to the Ears of Heathens, would lay a great imputation of Folly upon Christianity, since many Heathens have better Opinions than these are: So much are they mistaken who reckon Origen among the Patrons of the Millennium. Stephanus Gobarus gives us the Opinion of the Millennium in these Words, (y) The Just shall rise first, and for a thousand years shall fare deliciously, eating, and drinking, and getting Children, and after this shall be the general Resurrection. Methodius is the only Person who (z) denies they shall be thus employ'd after the Resurrection; and with him doubtless all our Modern Millenniumaries do agree, as knowing this unworthy to be the matter of a Gospel Promise.

§. V. Moreover, if we consider the Scriptures on which the Ancients grounded this Millennium, we shall perceive it necessary that all these Doctrines should be maintained by them. For,

1. That the Temple, or City of Jerusalem should be new built, and that the Land of Judea should be the Habitation of those who are to enjoy this New Heaven, and Earth, can never reasonably be denied by those who interpret the Sayings of the Prophets literally, since they so plainly, and so fully speak of a Mount Zion to be established upon the top of the Mountains, Isa. 2. 2. — 27. 13. — 56. 7. and of God's Promises to beautify the place of his Sanctuary, the House of his Glory, and to make the place of his Feet glorious, c. 60. 7, 13. And of all Nations flowing in to her, and being gathered to her, and of all Nations and Tongues coming to see her Glory, Isa. 60. 5. 66. 18. when God had brought them again into their own Land.

2dly. That this Resurrection must belong to all faithful Christians, and that they must all Reign with Christ on Earth, will follow from the literal interpretation of those words of St. John (a) Thou hast redeemed us to God by

thy Blood out of every Kindred and Tongue, and People, and Nation, and hast made us to be Kings, and Priests to God, and we shall Reign on Earth, Rev. 5. 9, 10. For, according to the import of these words, if, as Dr. Burnet saith, they belong to the first Resurrection, all that have been redeemed by the Blood of Christ, must Reign on Earth. This follows also from those words, I saw the Souls of them that were beheaded for the witness of Jesus, and for the Word of God, and (of them) which had not worshipped the Beast, nor his Image, and which had not received his mark upon their Foreheads, nor upon their Hands, and they lived and reigned with Christ a thousand years, Rev. 20. 4. for, they who worshipped not the Beast, are all they whose Names were written in the Book of Life, Rev. 13. 8. 17. 8. This follows from St. Peter's New-Heaven, and New Earth, if truly interpreted by Dr. Burnet of this Resurrection; for these, saith he, we Christians do expect, and therefore are concerned to be found of him without spot, and blameless, 2 Pet. 3. 13, 14. This follows from the words of St. Paul, if they belong to the Millennium, as he saith they do, for they introduce the whole Creation groaning to be delivered from the Bondage of Corruption into the glorious liberty of the Sons of God, and all that had the first Fruits of the Spirit, groaning for the Adoption, i. e. for the Redemption of their Bodies from Corruption, Rom. 8. 16, 23.

3dly. They must bring Christ from Heaven to Reign on Earth, who contend that this Reign is the very time of the restitution of all things, Acts 3. 21. for the Heavens are only to contain him till that time, and who infer this Reign of Christ from those Words, They that have part in the first Resurrection, shall be Priests of God, and of Christ, and shall Reign with him a thousand years; for if they Reign on Earth without him, they do not Reign there with him. Moreover, if he continue still at the right hand of God, with what propriety is this Resurrection called, ἡ παρουσία, the Presence, the appearance of our Lord, and that from Heaven?

4thly. That in this Millennium they must fare deliciously, drink precious Wines, and have those splendid Banquetings of which the Fathers often speak, must follow from the

(x) Τινες περισκόντο καὶ μὲν ἀνάσσειν ἐν τῇ μεσσηνίᾳ ἐπαγγελίας ἐστὶν ἡμῶς μέλλειν τὰ τοιαῦτα βρῶμα-
τα, καὶ πίνειν, καὶ τεκνογονεῖν, ταῦτα δὲ φασκόντα καὶ εἰς τὸν χρόνον μαζῶν μεγάλης εὐφροσύνης ὁρῶν ἀπε-
νέχουσαν ποίησιν τὴν χριστιανισμὸν πολλὰ βέλποντα ὄντα ἐχόντων πῶν ἀλλοτρίων τὴν κρίσιν. Philocal. cap. 26.
p. 99.

(y) Ὅτι μετὰ τὴν ἀνάστασιν, καὶ σὺν αὐτοῖς πάντα τὰ ζῶα, καὶ ὅτι χίλια ἔτη πρυθόνησι, καὶ ἐσθίωντες,
καὶ πίνοντες, καὶ τεκνογονεῖν, καὶ μὲν πάντα ἡ καθολικὴ ἐκκλησίᾳ ἀνάστασις. Apud Phot. Cod. 232. p. 894.

(z) Ἐσθίωντες καὶ πίνοντες τὴν αἰῶνα γῆς ἀνάγκη πᾶσα ἔσθω καὶ πᾶν δικύοντα, ἐκείνῳ τεθνηκυῖον, καὶ χαμῆ-
σιν, καὶ θνητοῖς, ἀλλ' ὡς Ἀγγέλους ἀμεταμέτρητος ἐν ἀφθαρσίᾳ τὰ ἄριστα μετέχουσι. Apud Epiph. Her. 64.
§ 32.

(a) Χίλια ἔτη ποιήσιν ἐν Ἱερουσαλὴμ καὶ τῷ ἡμετέρῳ Χριστῷ μετέσταντας παρρησίᾳ τῷ Ἰωάννῃ. Just. M. Dial.
p. 308.

application of all those Passages to this State, which say, *The Meek shall inherit the Earth, that they shall drink new Wine with Christ in his Kingdom, that they shall receive (b) an hundred fold increase of Goods and Lands, that there shall be then a recompence of their Alms given, and their Feasts made for the Poor; and from all the Prophets say of the fruitfulness of the Earth, and of the temporal Blessings they shall then enjoy.*

5thly. That the Nations shall then serve them, and even build up Jerusalem for them, cannot be denied by them who literally interpret those Words of the Prophets, *The Sons of Strangers shall build up thy Walls, and their Kings shall minister to thee: The Sons also of them that afflicted thee, shall come bowing unto thee, and they that despised thee shall bow themselves down at the soles of thy Feet: And the Nation and Kingdom that will not serve thee shall perish, Isaiah 60. 10, 12, 13. And Strangers shall stand and feed your Flocks, and the Sons of the Alien shall be your Plowmen, and your Vine-dressers; ye shall eat the Riches of the Gentiles, and in their Glory shall you boast your selves, ch. 61. 5. See also ch. 49. 22, 23. And,*

6thly. That they shall have Wives and Children, and as *Irenæus* saith, shall be multiplied upon the Earth, must follow from the literal Exposition of our Saviour's Promise, That they who have lost, or forsaken Wife, or Children for his sake, shall receive an hundred fold; for Children cannot lawfully be begotten without Wives, and the use of the Marriage-bed: And lastly, whereas the Millennium of the Reverend Dr. Burnet is to begin after the Conflagration of the World, that of the Ancients is still placed before it; *We expect it, saith Justin Martyr, (c) before Christ's coming to Judgment. (d) After this, saith Tertullian, shall be the destruction of the World, and the Conflagration at the day of Judgment, and we shall be changed in a moment into an Angelical Substance. (e) God shall after this Reign on Earth a thousand years, renew the World, saith Lactantius.*

It therefore deserves to be admired, that learned Men with so much confidence, make

use of these Testimonies of Scriptures, and these Authorities of the Fathers, to establish their Millennium, and yet so stiffly should deny the Consequences which flow so naturally from those Scriptures, and reject what these Ancients so generally delivered as a part of that Doctrine. But to insist no longer on these things, hence I suppose it evident,

First, That the Doctrine of the Millennium was not the general Doctrine of the Primitive Church from the times of the Apostle to the Nicene Council, as Dr. Burnet hath asserted; for then it could have made no Schisms in the Church, as (f) *Dionysius of Alexandria* saith it did, declaring how fully he confuted it, and reconciled the Brethren that were contending about it, and prevailed upon *Coracius* the Author, and Ring-leader of this Doctrine, to own he was convinced of his Error, and promise he would no more embrace, or discourse of it to the People.

2dly. That the old Doctrine of the Millennium differed in many material Points from that which is asserted by the new Patrons of it.

§. VI. If any Man think it not safe to discover so much of the Nakedness of the Fathers as I have done in this Chapter, I Answer:

First, That I think it more safe than to let it be confidently said and believed, that they were all Millenniumaries from the first to the fourth Century, seeing that shakes the Foundation of *Episcopacy*, and the Translation of the Sabbath to the Lord's Day, and other Constitutions derived from the Apostles.

2dly. I answer, That this mistake of the Fathers in a matter which they received from the Traditions, and Notions of the Jews, will not invalidate their Authority in any thing delivered by them as witnesses of what they saw with their own Eyes, or declared to have been then the Practice of the Church of Christ, nor will it affect their Testimony in any other Doctrine which they neither did or could receive, only on the Authority of the Jewish Doctors.

(b) Quæ enim sunt in hoc seculo centupla, & prandia exhibita, & cœnæ quæ redduntur pauperibus, hæc sunt in Regni temporibus. *Iren. l. 5. c. 33.*

(c) Πεν ἑλθεῖν ἡ ἡμετέρα γενεά. *Dial. p. 306.*

(d) Hæc est Ratio Regni terreni post cujus mille Annos intra quam ætatem includitur sanctorum Resurrectio pro meritis maturius vel tardius resurgentium, tunc & mundi destructione & judicii conflagratione commissa, demutati in atomo in Angelicam substantiam, scilicet per illud incorruptelæ super indumentum transferrentur in cœleste Regnum. *Contr. Marcion. l. 3. c. ult.*

(e) Post hæc renovabit Deus mundum, & transformabit iustos in figuram Angelorum ut immortalitatis veste donati serviant Deo in sempiternum. *Epit. c. 11. p. 759.*

(f) B. 4. ch. 6. p. 173. Ὡς ἡ ἡμετέρα γενεά ἀποστασὶς ὅλων ἐκκλησιῶν γεγονέναι. *Euseb. l. 7. c. 24.*

CHAP. II.

How far I differ from the Ancient and Modern Millennaries, and in what I agree with them, §. I. The Proposition that the true Millennium is only a Reign of the converted Jews, and of the Gentiles flowing in to them, Ibid. Where it is noted, 1. That all Spiritual Blessings have been still conveyed from the Jews to other Nations. 2. That there will be a glorious Conversion of the Jews to the Christian Faith, § II. That the Description of this Conversion of the Jews made by their own Prophets and Writers, answers fully to the Millennium of St. John, which he speaks of in the very words of the said Prophets, § III. The Characters which the Patrons of the Millennium give of those Times accord exactly with the Characters given by the Prophets of the Conversion of the Jews, § IV. The Prophets seem to intimate that this Conversion shall be effected by a full influence of the Holy Ghost upon them, § V. All the Passages cited to this Effect from the Jewish Writers speak only of the Millennium, the Resurrection, the New Heavens and Earth belonging to the Jewish Nation, § VI.

HAVING thus given you a just Account of the Millennium of the Ancients, and of the true extent of that Opinion in the Primitive Ages of the Church; I proceed now to shew in what things I agree with the Assertors of that Doctrine, and how far I find my self constrained by the force of Truth to differ from them.

§ I. I believe then, That after the Fall of *Antichrist* there shall be such a glorious state of the Church by the Conversion of the Jews to the Christian Faith, as shall be to it Life from the Dead; that it shall then flourish in Peace and Plenty, in Righteousness and Holiness, and in a pious Offspring; that then shall begin a glorious and undisturbed Reign of Christ over both Jew and Gentile, to continue a thousand Years during the time of Satan's binding. And that as John the Baptist was Elias, because he came in the Spirit and Power of Elias; so shall this be the Church of Martyrs, and of those who had not received the Mark of the Beast, because of their entire Freedom from all the Doctrines and Practices of the Antichristian Church, and because the Spirit and Purity of the Times of the Primitive Martyrs shall return. And therefore,

1. I agree with the Patrons of the Millennium in this, That I believe Satan hath not yet been bound a thousand years, nor will he be so bound till the time of the Calling of the Jews, and the time of St. John's Millennium.

2. I agree with them in this, That the true Millennium will not begin till the Fall of *Antichrist*; nor will the Jews be converted till that time, the Idolatry of the Roman Church being one great Obstacle of their Conversion.

3. I agree both with the Modern and the

Ancient Millennaries, That then shall be great Peace and Plenty, and great measures of Knowledge and of Righteousness in the whole Church of God.

I therefore only differ from the Ancient Millennaries in three things.

1. In denying Christ's Personal Reign upon Earth during this thousand years; and in this both Dr. Burnet and Mr. Mead expressly have renounc'd their Doctrine.

2. Though I dare not absolutely deny what they all positively affirm, That the City of Jerusalem shall be then rebuilt, and the converted Jews shall return to it, because this probably may be collected from those words of Christ, *Jerusalem shall be trodden down till the time of the Gentiles is come in*, Luke 21. 24. and all the Prophets seem to declare the Jews shall then return to their own Land, Jer. 31. 38, 39, 40. yet do I confidently deny what Barnabas, and others of them, do contend for; viz. That the Temple of Jerusalem shall be then built again: For this is contrary not only to the plain Declaration of St. John, who saith, *I saw no Temple in this New Jerusalem*, Rev. 21. 22. whence I infer there is to be no Temple in any part of it; but to the whole design of the Epistle to the Hebrews, which is to shew the Dissolution of the Temple Service for the weakness and unprofitableness of it; that the Jewish Tabernacle was only a Figure of the true and the more perfect Tabernacle which the Lord pitched, and not Man; the Jewish Sanctuary only a worldly Sanctuary, a Pattern, and a Figure of the heavenly one into which Christ our High Priest is enter'd, Heb. 8. 2. 9. 2. 11. 23, 24. Now such a Temple, such a Sanctuary, and such Service, cannot be suitable to the most glorious and splendid times of the Christian Church; and therefore the Apostle saith, *The Lord God*

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omnipotent

omnipotent, and the Lamb, shall be their Temple.

3. I differ both from the *Ancient* and the *Modern Millenniums* as far as they assert that this shall be a Reign of such *Christians* as have suffer'd under the *Heathen Persecutors*, or by the Rage of *Antichrist*; making it only a Reign of the converted *Jews* and of the *Gentiles* then flowing in to them, and uniting into one Church with them. This I believe to be indeed the truth of this mistaken Doctrine, and therefore I shall set my self more fully to explain, and to confirm it: Let it be noted therefore,

§. II. 1. That as the *Jews* were the first Nation which were owned by God as his People, and therefore are stiled *his first born*, Exod. 4. 22. *Israel his Elect*, Isa. 54. 4. *the Children of Jacob his chosen ones*, 1 Chron. 16. 13. Psal. 105. 6. God having chosen them to be a peculiar treasure to himself above all the people of the Earth, Exod. 19. 5. Deut. 7. 6. so all Nations of the World have ever since received the Word of God and the true Religion from the *Jewish Nation*, and *Jerusalem* hath been still the *Mother* of all other Churches. Before the Advent of our Lord and Saviour, to them alone, saith the Apostle Paul, belonged the Adoption, the Glory, and the Covenant, and the giving of the Law, and the Service of God, and the Promises, Rom. 9. 3. and none then could be joined to the Lord, Isa. 56. 3. and worship him aright, unless he join'd himself to the *Jews*, and became a Worshipper of the God of Israel, or a Member of that Church.

After Christ's coming in the Flesh, the Gospel was first sent to them, as being the Children of the Kingdom, Matth. 8. 12. our Lord exercised his Ministry only among them, whence he is stiled *The Minister of the Circumcision*, Rom. 15. 8. and saith, he was not then sent to any but only to the lost Sheep of the House of Israel, Matth. 15. 24. And sending his Apostles, he forbids them, whilst he was on Earth, to go into the way of the Gentiles, or to enter into any City of Samaria, Matth. 10. 5. but saith to them, Go rather to the lost Sheep of the House of Israel. After his Ascension, they were charged to begin their Preaching at Jerusalem, Luke 24. 47. as accordingly they did, preaching the Word to none but the *Jews* only, Acts 11. 19. Paul, the Apostle of the Gentiles, first offers his Ministry to them, preaching Christ in their Synagogues, as his manner was, Acts 9. 20. 13. 5. 14. 1. 17. 12, 17. 18. 4. and declaring it was necessary that the Word of God should be first spoken to them, Acts 13. 46. the Gospel being the power of God to Salvation to every one that

believeth, to the *Jew* first, Rom. 2. 10. and that through their fall, and rejection of it, the Gospel came unto the *Gentiles*, Rom. 11. 28. the halt, lame, and blind, being called to this Feast, because those Guests first bidden refused to come, Luke 14. 21.

Note also, That notwithstanding the Infidelity of many of them, the first Church that ever received the Gospel, the Doctrine, the Sacraments of the New Testament, was the *Jewish Church*, Acts 2. 42, 47. All the Churches of the Gentiles received the Gospel from them, they being made partakers of their Spiritual things, Rom. 15. 27. and the Word of God coming out from them to other Churches, 1 Cor. 17. 36. they being all grafted into their good Olive Tree. Hence, in the Primitive Times, the Church of Jerusalem had the pre-eminence of all other Churches; to her they went for the decision of their Controversies, Acts 15. and the Bishop of Jerusalem is therefore stiled by the Ancients (a) *The first Bishop, the Guide of Priests, the Top of the Heads, the Bishop, and Chief of the Apostles*; and the Church of Jerusalem is said to be the Church cui omnes favorem impendunt quasi matri Christiani nominis, which all favoured as the Mother of Christians.

After the Fall of Antichrist, and before the second Coming of our Lord to Judgment, the *Jews* shall be converted, and become a most famous Church again. For this Mystery the Apostle hath revealed, that Blindness in part hath happened to Israel until the fulness of the Gentiles be come in, and so all Israel shall be saved, as it is written in the Prophet Isaiah, Chap. 59. 20. There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my Covenant with them, saith the Lord, when I shall take away their sins. These words are as a Key to the great things said by Isaiah touching the Jewish Nation, and teach us to interpret them of their glorious Conversion to the Christian Faith, and the gathering them out of every Kindred, and Tongue, and Nation, and People, that at the blowing of the great Trumpet they may come from the Land of Assyria and Egypt, and may worship the Lord in the holy Mount in Jerusalem, Isa. 27. 13. and they may fear the Lord from the West, and his Glory from the rising of the Sun, Isa. 59. 19. This is that day when the Lord shall set his hand יְהוָה a second time to recover the remnant of his People, and shall assemble the out-casts of Israel, and gather together the dispersed of Judah from the four corners of the Earth, Isa. 11. 11, 12. when he will so bring again the Captivity of Jacob, and have mercy on the whole House of Israel, as to leave none of them any more there, nor hide his face any more from them, Ezek. 39. 25, 28, 29.

when he shall so plant them in their Land, that they shall no more be pulled up out of the Land that he hath given them, Amos 9. 14, 15. So Tobit saith, That when *Πανρωσίων οὐ καὶ ἐν τῷ αἰῶνι*, the times of the Age shall be accomplished, they shall return from all places of their Captivity, and build up Jerusalem gloriously, and the House of God shall be built in it gloriously, as the Prophets have spoken thereof, Tobit 14. 51. 6. 7. And when they shall be thus converted, and receive the Gospel, then shall Salvation be again derived from them to the Gentiles, and they shall be the Means of converting such of them as still remain to be converted, and shall draw them to as great Purity and Zeal, and as great Knowledge of the Truth as ever the Church enjoy'd: For, saith the Apostle, If the Fall of them be the Riches of the World, and the diminishing them the Riches of the Gentiles, how much more their Fulness? And if the casting away of them be the reconciling of the World, what shall be the reconciling them but Life from the Dead, to the same World? Rom. 11. 12, 15. Of this the Prophets speak very fully, saying, In that Day there shall be a Root of Jesse which shall stand for an Ensign to the People, and to it shall the Gentiles seek, and his Rest shall be Glory, Isa. 11. 11. Behold, saith God, I will then lift up my hands to the Gentiles, and set up my Standard to the People, and they shall bring thy Sons in their Arms, and thy Daughters shall be carried upon their Shoulders, and Kings shall be thy nursing Fathers, and Queens thy nursing Mothers; they shall bow down to thee with their Faces towards the Earth, and lick up the Dust of thy Feet, Isaiah 49. 22, 23. Behold, thou shalt call a Nation that thou knowest not, and Nations that have not known thee, shall run unto thee, because of the Lord thy God, and for the Holy One of Israel, for he hath glorified thee, Isaiah 55. 5. The Lord God that gathereth the outcasts of Israel, saith, yet will I gather others to him besides those that are gathered to him, ch. 56. 8. And the Gentiles shall come to thy Light, and Kings to the brightness of thy Rising; lift up thine Eyes round about, and see; all they gather themselves together, they come to thee; thy Sons shall come from far, and thy Daughters shall be nursed at thy side; the abundance of the Sea shall be converted unto thee, the forces of the Gentiles shall come to thee, ch. 60. 3, 4, 5. And the Sons of Strangers shall build up thy Walls, and their Kings shall minister unto thee; therefore thy Gates shall be open continually, they shall not be shut day or night, that Men may bring unto thee the Forces of the Gentiles, and that their Kings, may be brought. For the Nation and Kingdom that will not serve thee, shall perish, and shall be utterly wasted, v. 10, 11, 12. Thou shalt suck the Milk of the Gen-

tiles, and shalt suck the Breasts of Kings, ver. 16. Ye shall be named the Priests of the Lord; Men shall call you the Ministers of our God, ch. 61. 6, 9. Ye shall eat the Riches of the Gentiles, and in their Glory shall you boast yourselves, ch. 62. 2. The Gentiles shall see thy Righteousness, and all Kings thy Glory, Behold, I will extend Peace to her like a River, and the Glory of the Gentiles like a flowing Stream, ch. 66. 12. I will gather all Nations and Tongues, and they shall come and see my Glory, ver. 18. And they shall bring all their Brethren for an offering to the Lord out of all Nations to my holy Mountain Jerusalem, and I will also take of them for Priests and for Levites saith the Lord, ver. 20, 21, 22. For as the new Heavens, and the new Earth which I shall make, shall remain before me, saith the Lord, so shall their Seed, and their Name remain. Many Nations, saith Tobit, shall come from far to the Name of the Lord God, with Gifts in their hands, even Gifts to the King of Heaven, when his Tabernacle shall be built again with Joy, and he shall make his Captives joyful in Jerusalem; yea, all Nations shall turn, and fear the Lord God truly, chap. 13. 10, 11.

§ III. Now here 'tis easie to observe, how fully this Description of the Conversion of the Jews by their Prophets, answers to the Millennium of St. John, who useth the very Words by which the Prophets had foretold their glorious Conversion, and saith, they shall be then accomplished. And,

First, St. John speaks of a Reviviscence of the Church of the Primitive Martyrs that suffered for the Testimony of Jesus, and for the Word of God, Rev. 20. 4. See Chap. 3. §. I. and with them all the Just. Now the very Words *Ἀδελφούς* and *ἑσπέραι*, used by St. John, are very frequently used by the Prophets to express the glorious State of the Jewish Church; and by St. Paul, to signify the flourishing Condition of the Gentiles then. St. John saith, They who enjoy this Millennium, shall be Priests to God and Christ, Rev. 20. 6. And the Prophet Isaiah saith of the converted Jews, Ye shall be named the Priests of the Lord; Men shall call you the Ministers of our God, ch. 6. 6. And of the Gentiles that come to them, I will take of them to be Priests and Levites, ch. 65. 20. This was the very thing promised to the Jewish Nation when God entered into Covenant with them, That they should be a Kingdom of Priests, Ex. 19. 6. *Βασιλείον ἱερέων*, a kingly Priesthood, saith the Septuagint, *מלכין כהנים*. i.e. Kings and Priests, saith the Targum. This all Christians are already made, saith St. Peter, 1 Pet. 2. 5. and St. John, Rev. 16. 5, 10. We are, saith (a) Justin Martyr, truly Priests to God; it therefore may be

(a) Ἀρχιερεῶν τὸ ἀληθινὸν ἁγίον, ἁγίον ἐστὶν τὸ θεῶν. Dial. cum Tryph. p. 334. 6.

expected Men should be more eminently so in that glorious State of the Church.

2dly. St. John speaks of a new Heaven and a new Earth that he saw, saying, *The former Heaven and Earth were passed away*, Rev. 21. 1. and introduceth our Lord, saying, *Behold, I make all things new*, verse 5. And the Prophet *Isaiah* introduceth God thus, speaking at the Conversion of the Jews, *Behold, I create new Heavens and new Earth, and the former shall not be remembered nor come into my mind*, *Isaiah* 65. 17. And again, *I have put my word in thy Mouth, that I may plant the Heavens, and lay the Foundations of the Earth, and say unto Zion, Thou art my People*, chap. 51. 16. And, Thirdly, In the very Words of the Author of the Revelations, *Behold, I make things new*, ch. 43. 18, 19. Seeing then these new Heavens and new Earth must be contemporary with the Conversion of the Jews, sure they must be before the Conflagration of the World, i. e. before the Jewish Nation be consumed to Ashes, and therefore can be only a new Heaven and new Earth, in that Moral Sense in which *Maimonides* explains the Phrase, (b) when he says, *It signifies, that God will place them in perpetual Joy, in lieu of their former Sorrow and Anxiety; so that the memory of their former Sorrow shall no more remain.*

I confess, there is this peculiarity in St. John's new Earth, that it is said of it, *ὅτι ἡ θάλασσα οὐ ἔστιν ἔτι*, and the Sea is not yet, because he had all along represented the Beast as ascending out of the Abyss, and sitting upon many Waters, which were the People, and Multitude, and Nations, and Tongues, that had submitted to her, Rev. 17. 1. — 8. 15. Now because the Beast was utterly destroy'd, and Satan was bound up for a thousand years, and Gog and Magog were not to be gathered till then, nor were the Armies of the Beast which were slain, to rise again till the thousand years were past, Rev. 19. 21. — 20. 6. Therefore the Apostle saith, That in this new Earth the Sea was not yet.

3dly. St. John saith, *I heard a great Voice from Heaven, saying, The Tabernacle of God is with Men, and he will dwell with them, and they shall be his People, and God himself with them shall be their God*, Rev. 21. 3. And *Ezekiel* the other Prophet, who by the Ancients is supposed to speak of the Millennium, saith in like manner, *I will make a Covenant of Peace with them, and will place them, and multiply them, and will set my Sanctuary in the midst of them for evermore; my Tabernacle also shall be with them, and I*

will be their God, and they shall be my People, Ezek. 37. 26, 27.

4thly. St. John saith, *God shall wipe away all Tears from their Eyes, and there shall be no more Death, neither Sorrow, nor Crying, neither shall there be any more Pain, for the former things are passed away*, Rev. 21. 4. So also saith the Prophet *Isaiah* of Jerusalem, that after the former Heaven and Earth were passed away, *the voice of Weeping shall be no more heard in her, nor the voice of Crying*, ch. 65. 19. That the Lord will wipe away Tears from all Faces, ch. 25. 8. That they shall not Hunger, nor Thirst, neither shall the Heat nor Sun smite them, for he that hath mercy on them shall lead them, even by the Springs of Water shall he guide them, chap. 49. 10. Which Words exactly answer to those of St. John, Rev. 7. 16, 17.

5thly. St. John saith, *The Building of the Wall of the City was of Jasper, and the City was of pure Gold like unto clear Glass, and the Foundations of the Wall of the City were garnished with all manner of precious Stones*, Rev. 21. 18, 19. And *Isaiah* saith, *I will lay thy Stones with fair Colours, and thy Foundations with Sapphires, and I will make thy Windows of Agats, and thy Gates of Carbuncles, and all thy Borders of pleasant Stones*, ch. 54. 11, 12. And *Tobit* saith, *Jerusalem shall be built up with Sapphires, and Emeralds, and precious Stones; thy Walls, and Towers, and Battlements with pure Gold; and the Streets of Jerusalem shall be paved with Beryl, Carbuncle, and Stones of Ophir*, ch. 13. 16, 17, 18.

6thly. St. John speaks of the Tree of Life planted there, and of a pure River of Water of Life, proceeding out of the Throne of God, and of the Lamb, Rev. 22. 1, 2. And the Prophet *Zachary* speaks of Living Water going out of Jerusalem, ch. 14. 8. And he that passeth under the Name of *Esdra* saith, *They shall have the Tree of Life planted for an Ornament of sweet savour; For unto you, saith he, is Paradise opened, the Tree of Life is planted*, 2 Esdr. 2. 12.

7thly. St. John saith, *There shall be no Night there, and they need no Candle, neither Light of the Sun*, chap. 22. 5. *Isaiah* saith the same, chap. 60. 19. And the Prophet *Zachariah* saith, *It shall be one day which shall be known unto the Lord, not day nor night, and it shall come to pass that at the evening time it shall be light*, ch. 14. 7.

Moreover, St. John so represents the Scene of things following the Fall of *Antichrist*, as plainly to inform us, That he is speaking of this glorious Conversion of the Jewish Nation, and God's marrying her again whom he

(b) Quod dixi creabo novos cœlos, &c. id ita intelligo, quod vos positurus sum in lætitiâ perpetuâ loco luctus & anxietatis prioris, neque illius luctus prioris memoria sit mansura. *More Newch. Part 2. c. 29. p. 268.*

had formerly divorced ; for as the Church of Christ is represented as the Israel of God, Gal. 6. 16. the Commonwealth of Israel, Eph. 2. 12. the Jerusalem which is above, Gal. 4. 26. the Celestial Jerusalem, Heb. 12. 22. So St. John represents the new Scene of things in the same Language, saying, I John saw the holy City, New Jerusalem, coming down from God out of Heaven, Rev. 21. 2. And again, He shewed me the great City, the holy Jerusalem, descending out of Heaven from God, ver. 10. Now that this great and holy City, this New Jerusalem, is the Jewish Church converted to God ; the Characters he gives of it will not suffer us to doubt : For, First, he saith, The City had no need of the Sun, neither of the Moon to shine in it ; for the Glory of God did lighten it, and the Lamb is the Light thereof, Rev. 21. 23. So saith God of the Conversion of the Jews. They shall call thee the City of the Lord, the Zion, the holy one of Israel, Isa. 60. 14. Thou shalt call thy Wall Salvation, and thy Gates Praise ; the Sun shall be no more thy Light by Day, neither for Brightness shall the Moon give Light unto thee ; but the Lord shall be unto thee an everlasting Light, and thy God thy Glory. He saith, The Gates of this City shall not be shut at all by day, neither shall there be any night there, and they shall bring the Glory, and Honour, *קִדְּוָה*, the substance of the Nations unto it, ver. 25, 26. Even as Isaiah had said, Thy Gates shall be open continually, they shall not be shut day nor night, that Men may bring unto thee the Wealth of the Gentiles, and that their Kings may be brought, Isa. 60. 11. Lastly, he saith, The Nations of them that are saved, shall walk in the Light of this City, and the Kings of the Earth do bring their Glory and Honour to it, ver. 24. which I have shewed to be the very thing foretold by the Prophets at the Conversion of the Jewish Nation.

Add to this, That he introduceth this holy City, this New Jerusalem, prepared as a Bride adorned for her Husband, Rev. 21. 2. and saith, Come hither, I will shew thee the Bride, the Lamb's Wife, ver. 9, 10. and then shews the great City, the holy Jerusalem ; and ch. 19. 7, 8. he saith, He heard a Voice, saying, the Marriage of the Lamb is come, and his Wife hath made her self ready ; and to her was granted, that she should be arrayed in fine Linen, clean and white, for the fine Linen is the Righteousness of the Saints. Now thus have the Prophets represented the Jewish Church, converted to God : Hence is she introduced, speaking thus, I will greatly rejoice in the Lord, my Soul shall be joyful in my God ; for he hath clothed me with the Garments of Salvation, he hath covered me with the Robe of Righteousness, as a Bridegroom decketh himself with Ornaments, and as a Bride adorneth herself with Jewels, Isa. 61. 10. And again

Thou shalt no more be termed forsaken, neither shall thy Land any more be termed desolate, but thou shalt be called Hephzibah, and thy Land Beulah, for the Lord delighteth in thee, and thy Land shall be married, ch. 62. 4. and ver. 5. For as a Young Man marieth a Virgin, so shall thy Sons marry thee ; and as the Bridegroom rejoiceth over the Bride, so shall thy God rejoice over thee.

§. IV. Add to this, that all the Characters which the Patrons of the Millennium give of those times, exactly accord with the Characters given by the Prophets of the Conversion of the Jews, and are many of them taken from the very Words of the Prophets, foretelling those times : For instance,

First, Indolence, and Plenty, saith Dr. Burnet, B. 4. c. 7. p. 183.] seem to be two Ingredients of this happy State. Accordingly the Prophets every where speak, how the Riches of the Gentiles shall then flow in to them, Isa. 60. 5, 11. and they shall eat the Riches of the Gentiles, chap. 61. 6. That there shall be then no Hunger nor Thirst, no Heat nor Sun to smite them, no Voice of Crying or Weeping. See Isa. 35. 10.

2dly. That it shall be a time of universal Peace and freedom from War and Persecution, [Ib. p. 184.] and this he proves from the words of the Prophets, declaring, That at the day, that time when God shall create new Heavens and new Earth, the Lamb and the Lion shall lie down together, and the Sucking Child shall play with the Basilisk, and they shall not hurt in all my holy Mountain, as it is written, Isa. 11. 6, 7, 8, 9. and ch. 65. 25. and saying, That the Nations shall beat their Swords into Plowshares, and their Spears into Pruning-hooks ; Nation shall not lift up a Sword against Nation, neither shall they learn War any more, Isa. 2. 4. Mich. 4. 3. as appears also from the Promises, that God will then make her Officers Peace, Isa. 60. 17. and will extend Peace to her as a River, ch. 66. 12.

3dly, That it shall be a Kingdom of Righteousness, [Ibid.] Accordingly of this holy City, Jerusalem, it is said, There shall no more come into thee, the uncircumcised and unclean, Isa. 52. 1. An high-way shall be there, and it shall be called the way of Holiness, the Unclean shall not pass over it, ch. 35. 8. which exactly answers to those Words of St. John, Into the holy City shall nothing enter that is polluted or unclean, Rev. 21. 27. And again, Thy People shall be all righteous, ch. 61. 21. See Zeph. 3. 9. Zach. 14. 20, 21.

Moreover this, saith he, [p. 185.] will be a State under a peculiar Presence and Divine Conduct, because the Tabernacle of God will be with Men, and he will dwell with them ; and this we see was promised at the Conversion of the Jewish Nation, Ezek. 37. 27.

The last Character, saith he, that belongs to this

this State, or rather to those that enjoy it, is this, that they are Kings and Priests unto God; and this also, we have shewed to be promised to the converted Jews, Isa. 61: 6. — 65. 20.

I add, That as the ancient Fathers generally held that the time would come when all Israel shall be saved, and be converted to the Christian Faith; so did they as generally conceive that this should happen at the Close of the World, (c) and about the time of our Saviour's second coming: and most of 'em speak of it as a branch of the Millennium.

So Justin M. says once and again, that (d) then the Jews shall see, and shall acknowledge him whom they have pierced; and he confesses to Trypho, (e) that Jerusalem shall be rebuilt, and that (f) Christians shall rejoice with Christ together with the Patriarchs and Prophets, and with the Jews and their Proselytes, i. e. the Nations then flowing in to them before the coming of our Lord. So (g) Irenæus declares, that then God will restore them to the Land which he had promised, and given to their Fathers, and they shall dwell in it in hope. And (h) Tertullian saith, that he will then own the Circumcision, Et Abrahæ gentem, cum ultimo venerit, acceptatione, & benedictione dignabitur, and at his last coming will vouchsafe to accept, and bless the Seed of Abraham. And this is suitable to the ancient Opinion of the (i) Jews, that in the end of the World there should be to them a World full of joy and exultation, so that their Heaven and Earth should as it were be renewed, according to the words of Isaiah, chap. 65. 17. So the Targum upon those words of Hosea, the Children of Israel shall seek the Lord their God, and David their King, and shall fear the Lord and his goodness in the latter days.

§. 5. Nor is it to be wonder'd that there should be then such a glorious Conversion of them, and such a flowing in of the Nations to them, seeing the Prophets seem to intimate there shall be then a full Effusion of the Holy Ghost upon them, somewhat resembling that which was vouchsafed to the first Ages of Christianity. So the Prophet Isaiah speaks of the Desolation of the City *עַוְס אֲנִי עָלְהָ יְהוָה וְרוּחַ אֱלֹהִים אֲפֹרָהּ*, until the Spirit be poured upon them from on high, Isa. 32. 15. which is the very Phrase in which our Lord promiseth the Spirit to his Apostles, Luke 24. 49. St. Paul proves their Conversion from those words of the Prophet Isaiah, The Deliverer shall come out of Zion, and shall turn away iniquity from Jacob: with which these are immediately connected, And this is

my Covenant with them, saith the Lord, My Spirit that is upon thee, and my words which I have put into thy Mouth, shall not depart out of thy Mouth, nor out of the Mouth of thy Seed, nor out of the Mouth of thy Seed's Seed from henceforth for ever, Chap. 59. 20, 21. And again, Chap. 44. 3. I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy Seed, and my Blessing on thy Offspring. So Ezek. 36. 24. I will take you from among the Heathen, and gather you out of all Countries, and will bring you into your own Land. And ver. 27. I will put my Spirit within you, and cause you to walk in my Statutes. And Chap. 39. 28, 29. I have gathered them unto their own Land, and have left none of them any more there, neither will I hide my Face any more from them, for I have poured out my Spirit upon the House of Israel, saith the Lord. And this seems plainly to be hinted in these words of St. Paul, 2 Cor. 3. 15, 16, 17. Even unto this day, when Moses is read, the Veil is upon their heart. Nevertheless, when it shall turn to the Lord, the Veil shall be taken away; for the Lord is (the giver of) that Spirit, (or *ἐξ*) where the Lord is, there is the Spirit; and where the Spirit of the Lord is there is Liberty, from subjection to the Law, and from that Veil which hinders them, from turning to Christ.

To this Mr. Mead (pag. 761, 767.) conjectures there shall be added a Vision of Jesus Christ to them; for saith God by his Prophet Zachariah, Chap. 12. 10. I will pour upon the House of David, and upon the Inhabitants of Jerusalem, the Spirit of Grace and of Supplications, and they shall look upon him whom they have pierced, and mourn for him. And Christ being ask'd, What shall be the Sign of the End of the World? Matth. 24. 3. saith ver. 30. Then shall appear the Sign of the Son of Man in Heaven, and then shall all the Tribes of the Earth mourn, and they shall see the Son of Man coming in the Clouds of Heaven, with Power and great Glory. And he speaks to the Jews thus, Verily, I say unto you, yet a little while, and you shall not see me till you say, Blessed is he that cometh in the Name of the Lord, Matth. 23. 39.

Or that according to the ancient and general Doctrine both of Jew and Christian, they shall have an Elias sent to instruct them, a Deliverer *ἐνταύθα Σιών*, for the sake of Zion, as the Septuagint, Isa. 59. 20. For, saith he, It may be fit to conceive magnificently of so great a work of God towards a People for whom he hath formerly shewed so many wonders; especially this being the greatest work of mercy and won-

(c) In the End of the World, 2 Esdr. 2. 34. 6. 15, 25. *ἐξελθόντες*.

(e) P. 249. C. *τὸ ἡμετέρον ἴσως, ἢ καὶ οὐκ*

(g) L. 5. c. 34. *περὶ ἡμετέρων ἡμῶν, πῶς ἔλθῃ ὁ κύριος*

(i) R. Saadias Gaon Sepher Hamunor.

(d) P. 232. D. *ὅτε ἐπὶ ὥστε εἰς ὃν*

(f) *ἅμα τοῖς Πατριάρχαις, καὶ τοῖς Προφῆταις, καὶ τοῖς ἀπο*

(h) Adv. Marc. l. 5. c. 9. p. 472. C. *πρὸς ἐλθόντες, p. 306.*

der that ever he did for them, far beyond the bringing them forth of Egypt, and leading them in the Wilderness. And to this he refers these words of Ecclesiasticus, Elias was ordained to turn the hearts of the Father to the Son, and to restore, *καταστῆσαι*, the Tribes of Jacob: *Μακάριοι οἱ ἰδόντες σε, καὶ οἱ ἀγαπῶντες καὶ σπουδάζοντες*, καὶ ὁ ἡμεῖς ζῶν ἡννοούμεθα, Blessed are they that see thee, and are adorned with love, for we shall surely live, Ecclus. 48. 10, 11. Where note, that their Conversion is again represented by a new life, and by the very word used concerning the Souls of the Martyrs which were slain, Rev. 20. 4.

§. VI. Add to this, That as all the ancient Millennaries held that this Reign on Earth should be at (k) Jerusalem, and that the Jews converted then should Reign together with the Christians; so all the Passages cited from Jewish Writers concerning the Millennium, speak only of the Millennium of the Resurrection, the new Heavens and new Earth the Jewish Nation shall enjoy. This is apparent from those words on which the Midrash Tehillim founds this Millennium, viz. Comfort us according to the days in which thou hast afflicted us, Psal. 90. 15. in Babylon, in Greece, in Rome. From the words cited by Galatinus, l. 12. c. 1. from R. Eliezer, ch. 34. As I live, saith the Lord, I will raise you in the time to come, in the Resurrection of the dead, and I will gather you, with all Israel, into the Land of Israel. From those cited from R. Saadiah on Dan. 7. 18. Because the Jews rebelled against their Lord, their Kingdom shall be taken from them, and given to the four Monarchies who shall possess it in this World, and shall subdue and carry captive Israel till the Age to come in which the Messiah shall Reign. From the Targum on Hos. 14. 8. They shall be gathered from the midst of their captivity; and on Psal. 50. 4. From the Passage quoted by Galatinus, l. 11. c. 1. From the Book Bera-coth, that Israel shall no more make mention of their departure out of Egypt in the Age to come,

in the days of the Messiah. And from the words cited by Mr. Mead, Luke 21. 24. The Jews shall be carried captives into all Nations till the times of the Gentiles be fulfilled, and then shall they see the Son of Man coming in the Clouds. From the words of Tobit cited by Mr. Mead, p. 579. Then the Children of Israel shall go into a very long captivity, but the blessed God shall remember them, and gather them from the four corners of the Earth. Accordingly Mr. Mead sums up their Opinion thus, They expect their Forefathers, at least such as were just and holy, should rise in the beginning of the same Millennium, and reign in the Land of Israel with their Offspring under the Messiah. And, saith he, I can hardly believe that all this smock of Tradition could arise but from some five of Truth anciently made known unto them. And this I freely grant, and do indeed suppose by asserting a Prediction of such a general Call of the Jews near the close of the World, as they styled *ζωογονίαν*, a reviving, and a Resurrection of them. But how comes this Tradition to relate to Christian Martyrs beheaded for the Name of Christ, or to be fulfilled in the Resurrection of them only who are chiefly Christians, not of the Jews, but of the Gentiles? Mr. Mead solves the matter thus, p. 604. Under the second sort of these Reigners I would in a particular respect understand the Nation of the Jews then converted to the Christian Faith; who coming in toward the end of the day, may, above all others, be said to be those who had not worshipped the Beast, nor his Image, nor had received his mark upon their foreheads or their hands. And thus will Truth prevail at last, but to the ruin of this literal Resurrection: For how can they literally be said to live again, and to have a part in the first Resurrection, who were never slain for the Faith? And who are not to be converted, say their own Prophecies and Traditions, till God createth a new Heaven and a new Earth, and much less till the Fall of Babylon?

(k) Justin M. Iren. Tertul. supra.

C H A P. III.

This Chapter contains an Answer to all the Arguments produc'd from Scripture, to prove this literal Resurrection of the Martyrs, and this Reign of them on Earth a thousand years, viz. 1. To the chief Argument for this Opinion, from Rev. 20. 4, 5, 6. §. I. To 2 Pet. 3. from vers. 5, 13. §. II. To Heb. 2. 5. compared with Chap. 1, 6. §. III. To Matth. 5. 5. The Meek shall inherit the Earth, §. IV. To Rom. 8. 19, 20. The Creature shall be delivered from the Bondage of Corruption into the glorious Liberty of the Sons of God, §. V. To Acts 3. 20, 21. The Heavens must receive him till the time of the Restitution of all things, §. VI. To Matth. 19. 27, 28, 29. Ye that have followed me in the Regeneration, shall sit upon twelve Thrones, §. VII. And they shall receive an hundred-fold now in this Life. Ibid.

I Proceed now to the Arguments produced from Scripture for the Doctrine of the Millennium, to which I hope to return a clear and satisfactory Answer, beginning with those words of the Revelations in which all the Assertors of this Doctrine place their Confidence. And they are these.

§. I. Arg. 1. *And I saw Thrones, and they sat upon them, and Judgment was given to them: and I saw the Souls of them that were beheaded for the Witnesses of Jesus, and for the Word of God, and which had not worshipped the Beast, neither his Image, neither had received his Mark upon their Foreheads, or in their Hands, and they lived and reigned with Christ a thousand years, Rev. 20. 4.*

But the rest of the Dead lived not again till the thousand years were finished. This is the first Resurrection, vers. 5.

Blessed and holy is he who hath part in the first Resurrection: On such the second Death hath no power, but they shall be Priests of God and of Christ, and shall reign with him a thousand years, vers. 6.

First, Here, say they, is mention of a First Resurrection, antecedent to the General Resurrection of the Just, who are not to live again till they who first rise have reigned a thousand years on Earth.

2dly. This Resurrection, say they, is proper to those who were slain for the Testimony of Jesus, and the Word of God, and were not worshippers of the Beast.

3dly. This Resurrection, say they, is not a Metaphorical, but a proper Resurrection; for the Souls, i. e. the Persons of them that were slain live again.

4thly. They do reign with Christ a thousand years, and that Reign, say most of them, is to be upon Earth; therefore there is to be a Reign of those Martyrs who were slain for the Testimony of Jesus and the Word of God upon Earth a thousand years.

Now in answer to this Argument, let it be noted:

Answer. 1. That it is not the Bodies, but the Souls of them that are beheaded who are said to live; now the word *Ψυχή*, rendred *Soul*, occurs six times in this Book, this place excepted; and in all these places, it signifies either the Soul in separation, or distinction from the Body, or the living Soul; for Chap. 6. 9. *The Souls under the Altar, not only cry with a loud Voice but they are clothed with white Robes, ver. 10, 11.* which Expressions cannot be well applied to Dead Bodies. Chap. 8. 9. *The κτίσματα ἔχοντα ψυχάς*, are the Creatures having Animal Souls by which they lived, Chap. 12. 11. It plainly signifies their Lives, i. e. the Souls by which Men live, Chap. 16. 3. It is expressly *ἡ ψυχὴ ζώσα*, the living Soul, Chap. 18. 13. It signifies the Lives of Men, or else the Souls of Men which they did hunt for, or devour, as Ezek. 13. 18, 20.—22. 25. and ver. 14th *ἐπιθυμία ἡ ψυχῆς*, is the desire not of the Body but the Soul; Why therefore must this Word be here supposed to signify not the Soul, but that dead Body opposite to it, which alone properly can be said to rise, and live again?

2dly. Let it be noted, that a proper and a literal Resurrection is never in the whole New Testament expressed, or represented to us by the living of the Soul, but always by the living, raising, or the resurrection of the Dead, the raising of the Bodies of the Saints, of them that slept in the Dust, or in their Graves and Sepulchres, or who were buried in the Sea or in the Earth; if then the Holy Ghost here meant a literal and proper Resurrection, why doth he so much vary from the Terms he constantly doth use elsewhere, whenever he discourseth of such a Resurrection, and take up with the Terms so oft applied in Scripture to a Moral, and Metaphorical Resurrection? As we shall see hereafter.

Answer.

Ans. 2. 2dly. I grant that here is mention of a *First Resurrection* antecedent to the general and proper Resurrection, but then it plainly is a Resurrection in which all that are *blessed and holy*, and over whom the *second Death* hath no Power, have a part, *ver. 6.* and they are all whose Names are written in the *Book of Life*, *ver. 14, 15.* It is a Resurrection of all who had not worshipped the Beast, *ver. 4.* and they are all the same Persons, *Rev. 13. 8.* It is a Resurrection of those who are made *Kings and Priests to God and Christ*, which all good Christians are, *1 Pet. 2. 5, 6.* and therefore not of *Martyrs* only.

Again, It is a Resurrection before the Day of Judgment, and before the Sea, and Death, and the Grave deliver up their Dead, as the words following intimate, *ver. 12, 13. viz. I saw the Dead, small and great stand before God, and the Books were opened; and another Book, which is the Book of Life, and the Dead were judged out of those things which were written in the Books, according to their Works. And the Sea gave up her Dead, that were in it: And Death and Hades delivered up their Dead that were in them: And they were judged every Man according to his Works. Where note, that the Dead delivered up were all that were judged according to their Works. It also is a Resurrection before Christ's coming to render to every Man as his Works shall be; for this he after promiseth to do, Chap. 22. 12. whereas, according to the Doctrine of the Millennium, Christ had already given to them whom he had raised to reign with him on Earth, the Blessing promised to him that overcometh, *Rev. 2. 26, 27.—3. 21. 5. 10.**

3dly. The rest of the Dead that lived not again until the thousand years were finished, are not the *Just*, but the *Synagogue of Satan*, *Gog and Magog*, *ver. 8.* for *St. John*, *Chap. 19.* represents the *King of kings*, and *Lord of lords*, with the *Armies* which were in *Heaven* making War with the *Kings of the Earth* and their *Armies*, and giving their *Flesh* to be meat unto them; in which War the *Beast* was taken, and the *false Prophet*, and cast alive into a lake of Fire, *ver. 20.* And then it follows thus, *ὅι λοιποί*, and the rest of them, who were gathered together to make War with this King of kings were slain with the *Sword* that came out of his Mouth, and all the *Fowls* were filled with their *Flesh*, *ver. 21.* Now it being by the *Pagan Emperors* first, and by the *Beast* afterwards, That *Satan*, the great Dragon, made war with the *Seed of the Woman* which kept the *Commandments of God*, and had the *Testimony of Jesus Christ*, *Rev. 12. 17.* These Instruments of *Satan* being thus slain, and overcome by *Christ*, *Satan* is bound a thousand years, *i. e.* He is so long disabled from persecuting and molesting the Church of *Christ*, and during this

space She is raised up to her Primitive Purity, and flourisheth gloriously, and so is represented, as having a Resurrection from the Dead: This thousand years being ended, *Satan* is let loose again, and gathers again his Instruments, *i. e.* the Nations which are in the four quarters of the Earth, *Gog and Magog* to Battle, and they compass the Camp of the Saints. *Rev. 20. 8, 9.* And this is the living of the rest of the Dead again after the thousand years was ended, *ver. 5.* for it is only *Οι λοιποί*, the rest that were slain, *Chap. 19. 21.* that lived again; it is only those who had no share in the *First Resurrection*, and so were neither blessed nor holy, *ver. 6.* nor had their Names written in the *Book of Life*; and consequently those on which the *Second Death* had place, which Death they suffered when *Fire* came down from Heaven and devour'd them, and they were cast into the Lake of Fire with the Devil, *ver. 10, 15.*

And that *Οι λοιποί* the rest, *Chap. 19. 21.* and *Chap. 20. 5.* should signify the same Persons, cannot seem strange, if we consider that only four Verses intervene betwixt them. And that they must be the same Persons, is evident from the connexion of the words, thus, *the rest of the Dead lived not till the thousand years of Satan's Binding and the Saints Reign was ended, ver. 5.* And when those thousand years were ended, *Satan* was loosed, and gathered them together against that Church of *Christ*, which had thus Reigned a thousand years, *ver. 7, 8, 9, 10.*

And this interpretation of the rest of the Dead rising again, gives a clear Answer to the Objection of Mr. Mead, against the other Senses commonly imposed upon these Words, *viz. That it would be a most harsh and violent Interpretation, to say the Dead, and the living again of the Dead, should not be taken in the same Sense; for according to this Exposition they are exactly taken in the same Sense, the Dead Church living again in the same Metaphorical Sense, in which the rest of the Dead, the Enemies of the Church live again, at the end of the thousand years when Satan is loosed, and gathers them to Battle against the Church.*

4thly. The Souls of them who were slain for the Testimony of *Jesus*, and for the Word of *God*, are those Christians who were slain in the time of the Ten Persecutions, and the Souls of them who worshipped not the Beast, are those Christians who chose rather to die, or suffer Persecution, than to be guilty of *Romish Idolatry*: And they are said to live again as the Beast which had received *τὴν πληγὴν θανάτου*, the Wound of Death, and one of whose Heads was wounded to Death, *ἐζησε*, lived again, *Rev. 13. 3, 12. viz.* in the Succession of the Antichristian Beast, to him which exercised the Power of the Heathen Emperors over the Earth, and reviv'd the Idolatry

try of the *Heathen Empire*. And as the *two Witnesses*, when slain, are said to live again, the *Spirit of Life* from God entering into them, *Rev. 11. 7, 11.* because a succession of Men of the same faith and the same opposition to the *Beast*, revive, and flourish after they were slain; Some here reply, that *this was spoken of the two Churches*, that they were slain, and lived again, *not of the Supposita*. But why then may not the words of *St. John* be spoken of the *Church of Jew and Gentile* then reviving, and not of the *Supposita*? Moreover, these *two Witnesses* are said to be slain, *ver. 7.* and their *dead bodies* to lie in the streets of the great City, *ver. 18.* to be seen lying there three days and an half, and not to be suffered to be put into their Graves, *ver. 9.* and after three days and an half, the *Spirit of God* is said to enter into them, to make them stand upon their feet, and live again. If therefore nothing of this be spoken of the *Supposita*, why should those words, *I saw the Souls of them who were beheaded for the Witness of Jesus, and they lived again*, be spoken of the *Supposita*, and not of the Churches of the *Converted Jews and Gentiles*? This being the *Prophetick Scheme* by which the *Scripture* still represents the glorious Restoration of God's Church and People. For,

1. The Restoration of the Church is sometimes represented as a Resurrection of it from the Dead. So saith the Prophet *Isaiah*, ἀναστήσονται οἱ νεκροί, *thy dead shall arise, and be raised out of their Tombs*, Chap. 26. 19. So God speaks to the *Jewish Nation* by *Ezekiel*, saying, *I will open your graves, and cause you to come out of your graves, and bring you into the Land of Israel*, Ezek. 37. 13, 14. The Prophet *Hosea* speaks thus, *in three days I shall rise up again, and we shall live before him*, Hof. 6. 2. And the *Apostle* speaking of this very matter, viz. the Conversion of the *Jews*, saith, it shall be even to the *Gentiles* ζῶν ἐκ νεκρῶν, *as life from the dead*, Rom. 11. 15. Here then is a Resurrection of the Church of God agreeable to that which our Interpretation of this Passage of the Revelations doth import: nor is there any more reason to say the words of *St. John* respect the *Supposita*, and not the Churches, than to say the same of many of the places cited.

Moreover, the *Scripture* doth more frequently mention the Restoration of the Church, and her return from a low, captive, and afflicted State under the Metaphor of a new Life, a Life from the dead, a Reviviscence of God's Church and People. Thus when God moved the *Persian Kings* to let the *Jews* return to their own Land, he is by *Ezra* said to give them ζωπίσινον a Reviviscence, Ezra, 9. 8, 9. The *Psalmist* speaking of himself as the

Text, or of God's People also, saith the *Marginal Reading*, useth these words, *Thou which hast shewed me great and sore troubles, shalt quicken me* (Marg. us) *again, and shalt bring me up again* (Marg. us) *from the depth of the Earth*, Psal. 71. 20. And the Church speaketh thus to God, ζῶσθαι thou wilt quicken us, and we will call upon thy Name, Psal. 80. 18. And again, *Thou wilt return & ζῶσθαι ἡμᾶς and revive us, and thy People shall rejoyce in thee*, Psal. 85. 6. ζῶοντες οὐ ῥηθρεύεις οὐ, *Thy dead Men shall live*, Isa. 26. 19. say *Symmachus* and *Theodotion*, ζήσονται, *We shall live in his sight*, saith the Prophet *Hosea*, Chap. 6. 2, 3. and Ch. 14. 17. *They shall live with their Children and return again*, saith the Prophet *Zachary*, Chap. 10. 8, 9. The Son of *Syrach* saith, at the coming of *Elias*, ζῶν ζήσονται, *we shall live again*, Chap. 48. 11. But the chief Seat of this Metaphor is in the 37th Chapter of *Ezekiel*, where God is introduced inquiring of the *Jews* in *Babylon*, εἰ ζῶσιν, *can these Bones live?* ver. 3. and promising to put into them πνεῦμα ζωῆς, *the breath of life*, ver. 5. and saying, *I will put my Spirit into you, & ζήσονται, and ye shall live*, and bidding the Prophet blow upon them & ζῴωσιν, *that they may live*, v. 9. and declaring, that when he had done so, *breath entered into them, & ζήσονται, and they lived again, and stood upon their feet*, v. 10. in all which places the very word which *St. John* useth to express the first Resurrection, is here used to express the Return of the Church from her Obscurity and Thralldom to a glorious State. Why therefore may not the word in *St. John* bear that Sense which it so often bears in the *Prophetick Writings*, and twice in the (a) *New Testament*, when spoken of the *Gentiles*? It hence at last appears, that by this Interpretation I put no force upon the words, but do expound them in the familiar Sense in which they are still used upon the like occasion in the *Prophetick Writings*.

Now it is generally agreed by those who own this Conversion of the *Jews*, that it is not to commence till after the Destruction of the *Beast*, or the Downfall of *Antichrist*, mention'd Chap. 18. and therefore in the next Chapter he begins his Discourse upon it, saying, Chap. 19. 7. *The Marriage of the Lamb is come, and his Wife hath made her self ready*, i. e. she who was formerly put away, because she was not (b) prepared for the *Bridegroom's* coming, was now to be married to God again. And Chap. 21. he reassumes this matter, and shews the Bride the *Lamb's Wife* in such a description, as will not suffer us to doubt she is the *Jewish Nation* converted to the *Christian Faith*: For, he calls her the *Holy City*, and the *New Jerusalem*, and tells us in the

(a) Ὁ ἀδελφός σου ἐστὶ νεκρός ἢ, & ἀνέζησας, Luke 15. 32. Rom. 11. 15.

(b) Not ἐτοίμη Ready,

very words of *Isaiah*, Chap. 60. 3, 10. that the Nations which shall be saved shall walk in the light of this City. He calleth her also the Bride to be married to the Lamb; which is the Description the Prophets make of this converted Nation, viz. as of a Bride adorned with her Jewels, and as one that is to be married to the Lord, *Isa.* 61. 10. 62. 4, 5. And he goes on in a continual Description of this New Jerusalem in the words of the Prophets, *Isaiah* and *Ezekiel* speaking of the Conversion of the Jewish Nation. The City also coming down from Heaven, ver. 10. is the new Church of the converted Jews, said to come down from Heaven, according to the Hebrew Phrase, because of that Divine Wisdom, and those Spiritual Gifts and Graces with which she shall be adorned from Heaven: For as they were wont to say of one who treated of sublime heavenly things, that he did לְרִיקֵי עֲלִיָּה (a) ascend into Heaven, and speak as one who was admitted into the Divine Councils, *Deut.* 30. 11, 12. *Prov.* 30. 3. and of those who heard these things that they were exalted to Heaven, *Matth.* 11. 23. so the pouring down of these Gifts and Blessings is represented as the opening of Heaven, and letting them down upon the Earth. Thus when St. John receives his Prophecy, he sees a door opened in Heaven, and hears a Voice saying come up hither, and I will shew thee what shall be hereafter, *Rev.* 4. 1. Where note, that the Voice he heard then was as the Voice of a Trumpet: And so the very same Voice he heard when he was in the Spirit, *Rev.* 1. 10. The two Witnesses also, when they live again, are called up into Heaven, *Rev.* 11. 11, 12. as being filled with heavenly Wisdom. And since the Spiritual Gifts imparted to the Church are said to come from above, from the Father of lights, *Jam.* 1. 17. and they who were made Partakers of them to have tasted τῆς δωρεᾶς ἐπουρανίου of the heavenly gift; seeing the Church of Christ is the Jerusalem which is from above, *Gal.* 4. 25. the heavenly Jerusalem, *Heb.* 12. 22. it is no wonder that she is represented here as coming down from Heaven, when she was as it were to have a new Birth which is from above, *Joh.* 3. 3. and to be adorned with spiritual blessings in heavenly things in Christ Jesus, *Eph.* 1. 3. and to be reduc'd to her Primitive Lustre and Purity; for then shall the Purity of the Church return, and be as it was in the times of the first Martyrs for the Faith, and the Gospel shall be professed without any Antichristian mixture, as they who opposed the Beast endeavoured to preserve it: And thus shall these Martyrs and Opposers of the Beast live again.

A Reverend and Worthy Person, of more than ordinary Skill in matters of this nature, is of Opinion;

1st. That the first Resurrection, here mention'd, will be a literal Resurrection of them that have lost their Lives for the Testimony of Christ, to enjoy eternal Life in Heaven a thousand years before the general Resurrection, as the Martyrs of the Old Testament arose with the Body of Christ, *Matth.* 27. 52. They shall reign saith he, with Christ, not on Earth, but in Heaven, where Christ is, and shall be till he come to Judgment.

2dly, He is of Opinion, That not only the Martyrs shall then rise to heavenly Bliss, but that their Murderers shall then also arise to eternal Punishment. Which he gathers from those words of *Daniel*, Chap. 12. 2. And many of them that sleep in the dust shall arise, some to everlasting Life, and some to everlasting Shame and Contempt. Now,

1st. Against the Doctrine of the first and second Resurrection, properly so called, I have offered some Arguments in the Annotations on *1 Cor.* 15. and Chap. 4. §. 2. I therefore only farther note;

First, That St. Matthew speaks not one word of any Martyrs that arose after Christ's Resurrection, but only of the arising of some Saints that slept, and their going into the holy City, and appearing unto many; which seems rather to make it probable they were Saints who had lived in the Memory of those to whom they appeared, and were known. See the Note there.

2dly. St. Matthew doth not say as St. John doth, that many Souls lived, but that πολλά σώματα many Bodies of those that slept arose out of their Sepulchres: His words must therefore be understood of a proper Resurrection of the Bodies of the Saints; but it cannot be hence infer'd that the words of St. John bear the same sense.

3dly. St. John doth not say his Martyrs shall reign with Christ a thousand years before the general Resurrection, but only, that they shall reign with Christ a thousand years; which seems an odd Expression when applied to them who are rais'd to reign for ever with him. Add to this, that after the Resurrection of St. John's Saints to reign with Christ a thousand years, Satan is loosed, and raises his Armies to fight against, and compass about τὸ πᾶν τοῦ ἁγίου, the Camp of the Saints, v. 7, 8, 9; which fairly intimates that the Saints mention'd ver. 6. as partakers of the first Resurrection, were still on Earth, and not reigning with Christ in Heaven.

Lastly, The second part of this Opinion seems to contradict many Scriptures which expressly teach that the time of the Punishment of the wicked shall be after the Sentence of Absolution hath been pass'd upon the Blessed, *Matth.* 25. 41, — 46. when all the Good have gone into everlasting Life, *John* 5. 28, 29. at

the day of Judgment, and when we shall appear before the Judgment-seat of Christ, *Rom.* 2. 8, 9, 16. *2 Cor.* 5. 10. and that they who have persecuted Christ's Members shall be punished at the Revelation of Christ from Heaven, *2 Thess.* 1. 6—9. at the Conflagration of the World, *2 Pet.* 2. 9. 3. 7. at the day of Judgment, *Jude* 14, 15. when he cometh in the Clouds, *Rev.* 1. 7. and that the Crown of Glory shall be given to the Righteous at the same time. See Note on *2 Tim.* 4. 8.

Obj. 2. Some refer to this Millennium those words of Christ, *Matth.* 5. 5. *Blessed are the meek, for they shall inherit the Earth*, saying, that neither David, nor our Saviour, could understand this otherwise than of a future State, because it is not the meek, but the great ones of the World, that slice the Earth among them, and Court-flatterers that scramble for Preferment.

Ans. But it is evident to a Demonstration, that David did understand this of the present Earth, or of the Land of Canaan; for the Tenor of this whole thirty seventh Psalm is design'd to shew that wicked Men shall by God's Judgment suddenly perish, whilst righteous Men lived easily and quietly in the Land of Canaan. *Sover.* 9. *Evil doers shall be cut off, but they that wait upon the Lord they shall inherit the Earth; for yet a little while, and the wicked shall not be, but the meek shall inherit the Earth. They that are blessed of him shall inherit the Earth, and they that are cursed of him shall be rooted out.* So verse 34. *Wait on the Lord, and keep his way, and he shall exalt thee* τὸ κληρονομήσεις αὐτὸν *to inherit the Earth: when the wicked are destroyed thou shalt see it.* See also ver. 14, 17, 19, 23, 24, 25, 29. 'Tis therefore unadvisedly said, the Psalmist could not understand this of the present Earth, and that upon a plain mistake of the Import of the Phrase; as if inheriting the Earth was enjoying a vast Fortune, or a great share of temporal Enjoyments here, whereas the Comfort of this Life, as our Lord teacheth, *Luke* 12. 15. *Consisteth not in the abundance of the things that we possess.* The Phrase rather imports, That Meekness is the best way to procure us a long and peaceable Life on Earth, *Psal.* 34. 12, 14. *1 Pet.* 3. 10. and that the meek Person shall ordinarily have the most sure enjoyment of these things as far as they are needful; that he shall enjoy them with the greatest Quiet and Tranquility, without that Strife, Debate, Anxiety, and Trouble, which imbitter the Enjoyment of these things to others; and with the truest Comfort, Satisfaction, and Contentedness of Mind. For, as Chrysostom well observes upon the place, because the Jews had been oft taught this Lesson in the Old Testament, our Saviour addresses himself to them in the Language they had been accustomed to; this Son of David repeareth and confirmeth to them the Promise made by David. And this

I judge to be the most natural, and truest Exposition of these Words.

Obj. 3. Our Saviour promises to his Disciples and Followers, That for the Losses they should sustain here on his account, and for the sake of his Gospel, they should receive there an hundred fold, and sit upon Thrones with him judging the Tribes of Israel. The Words are these: *And Jesus said unto them, Verily I say unto you, that ye which have followed me in the Regeneration, when the Son of Man shall sit on the Throne of his Glory, ye also shall sit upon twelve Thrones, judging the twelve Tribes of Israel*, *Matth.* 19. 27, 28. These Thrones must, in all Reason, be the same with the Thrones mentioned *Dan.* 7. 9. *Apoc.* 20. 4. and therefore mark the same time and state. And seeing in those places they plainly signify the Millennial State, or the Kingdom of Christ and his Saints, they must here signify the same in this Promise of our Saviour to his suffering Followers. And as to the word *παλιγενσία* which is here translated *Regeneration*, 'tis very well known that both the Greek Philosophers and Greek Fathers use that word for the Renovation of the World, which is to be at, or before the Millennial state.

Ans. In Answer to this Argument, I shall not take notice that what the Argument saith is promised to Christ's Disciples and Followers in general, is indeed promised only to his twelve Apostles, 'to them who had then lost all and followed him, *Matth.* 19. 17. to them who had continued with him in his Temptations, *Luke* 22. 28. The Thrones here mentioned therefore cannot be the Thrones spoken of in Daniel, and the Revelations; for these Thrones are peculiar to the twelve Apostles: Those in the Revelations are supposed to belong to all that have a share in the first Resurrection: the Apostles sit upon these Thrones only to Judge the twelve Tribes of Israel; but they who sit on the Thrones mention'd in the Revelations, are to Rule over the Nations, and Judge them, *Rev.* 2. 26, 27. 3. 21. 5. 10. 20. 4. 6. But,

2dly. I grant the *παλιγενσία*, or Regeneration here mentioned, may be referred to the Consummation of the World, and to the new Heavens and Earth of which the Prophets speak; but then I add, this *παλιγενσία* or new Birth, is only that of the Church of Christ, that *ζωοποίησις* or new Life, that *ζωὴ ἐκ νεκρῶν*, Life from the dead, she shall receive when all Israel shall be saved, and the Fulness of the Gentiles shall flow in to them. For,

1st. The Persons here to be judged are only the Twelve Tribes of Israel, which makes it more than probable, that the whole Promise made to the Apostles respects their Government over these Tribes, coming in at the Close of the World after the Fall of Antichrist; and that not by a Resurrection of their Persons, but by a Reviviscence of that Spirit which resided in them,

them, and of that Purity and Knowledge which they delivered to the World, and chiefly by Admission of their Gospel to be the Standard of their Faith, and the Direction of their Lives.

2dly. It hath been observ'd already, that the Delivery of the *Jews* from their former Captivities and Miseries, is always represented as a *Resurrection*, a *giving of Life*, and a *Resurrection to the Jews*. And thus may those words of St. *John* be primarily refer'd to them, viz. *I saw Thrones, and they sat upon them, and Judgment was given to them*, Chap. 20. 4. though these things belong not to them only, but in general to him that overcometh, Chap. 2. 26, 27. 3. 1. Seeing then their Return from their Captivity is in the stile of the *Prophets* usually represented as a *παλιγενσία*, a *reviving*, or *new Life*; Why may not the time of their most glorious Conversion, and Collection from all the Corners of the Earth, be by our Saviour here represented under that known Metaphor? And this Conversion of the *Jewish* Nation being by me placed in St. *John's* *Epocha*, viz. after the Destruction of the Beast, and the Death and Slaughter of the Armies of them that fought for him, or worshipped his Image; and her converted Members being, in my Opinion, the very *Bride of the Lamb*, which had made her self ready, and, after a long Divorce, was now married to God again; I comply in this with all the *Ancient Millennaries*, and especially with (b) *Iustin Martyr*, when he saith, this *παλιγενσία* is the *Mystery of the Regeneration of all that expect Jesus Christ to appear at Jerusalem*, spoken of by *Isaiah*, Chap. 66. and that all *Christians* entirely *Orthodox* expect to spend a thousand years in *Jerusalem*, as the *Prophet Isaiah* hath foretold, saying, *There shall be a new Heaven and new Earth*. For as these things are spoken by a *Prophet of the Jews*, one sent to speak these things to them, so is it beyond dispute that they chiefly and immediately concern that Nation, and her *πεντοστοία* new Birth of a numerous Offspring after a long Barrenness, Chap. 66. 7, 8, 9. and her Exaltation to an high Estate of Excellence and Glory; and that so visible to the *Gentiles*, that all Nations and Tongues shall see her Glory.

As for the following words, urged stiffly by the ancient and some latter *Millennaries*, viz. *And every one that hath forsaken House, or Brethren, or Sister, or Father, or Mother, or Wife and Children, or Lands for my Name's sake, shall receive an hundred fold now in this time, Houses, and Brothers, and Sisters, and Mothers, and Children, and Lands; and in*

the World to come, eternal Life. It is, in my Opinion,

1st. Very unreasonable to interpret these words of Blessings to be conferr'd on Men after the Resurrection; for they that are thought worthy to be *Sons of the Resurrection*, saith our Lord, *neither marry, nor are given in marriage*, Luke 20. 35. Whence therefore should they have these Mothers, and these Children, not to add Wives an hundred fold? They are made *like to the Angels* at the Resurrection; and what should such *Angelical* Persons do with, what Advantage will they reap from an hundred Houses, or a like increase of Land, on Earth?

If you reply, That these words of our Saviour relate not to the first Resurrection, of which this Text, which speaks of Wives and Children, is to be interpreted, but only to the second and general Resurrection; I Answer, That the words are general, and therefore must include all that are *Sons of the Resurrection*. Moreover, by admitting this double Resurrection, the first in which they that are raised might marry, or have Wives and Children, and the second in which they could not, the Objection or Enquiry of the *Sadducees* is partly left unanswered; for this Distinction doth suppose a Resurrection, in which the ground of their Enquiry might take place.

2dly. This wonderful Increase is promised *νῦν* at present, *ἐν τῇ κατὰ τὸν χρόνον τῆς αἰωνίου ζωῆς* in this time of life, Mark 10. 30. Luke 18. 28. in opposition to what they shall receive in the Age to come. Now the *Millennium* is still placed by Dr. *Burnet* in the Age to come after the Conflagration of the World; this Promise therefore cannot refer to his *Millennium*, nor yet to any other which begins after the Resurrection of these Persons, for that Time can with no propriety of Speech be said to be *now*, nor can the Blessings then received be said to be received in this Life. Moreover, these Blessings are to be received *καὶ διωσμένων* with Persecutions, it being the known Observation of *Criticks* and (c) *Gracians*, that *καὶ* with a Genitive Case signifies with, and denotes *τὸ αὐτὸν χρόνον* the same time, and only with an Accusative Case signifies after, and denotes *ὕστερον χρόνον* a following time; so that these Persecutions must be contemporary with the Enjoyment of these Blessings, whereas a general Peace, and (d) freedom from all Persecutions, is made a necessary Character of the *Millennial* State.

Lastly, These words afford an Argument against the Doctrine of the *Millennium*, because, according to them, the only Blessing to be receiv'd *ἐν τῇ αἰωνίᾳ τῇ ἐρχομένῃ* in the Age

(b) Ὁ πᾶς ὃς ἀφ' ἑαυτοῦ ἐκίρηκε τὰ πλεόνων, ἐν οἷς καὶ τὸ ἑαυτοῦ πάλιν τὸ ἡμετέριον ἔσται, καὶ ἀπλῶς πάντων, καὶ Χερσὶν ἐν Ἱερουσαλὴμ φωνήσεως προσδοκῶντων. Dial. cum Tyrph. p. 312. B. & p. 307.

(c) Phavorinus.

(d) Dr. B. p. 184.

to come is *Life everlasting*, which Blessing is confin'd to Heaven, and not to be enjoyed on Earth, our *House eternal being in the Heavens*, 2 Cor. 5. 1. and our *Inheritance eternal reserved in the Heavens for us*. And therefore they to whom the Promise is here made, are not in the World to come to live a thousand years on Earth, or to enjoy the temporal Blessings promised here, because they are not to be enjoyed in the World to come, but *now, in this present Life*, and because the only Blessing promised in the World to come is not to be enjoy'd on Earth, but is reserved in the Heavens for us, 1 Pet. 1. 4.

Obj. 4. St. Peter, in his Sermon to the *Jews* after our Saviour's Ascension, tells them that he will come again, and that there will be then a Restitution of all things, such as was promised by the Prophets. *The Heavens*, saith he, *must receive him till the time of Restitution of all things which God hath spoken by the Mouth of all his Prophets since the World began*, Acts 3. 20, 21.

Ans. I answer, that these words cannot be meant of a Restitution of all things to their former state; for sure 'tis very improper to say there will be a Restitution of all things to their former state, *which God hath spoken by the Mouth of all his holy Prophets*; for since these things relate to the Forerunner of our Lord, Christ's coming in the Flesh, his Life, Death Resurrection, and Ascension, the preaching of the Gospel to the *Gentiles*, the Reign of *Antichrist*, the calling of the *Jews*, and the coming in of the Fulness of the Gen-

tiles, these things may very well be said to be exhibited, performed, accomplished, and consummated; but I see not with what propriety or truth they can be said to be restored to their former States, or be renewed, and therefore ἀχρειάων ἀποκατάστασις πάντων is by the *Syriack* rendred *until the fulness of the time of all things*; by the *Arabick*, *till the time in which all things shall be perfected, or finished*; by (e) *Tertullian*, *Adusque tempora exhibitionis omnium*; by (f) *Irenæus*, *Usque ad tempus dispositionis omnium*, i. e. *till the time of the exhibition, or disposal of all things*; by *Oecumenius*, *till the time that all things do eis πέρας ἔλθειν come to an end*: and for the confirmation of this import of the word, we have the Suffrage of *Hesychius* and *Phavorinus*, that ἀποκατάστασις is τελείωσις the consummation of a thing. Hence then I argue thus against this Doctrine. Since Christ is to continue in Heaven till the Completion, or Consummation of all things spoken by the holy Prophets, if the *Millennium* were any of them, Christ must continue in Heaven till the Consummation of that also, and therefore is not to come down from Heaven to reign on Earth till the *Millennium* be ended; nor can that be contemporary with our Lord's second coming, which is from Heaven.

The Arguments produced in favour of this *Millennium* from Rom. 8. 19, 20, 21. from 2 Thess. 2. 1. from Heb. 1. 6. and 2. 5. and from 2 Pet. 3. 8. — 12. are sufficiently answered in the Notes upon those places.

(e) De Resur. Carn. c. 23.

(f) B. 1. 3. c. 12.

This Chapter contains Arguments against the literal Resurrection, and the Reign of Martyrs upon Earth a thousand years. First, From the Inconsistency of it with the happy State of Souls departed, §. I. Secondly, From the accurate Description of the Resurrection in the Holy Scripture, without any mention of a first and second Resurrection, and with such Descriptions of the Qualities of the Bodies raised, the efficient Cause, of the Time, Circumstances, and Consequents of it, which suit not with the Doctrine of the Millennium, §. II. Thirdly, From the Inconsistency of it with the Genius of the Christian Faith, and the Nature of the Gospel Promises, §. III.

HAVING thus shewed, That *Scripture* and *Antiquity* afford no sure Foundation for this supposed Resurrection of the *Saints* and *Martyrs* to reign with *Christ* on *Earth* a thousand years; I proceed now to shew the Inconsistence of this Doctrine, with many things delivered in the *Holy Scripture*. And,

§. I. *First*, This Doctrine seems not well consistent with the happy State of Souls departed, recorded in the Sacred Writings; for can it rationally be supposed, That those *Spirits of Just Men made perfect*, which are now with *Christ*, *Heb. 12. 23.* and, being absent from the Body, are present with the Lord, *2 Cor. 5. 8. Phil. 1. 23.* should leave those blessed Mansions, or quit that happy State, to live on Earth again a thousand years? That they who are already entered into Rest, *Luke 23. 43.* and who enjoy all the Delights and Satisfaction which *Paradise* it self affords, should quit that Station to enjoy Peace and Plenty upon Earth? Can they expect to be more righteous and holy, or to have more divine and heavenly Speculations, or better Company, or a more full Fruition of their Lord on Earth, than they enjoy'd in *Paradise*? If not, who can imagine, That God should thus degrade them after so long enjoyment of those happy Regions, or that they should voluntarily quit those Mansions for any Temporal Enjoyments of the Body, any Meat or Drink, or Earthly Pleasures, which they had formerly deny'd themselves, and were even dead to whilst they lived here; or for any Temporary Converse upon that Earth in which they only lived as *Pilgrims* and *Strangers*, still looking for a better Country, that is, an heavenly? *Heb. 11. 13, 16.* And if this Change seems not consistent with the State of happy Souls in general, much less will it comport with those especial Privileges and high Prerogatives supposed, by some *Fathers*, to belong unto the Souls of *Martyrs*, viz. that

they do instantly receive their Crowns, and are admitted to a fuller Vision, and a more intimate Enjoyment of the God of Heaven; for the higher their Advancement is, the greater must their Degradation be, when they return again to live on Earth. So that this Doctrine seems least of all consistent with the State of those *Christian Sufferers*, who are supposed to be the very Persons for whom it chiefly was design'd, and to whom it is chiefly promised.

2dly. Let us compare the Resurrection mentioned by the *Holy Scripture*, with that supposed by the *Millennaries*, and we shall easily discern, That no Man reasonably can desire to enjoy the latter, who can be made partaker of the former.

They who believe the Resurrection promised in *Scripture*, expect our Lord from Heaven to change their vile Bodies into the likeness of *Christ's* glorious Body, *Philip. 3. 21.* The *Millennaries* expect him to change, or to restore them into such Bodies as shall be still mortal, corruptible Bodies; for else, what need of Meat and Drink, what Pleasure can they reap from their Plenty? The first expect, this corruptible should then put on Incorruption, this mortal put on Immortality, *1 Cor. 15. 53.* The second, that it should do this only after a thousand years; for they suppose, [*B. 4. c. 9. p. 206.*] That Nature may be weak, and they may be desirous to be dissolved in the Millennial State. The first expect, That their dishonourable Bodies should be raised in Glory, ver. 43. The second, That they be first raised with their dishonourable Parts. The first, That the Body should be raised a Spiritual and a Celestial Body, bearing the Image of the heavenly Adam, v. 44, 48. The second, That it be first raised an Earthly Body, bearing the Image of the Earthly Adam. And Oh! How inglorious, how despicable is the Resurrection which these Men expect, compared with the Resurrection promised in the *Holy Scripture*? How much more happy

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would the *Saints* and *Martyrs* be, could they immediately enjoy the Scripture Resurrection, than by enjoying that which the *Millenniums* have allotted to them? 'And why should any one conceive they should not do it? Is it because there is a necessity they should first live on Earth a thousand years, (a) to prepare them for Heaven, and eternal Glory; *Ut paulatim affuescant capere Deum*, as *Irenæus* says, (b) That they may by degrees enlarge their Capacities, fit and accustom themselves to receive God; or, as he says in another place, That they may become capable of the Glory of the Father, that is, capable of bearing the Glory and Presence of God? Sure this is not for the Credit of the *Martyrs*, that they should not be fit or capable to receive God, and enjoy the Glory of the Father, without employing their Contemplations and Devotions upon Earth a thousand years, when these holy Persons who rise not till the general Resurrection shall from that time be for ever with the Lord, 1 Theff. 4. 17. and be immediately partakers of the Beatific Vision. Moreover, What is it that must be thus fitted, and capacitated by Contemplation to receive God, and to enjoy this Blessed Vision? Is it not the Soul? And can she not as well contemplate him under the Altar, or the Throne, or whilst she doth abide in Paradise? Is coming down from those Cœlestial Regions to this dull Earth, the way to elevate the Soul to Heaven? Will putting on a corruptible Body, a Body needing plenty of earthly things, and finding pleasure in them, be the way to quicken and invigorate her Heavenly Flights and Aspirations? Or, is there no true (c) Friendship, no ingenuous Conversation to be had in Paradise, that the Soul must descend to Earth to enjoy it? Or, is it necessary, as (d) *Tertullian*, and (e) others argue, by way of retribution, That the Body which hath suffered, may be rewarded in like kind; i. e. that it may be now gratified with bodily Delights, the Pleasures of the Throat and Palate, fine Cloaths, and innocent Diversions here on Earth? As if a change of this vile Body into the likeness of Christ's glorious Body, were not a better, and far more glorious Reward, of all its Sufferings.

Arg. 2. §. II. A second Argument against this Doctrine, of a proper Resurrection to reign with Christ a thousand years on Earth, is taken from the accurate Description of the Resurrection contained in the Holy Scripture. For,

First, in all the Descriptions the Holy Ghost so largely gives us of the Resurrection, and the future Judgment in the *Evangelists*, and the *Epistles*, there is no mention of a first and second Resurrection, or of any Privilege of some *Saints* above others in it, or of any Precedence of any before others, as to the Resurrection of their Bodies, which might have reasonably been expected, had this Doctrine been then received, in some of those places where the thing is so largely and critically discoursed on, as to inform us twice, That the Order of the Resurrection shall be this, That the Dead in Christ shall rise first, 1 Theff. 4. 16, 17. and then, We that are alive shall be changed, and that Christ is raised as the first Fruits, and that afterwards they that are Christ's shall be raised at his coming: Here I confess, is mention made of an Order in the Resurrection; for it is said, In Christ shall all be made alive, every Man in his own Order, 1 Cor. 15. 23. but then the Order is expressed thus, Christ the first Fruits, afterwards they that are Christ's. Whereas, according to the *Millennial Hypothesis*, the Words should rather have run thus, Christ the first Fruits, then the *Martyrs*, and a thousand years after, the residue of the Just: In the *Epistle* to the *Thessalonians* also, there is no Order of the Resurrection of the Dead mentioned; but of them altogether; and without distinction it is said, Them that sleep in Christ, will God bring with him, and the Dead in Christ shall rise first.

In Answer to this Argument, we have been told, That (f) as the Scripture speaks of the Resurrection in *Gross*, without distinguishing first and second, so it speaks of the coming of our Saviour, without distinction of first and second. But this is a great oversight; for the Scripture gives express notice of Christ's coming *in sécrète*, a second time, for the Salvation of his Servants, Heb. 9. 20. and of his coming again, to receive them into those Mansions he is gone to prepare for them, Joh. 14. 3. There being therefore equal reason to expect a like Distinction betwixt the first and second Resurrection, properly so called; the constant Silence of the Scriptures as to that matter, is no small prejudice against that Hypothesis, which doth suppose a first and second Resurrection.

2dly. The Scripture in those places containeth many things which seem most plainly inconsistent with that Doctrine; for either in those places the Scripture speaketh only of the second Resurrection exclusively of the

(a) Dr. Burnet. B. 4. c. 9.

(b) L. 5. c. 32.

(c) Dr. Burnet. p. 203.

(d) In qua enim conditione labores verunt, sive afflicti sunt omnibus modis, probati per sufferentiam, iustum est in ipsa recipere eos fructus sufferentia. *Iren.* l. 5. 32.

(e) In compensationem eorum quæ in sæculo vel despeximus, vel amisimus; siquidem & iustum, & Deo dignum, illis exaltare famulos ejus ubi sunt afflicti in nomine ipsius. *Tertull. adv. Marcion.* l. 3. c. 23. p. 412.

(f) Dr. Burnet. B. 4. c. 10. p. 217.

first, and then it is not true which Mr. Mead asserts, That the Day of Judgment, and the time of the Resurrection, includes both the Millennium and the General Resurrection; or, that the Scripture speaks of the Resurrection in the Gross, without distinguishing betwixt the first and second; for, if it speaks only of the second exclusively of the first, it must speak of it distinctly from the first, or it must in those places intend to speak of both conjunctly and without distinction, and then what is said in them must be applicable to them both without distinction.

Again, the Scripture in those places speaketh many things: First, As to the Nature of the Resurrection, and the Qualities of the Bodies raised. 2dly. As to the efficient Cause of the Resurrection, our Lord Jesus. 3dly. As to the time of the Resurrection, 4thly. As to the Circumstances, and the immediate Consequences of that Resurrection, which are by no means applicable to the first, and the particular Resurrection supposed by the Millenniumaries, but only to the general Resurrection, which all Christians own. And,

First, That which the Scripture saith of the Nature and the Qualifications of the Bodies raised, is this, That they shall be raised Glorious, Spiritual, Immortal and Incorruptible Bodies; for then this Corruptible must put on Incorruption, and this Mortal must put on Immortality, 1 Cor. 15. 42, 49. then shall we bear the Image of the heavenly Adam, or of that Lord from Heaven who shall change our vile Bodies into the likeness of his glorious Body, Phil. 3. 21. then shall we be clothed upon with our House from Heaven, and Death shall be swallowed up in Victory, 2 Cor. 5. 1, 4. Now, can a Body raised in Glory, i. e. in Clarity and in Splendor, shining like the Sun, and made like to Christ's glorious Body, and like unto the Angels, as they shall be, saith Christ, who are thought worthy of the Resurrection, have any need of all the Plenty which Dr. Burnet hath prepared for it on Earth? Can it feed upon, or relish any of the Banquets which God, saith Irenæus, and all the Ancient Millenniumaries, hath prepared for it? Can a Body raised in Power, i. e. free from all Renitency, all Pain and Lassitude, continue still, as Dr. Burnet [B. 4. c. 9. p. 206.] makes the Bodies of his raised Millenniumaries to do, under such Weakness of Nature as will not suffer them to continue long under strong Passions, or intenseness of Mind? Can a Spiritual Body, free from Grossness and Ponderosity, from needing Rest, Sleep, Cloathing, Sustainance, receive advantage from that Universal Plenty, [Chap. 7. p. 184. p. 186.] or need those Goods of Fortune, that external Felicity, that Temporal Happiness he hath provided for it upon Earth? Can these Men raised

with Immortal and Incorruptible Bodies, which have already swallowed up Death in Victory, wish to be dissolved, as he saith they will? [p. 206.] Can the Devil, when loosed, be so foolish, as to summon up his Armies to fight against, and kill them who are Immortal, and can die no more? Can Gog and Magog, with all their numerous Host, hope to prevail against them, or even dare to assault such shining radiant Bodies as they then will have? In a word, Can such Bodies need, or receive any farther Exaltation to fit them for Heaven, or for their Elevation into the Clouds, to be for ever with the Lord? If not, why should they live a thousand years on Earth after God hath thus fitted and prepared them for their Habitation in the highest Heavens? I therefore do imagine, That when the Patrons of this Millennial Resurrection find themselves thus pressed, they will assign to their new raised Inhabitants of the Earth, a Body capable of enjoying the good things on Earth, and taking pleasure in those Goods of Fortune they have there provided for them, and leave their Bodies to be changed after the Millennium, into the likeness of Christ's glorious Body, and to suffer then another change into Cælestial and Spiritual Bodies, tho' not another Resurrection; and it seems necessary for them to admit of the forementioned Absurdities, or to admit of this Hypothesis; for when the Apostle saith, The Dead shall be raised incorruptible, and we shall be changed, their new raised Inhabitants must belong to the Dead, and so be raised incorruptible, and so incapable of those earthly Goods they mention, as their Reward on Earth; or to the Living, and then they must be changed. And yet this shift is plainly contrary to the Account St. Paul hath given us of the Resurrection of the Body; for he expressly saith, That when this corruptible, weak, dishonourable, earthy Body shall be raised, it shall be raised in Incorruption, Glory, Power, and be a Spiritual Body: That to the Natural succeeds the Spiritual Body, to the Earthy the Heavenly Body; 1 Cor. 15. 43, 44. To the Body bearing the Image of the Earthy, the Body bearing the Image of the Heavenly Adam: Whereas this shift must infer a Body raised not in Glory, or in Incorruption, not a Spiritual and a Heavenly Body, and so must make these Martyrs twice bear the Image of the Earthy Adam, or at least at their Resurrection not to bear the Image of the heavenly. Again, They who are then alive, and shall be changed, saith the Apostle, are only those who never slept in the Grave, v. 51, 52. Now this cannot be true of Martyrs raised from the Dead, and so the change here mentioned cannot belong to them.

2dly. This Doctrine seems inconsistent with what the Scripture most plainly hath delivered concerning our Lord Jesus, the efficient Cause, as well as the Exemplar, of the Resurrection of those that are Christ's; for he that is the Author of this Resurrection, is ὁ κύριος ὁ ἐξ οὐρανοῦ, the Lord coming down from Heaven, to effect it, 1 Cor. 15. 47. our Lord descending down ἀπ' οὐρανοῦ from the Heaven, 1 Thess. 4. 16. the time when God shall give to those that have been persecuted and afflicted, Rest with the Apostles, who sure will have a share in the first Resurrection, is the time of the Revelation of our Lord Jesus Christ from Heaven, 2 Thess. 1. 7. The time of this Millennium, say the Patrons of it, is the time of the Restitution of all things. Now at that time, saith the Apostle Peter, our Jesus is to be sent down from the Heavens, Acts 3. 20, 21. they being only to contain him till that time. And one would think that if the Saints must reign with Christ on Earth a thousand years, he must be with them on the Earth; but this the Patrons of the Millennium will by no means own, but look upon it as a great Absurdity. For, that Christ should leave the right hand of his Father, to come and pass a thousand years here below, living upon Earth in an Heavenly Body; this I confess, saith Dr. Burnet, (g) is a thing I never could digest. And (h) I dare not imagine, saith Mr. Mead, of this Presence of Christ in his Kingdom, that it should be a visible Converse upon Earth; for the Kingdom of Christ ever bath, and shall be Regnum Cœlorum, a Kingdom whose Throne and Kingly Residence is in Heaven. Here then the Scripture-Account of the Resurrection, that it shall be effected by the Lord Jesus coming down from Heaven, and the Millennium of the Ancients, is at once rejected; For, as (i) Lactantius saith, the Son of God shall come, and be conversant among Men a thousand years, and rule them with a righteous Empire: He shall reign with them upon Earth; So was this the avowed Doctrine of all the Ancient Millenaries; for they not only did assert his Reign on Earth, but assigned Jerusalem as the peculiar place of his Residence whilst he reigned upon it.

3dly. This Doctrine is still more evidently repugnant to the time assigned for the Resur-

rection of the Just; for they are to be raised, saith the Apostle, in a moment, in the twinkling of an Eye, at the last Trump, 1 Cor. 15. 52. for the Trumpet shall sound, and (then) the dead shall be raised incorruptible; and we that are alive, and have not slept, shall be changed. For the Lord himself shall descend from Heaven with a shout, and with the Voice of the Archangel, and with the Trump of God, and the dead in Christ shall rise first. Here we are taught that the dead in Christ, and so the Martyrs, shall not be raised till our Lord's Descent from Heaven, that then they shall be raised in a moment, in the twinkling of an Eye; that, immediately upon their being raised, they that are then alive shall be changed. (k) St. Jerom therefore said, with good ground, that the Apostle by these words, cunctam primæ & secundæ Resurrectionis excludit fabulam, destroys the Fable of the first and second Resurrection, by asserting that the Resurrection of all that are dead in Christ, and sleep in him, shall be performed in a moment, and in the twinkling of an Eye, at the sounding of the last Trump, and at the Shout, or Voice, of the last Angel: Which leaves no room for a whole thousand years betwixt the first and second Resurrection, unless the Angel should be supposed to shout, or the Trump sound, a thousand years. The hour cometh, saith our Lord, John 5. 28. when all that are in the Tombs shall hear my Voice, and shall come forth. And sure that must be a long hour which lasteth a full thousand years. Again, there shall be Pious Persons living and unchanged, when all the Pious that were dead are raised; for the dead in Christ shall rise first, then we that are alive shall be changed, 1 Thess. 4. 16, 17. we that have not yet slept, saith the Apostle. Place now the Millennium after the Conflagration of the World, and all things in it, and where will you find these Pious Men alive, or how will you preserve them from those flames? (l) Dr. Burnet finds a great Difficulty, not common to all, as he imagines, but peculiar to his own Invention, of a Millennium after the Conflagration of the present Earth; viz. How Gog and Magog should get into this new Earth, the wicked being all consumed in those Flames. He is not hardly enough to say that this is the Poetick Tale of the

(g) B. 4. c. 10. p. 217.

(h) Mr. Mead on some Passages of the Revelations, p. 603.

(i) Filius hominis veniet, & mille annis inter homines versabitur, eosque iustissimo imperio reget, l. 7. c. 24. In terra cum his ipse regnabit, Epist. c. 11. p. 758 De Millenariis in genere tradit Hieronymus, quod post Resurrectionem aiant in carne Dominum cum Sanctis regnaturum. In voce Papiæ. Sanctos cum Christo in terra regnatos docuit Nepos. Genad. c. 55. Euseb. Eccl. Hist. l. 7. c. 22.

(k) Ep. To. 3. F. 66 A.

(l) B. 4. c. 10. p. 218, 219.

Giants, though he saith (p. 219.) it hath great affinity with it. And therefore he produces these Men, according to the Philosophy of *Lucretius* and *Mr. Hobbs*, (p. 220.) from the slime of the Earth, and the heat of the Sun, as Brute Creatures were at first: But whence come these Pious Men that have not yet slept, into this new Earth, is a fresh Difficulty; and to this the Doctor hath yet nothing to say, for he either thought not of them, or was unwilling to take up with the Rabbinical Notion that they had Eagles wings given them to mount up into the Air whilst the Earth was on fire.

4^{thly}. This Doctrine seems inconsistent with many Circumstances of the Resurrection mentioned in the Holy Scripture; for that speaks constantly of the Resurrection of all Saints, as of a Resurrection not to a temporal Life on Earth, but to an eternal in the Heavens. *They shall come forth out of their Tombs to the Resurrection of Life*, John 5. 28. *He that seeth and believeth in me, He that eateth my flesh hath eternal Life, and I will raise him up at the last day*, Chap. 6. 54. That teaches us that when Christ comes again, they shall be received into the Heavenly Mansions prepared for them, *Joh. 14. 2, 3. 17. 24. and shall be with him where he now is; that when Christ, who is their Life, shall appear, they shall appear with him in Glory*, Col. 3. 14. *that when he doth appear, they shall be like him, and see him as he is*. Whereas according to the Hypothesis of the *Millennaries*, when Christ appears, and when he comes again, they who have been his choicest and most faithful Servants, shall not immediately be raised to eternal Life, but first to that Life which is but temporal; they shall not be received into Heavenly, but into Earthly Mansions; they shall not be glorified with him, appear with him in Glory, be like him in his Glory, or see him as he is, till they have spent a thousand years on Earth to fit them for those blessed Mansions, and to prepare them for this Beatifick Vision. Moreover, it is said of all the Dead in Christ, of all that slept in *Jesus*, *that they shall be raised first*, and that then immediately we that are alive shall be snatched up with them in Clouds to meet the Lord in the Air, and then we shall be for ever with the Lord. Now if this be so, surely we cannot afterwards expect to live on Earth a thousand years; For as (m) *Nyssen* puts the Question, *τι ἐν χρεῖα τῆς κτίως ὡς οἱς ἡ μετέστροφος ὧν ἐν ἐκτίσει εἶναι, what need is there that they should live below on Earth, who hope thus to live in Heaven*, and to be ever with the Lord? Especially since these words plainly seem to speak not of a temporal, but an eternal Life with Christ, not by enjoyment of him upon Earth, but by Translation from it to Heaven? Again when the

same *Apostle* saith, *this I say, Brethren, that flesh and blood shall not inherit the Kingdom of God, neither shall Corruption inherit Incorruption*, 1 Cor. 15. 20. and thence concludes that the dead shall be raised incorruptible, and we shall be changed; does he not sufficiently insinuate that we shall be raised not to enjoy an Earthly but an Heavenly Kingdom; and that our raised Bodies being glorified, shall not consist of Flesh and Blood? And what then will they do with all that plenty, and that great affluence of the Goods of Fortune which the *Millennaries* do so highly value? In a word, the comfort which the *Apostle* gives the (n) *Thessalonians* concerning their departed Friends who had suffered much Affliction, Persecution, Tribulation, and doubtless many of them Death, for Christ's sake, is only this, that they who remained alive should not prevent them in the enjoyment of the Happiness promised to the Body, but *the dead in Christ should rise first*, and then the living should be changed; not this, that these Sufferers for the sake of Christ should rise a thousand years before the rest to Reign with Christ on Earth; which yet is by the *Millennaries* deemed great matter of their Consolation, and so was very proper to have been mentioned there, had it been any Article of Christian Faith.

Arg. 3. §. 3. 3^{dly}. This Reign of *Christians* upon Earth agrees not with the genius of *Christian* Faith, or with the nature of *Christian* Promises, or with that frame and temper of Spirit it requires from the Professors of *Christianity*. For,

1st. The *Christian* is represented as one who is entirely dead to the World, and to the things of the World; one who is not to love it, or the things of it, who is to use it as if he used it not, as one whose Conversation is in Heaven, Phil. 3. 19. and it is made the Character of one who is an Enemy to the Cross of Christ, that he minds earthly things; whereas if this be a true Gospel-promise made to *Christians* for their Consolation and Encouragement under the troubles of this present World, that they shall after this Life ended, live again on Earth a Life of Indolence, and Peace, and Plenty in the Enjoyment of the Goods of Fortune: If this be one great part of the Reward which God hath promised to those that suffer for his Name, sure it becomes them to have their Minds and their Affections set upon it, to live in expectation of it, and to desire to enjoy these Goods of Fortune, this Peace and Plenty upon Earth; and it would rather be the Character of those who bear the Cross in prospect of these Blessings to mind earthly things. That, saith *St. Paul*, which makes the sufferings of this present World so light unto us, is this consideration, *That we look not at the things which*

(m) *Caten. in Mat. 5. p. 119.*

(n) 1 *Thess.* 1. 6. 2. 14, 15. 3. 3. 2 *Thess.* 1. 4, 5, 6, 7.

are seen, but which are not seen, not at things Temporal but Eternal, 2 Cor. 4. 17, 18. even at an house not made with hands, eternal in the Heavens, Chap. 5. 1. Whereas if this be one of the great and precious Promises contained in the Gospel, and made for the encouragement of Christians, to suffer for Christ's sake, they must then look not only at things Eternal, but things Temporal, or for a temporal House on Earth, as well as one eternal in the Heavens, for their supposed Reign on Earth will be but temporal.

Again, the Exhortation of our Lord in his admirable Sermon on the Mount runs thus, *Lay not up for your selves treasures upon Earth, but lay up treasures in the Heaven; for where your treasure is, there will your hearts be also*, Mat. 6. 19, 20, 21. And again, *provide your selves bags that wax not old, a treasure in the Heavens that faileth not*, Luke 12. 33, 34. St. Paul exhorts all that are risen with Christ, to set their hearts, and their affections not on things on the Earth, but on things above, where Christ sitteth at the right hand of God, Col. 3. 1, 2, 3. and that because they are Dead with Christ unto these worldly things, and their Life is hid with Christ in God; so that when Christ, who is their Life, shall appear, they shall appear with him in Glory. And yet if our Lord Christ in that very Sermon, as the Millenniumaries suppose, encouraged them to suffer with Patience and Meekness upon this Consideration that they should inherit the Earth, and had pronounced them blessed upon this account, surely they might have suffered upon this very prospect of laying up for themselves Treasures upon Earth in this Millennium, and might have had their Hearts and Affections placed upon them; for wherefore are they bid to lay up Treasures in the Heaven, and to set their Affections on things above, but because these are the Blessings promised as the Reward of Christian Piety and Patience: If then these Blessings to be enjoyed on Earth after the Resurrection be one great part of the Reward which God hath promised to the Piety and Patience of the Christian, what reason can be given why he should not seek, and set his Heart upon them also? If it be so great a Privilege to have a part in the first Resurrection, to enjoy this Indolency, Peace, and Plenty upon Earth, that the Apostle stiles them *blessed who have a part in it*, should they not seek, and set their Hearts upon that very thing in which their Happiness consists? And yet the comfort which our Lord, and his Apostles do afford these Christian sufferers is only this, that *great is their reward in Heaven*, Mat. 5. 12. Luke 6. 23. that *when they are tried they shall receive a Crown of Glory*, Jam. 1. 12.

and that they have in Heaven a better, and more enduring Substance, Heb. 10. 34. which as it placeth the Reward and Comfort of Christ's suffering Members not on Earth, but in the Heavens, and so gives us just reason to conclude our Lord, and his Apostles knew nothing of this Reign on Earth, or thought it no great matter of their Consolation, so did it give occasion to the Ancients to conclude thus (o) *If the Inheritance of Martyrs be in Heaven, their reign on Earth can be no better than a Fable.*

Moreover, It is evident that all the ancient Patrons of the Millennium held that Abraham, Isaac, and Jacob, and all the Patriarchs and Prophets were to be Sharers with the Christians in this Reign on Earth, and that then would the promised Canaan be made good to them; Whereas the Apostle plainly tells us, that they expected no Reward on Earth, nor did they mind that Canaan where they dwelt, but only waited for an heavenly Country; They confessed, saith the Apostle, that they were Strangers and Pilgrims upon Earth, that they were not mindful of that Country whence they came out, but sought a better Country, that is, an Heavenly, Heb. 11. 13, 16. since then these holy Patriarchs, and choice Friends of God, not only sought not after, but even disdained any Inheritance on Earth, seeing the only Country they did expect and look for, was an heavenly Country; seeing this only was the Inheritance God, as their God, provided for them, and therefore that only which they were to enjoy at their Resurrection, when they compleatly were to be made, and treated as the Sons of God: Surely in vain must Christians hope for any Reign on Earth with them, who professing themselves Pilgrims and Strangers in it, declared they were not mindful of such an Habitation in the Land of Canaan, and who are at the Resurrection to be made like the Angels, and to enjoy not any earthly, but that heavenly Country which God hath graciously prepared for them.

In a word, to foretel Times of Peace and Plenty to succeeding Ages, to raise the expectation of a People whose Flocks are bowed down, and have been long enslaved and afflicted, is very suitable to this Divine Economy; but, to promise Plenty, and the Goods of Fortune as the Reward of Christian Piety and Patience, and let them know that if they suffer for the sake of Christ, he will be sure to raise them up to plentiful enjoyments of the Goods of Fortune, this is too mean, too much beneath the sublime Spirit of Christianity, to be one of her great and precious Promises.

(o) Ἐὰν ἐν οὐρανοῖς ἡ κληρονομία, μωδωδὴς ἡ χηλοῦτης ἀποκρίσεως. Occum.

A

Chronological Index

TO THE

NEW TESTAMENT.

*The Year
before
CHRIST.*

Luke II. 6,

21.
Matth. II. 1, 12,

14.

16,

20.
Jos. Antiq. l. 17.
cap. 10.
Matth. II. 21, 23,

3.

Chrift our Lord and Saviour in the fulnefs of time; is born of the Blessed Virgin *Mary* at *Bethlehem*, and laid in a Manger.

On the Eighth Day after his Nativity, he is Circumcised, and Named *Jefus*.

The Men of the East bring Presents to the new-born King of the *Jews*.

Joseph flies into *Egypt* with the Child *Jefus*, and *Mary* his Mother.

Herod commands the Infants in and about *Bethlehem* to be flain.

Herod dieth, and his Son *Archelaus* is by *Cæfar* made Tetrarch of *Judæa*; other Dominions which belonged to *Herod* are divided among his Sons.

Chrift, by God's Appointment, is brought back out of *Egypt* into *Nazareth*.

The First Year of the Vulgar Christian Æra begins here.

*The Year
after
CHRIST.*

Luke II. 46.

8.
14.

26.
Jos. Antiq. l. 18.
cap. 3.
Matth. III. 1.

Mark I. 2.
Luke III. 3.

John I. 7.
Isa. XLI. 1.

Matth. III. 13.
Mark I. 13.

Luke. III. 22.

John I. 34.

By occasion of the Passover our Lord goes up with his Parents to *Jerusalem*, and there disputes with the Doctors in the Temple.

Augustus dies, and *Tiberius* succeedeth him:

Josephus, called *Caiaphas*, is made High-Priest of the *Jews*, by the Favour of *Valerius Gratus*, the Roman Governor.

Towards the end of this Year *Pontius Pilate* is sent to be Procurator of *Judæa*, in the place of *Valerius Gratus*.

John the Baptist begins to Preach and Baptize in the Deserts of *Judæa*, thereby preparing the way of the Lord, and doing his endeavour, that *Chrift's* coming after him, may be made known unto *Israel*. Unto *John* God gives a Sign whereby he may know the Lord's *Chrift*, that upon whom he shall see the Spirit descending, and remaining on him, the same is he which shall Baptize with the Holy Ghost.

Jefus entring upon the 30th Year of his Age, comes from *Galilee* to *Jordan*, and is Baptized of *John*, at which time a most illustrious Manifestation is made of the Blessed Trinity, for the Son of God ascending out of the Water, and praying, the Heavens are opened, and the Spirit of God, in the shape of a Dove, descends upon him, and the Voice of the Father is heard from Heaven, saying, *This is my beloved Son, in whom I am well pleased.*

John sees it, and bears Record that this is the Son of God.

Jefus

A Chronological INDEX

The Year after CHRIST.	<i>Matth. IV. 1.</i> <i>Mark I. 12.</i> <i>Luke IV. 1,</i>	<i>Jesus full of the Holy Ghost, returns from Jordan, and is led by the Spirit into the Wilderness, where he fasteth forty Days, and forty Nights, and is tempted by the Devil.</i>
30.	14. <i>John I. 35, 47.</i> II. 1,	After this our Lord returns into <i>Galilee</i> . <i>John</i> gives Testimony to our Saviour, passing by him; <i>Andrew, Peter, Philip</i> and <i>Nathaniel</i> , acknowledge him to be the <i>Messias</i> , and become his Disciples. Christ at a Marriage in <i>Cana of Galilee</i> , turneth Water into Wine; this was his first Miracle.
31.	13. <i>Matth. XIV. 3.</i> <i>Mark VI. 17.</i> <i>Luke III. 19.</i> <i>John IV. 7, 42.</i> <i>Luke IV. 43. V. 27.</i>	<hr/> <i>The first Passover of Christ's Publick Ministry, from which the first Year of the Seventieth, and last of Daniel's Weeks begins: In which the Covenant is confirmed with many, Dan. IX. 27. compared with Matth. XXVI. 28.</i> J ESUS cometh to <i>Jerusalem</i> at the time of the Passover, and entring into the Temple, scourgeth out those that bought and sold there: The <i>Jews</i> require a Sign of his Authority, Christ bids them destroy the Temple, (understanding the Temple of his Body) and in three days he will raise it up. <i>Herod</i> the Tetrarch casteth <i>John the Baptist</i> into Prison, for reprehending the Incest with his Brother <i>Philip's</i> Wife, and other Evils done by him. Christ discovers himself to the Woman of <i>Samaria</i> . He goes throughout all <i>Galilee</i> , teaching in the Synagogues, and working Miracles. <i>Matthew</i> called to be a Disciple.
32.	<i>John V. 1.</i> <i>Luke VI. 13.</i> <i>Matth. V. VI, VII.</i> <i>Luke VI. 10.</i> IX. 1. <i>Mark VI. 7.</i> <i>Matth. X. 1.</i> XIV. 6. <i>Mark VI. 35.</i> <i>Luke IX. 12.</i> <i>John VI. 1, 15.</i>	<hr/> <i>The Second Passover of Christ's Ministry, John V. 1. compared with IV. 3, 5. from which the Second Year of the Seventieth Week of Daniel begins.</i> J ESUS comes up to <i>Jerusalem</i> , at the time of the Feast, and heals on the Sabbath-day a Man that had an Infirmary 38 Years, lying at the Pool of <i>Bethesda</i> . He makes a most Divine Apology to the <i>Jews</i> that sought to kill him, because he said that God was his Father. Christ out of the multitude of his Disciples chuseth 12, whom he calleth Apostles; namely, <i>Peter, Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James the Son of Alphaeus, Simon called Zelotes, Judas the Brother of James, and Judas Iscariot</i> . To these our Saviour chiefly directs his Discourse in that glorious, full, and admirable Sermon on the Mount. <i>Jesus</i> sends his Twelve Apostles by two and two, to preach and heal the Sick. <i>John the Baptist</i> is beheaded in Prison by <i>Herod's</i> Command. <i>Jesus</i> feeds 5000 Men, besides Women and Children, with five Barley Loaves, and two little Fishes. He refuses to be made a King.
	<i>Matth. XVII. 1.</i> <i>Mark IX.</i> <i>Luke IX. 28.</i>	<hr/> <i>The Third Passover of Christ's Ministry, John VI. 4. from which the Third Year of the Seventieth Week of Daniel begins.</i> J ESUS is transfigured on the Mount, <i>Moses</i> and <i>Elias</i> are seen to walk with him, and a Voice from Heaven is heard a second time, saying, <i>This is my beloved Son, hear him.</i> <div style="text-align: right;"><i>Christ</i></div>

to the NEW TESTAMENT.

The Year
after
CHRIST.

32.

Matth. XVII. 24.
Luke IX. 51.

X. 1.

33.

XI. 1.
John XI. 1.
47.

Luke XIX. 1.
Mark X. 46.
John XII. 3.

Matth. XXI.
Mark XI.

Luke XIX.
John XII.
Isa. LII.
Zach. IX. 9.
Matth. XXI. 17.

Matth. XXVI.
Mark XIV.
Luke XXII.

John XIII.

XVIII.

Matth. XXVII.
Mark XV.
Luke XXIII.
John XIX.
Pf. XXII.

Matth. XXVIII.
Mark XVI.
Luke XXIV.
John XX.

Acts I.

Matth. XXVIII.

Acts II.

Christ payeth Tribute to *Cæsar*.

A certain Village of the *Samaritans* refuseth our Saviour Entertainment in his way to *Jerusalem*, the Disciples desiring to call for Fire from Heaven to consume them, are severely reprehended.

The Seventy Disciples are sent out by two and two, to work Miracles, and to Preach.

Christ teacheth his Disciples to pray.

Christ raiseth *Lazarus*, that had been buried four Days.

Caiaphas, High-Priest of the *Jews*, prophesieth concerning the Death of *Christ*.

Zacchæus a Publican, converted.

Christ restored to Blind *Bartimeus* his Sight.

Mary, the Sister of *Lazarus*, anoints our Saviour's Feet with costly Spikenard, and wipeth them with the Hair of her Head.

Christ rideth in Triumph to *Jerusalem*, the Multitude spread their Garments in the way, and cry *Hosanna* to the Son of *David*.

Coming near the City, he weeps over it, and foretels its Destruction: He enters the Temple, and casteth out those that bought and sold there, and heals the Blind and Lame.

He curseth the fruitless Fig-Tree, and the next Morning it is found dried up and withered: Thence he taketh occasion to shew the Power of Faith.

The Fourth Passover in which *Christ* our Passover was sacrificed, 1 Cor. V. 7. and so an end put to all legal Sacrifices prefiguring this great Expiation; the Fourth or middle Year of *Daniel's* last Week begins, Dan. IX. 27.

ON the first day of unleavened Bread, when the Passover of the *Jews* was to be slain, (*April* 2.) in the Evening, *Jesus* eateth the Passover with his Disciples, and institutes the Sacrament of his Body and Blood in Bread and Wine.

Christ washeth his Disciples Feet, and exhorteth them to Humility and Charity.

In the self-same Night *Christ* is betrayed by *Judas*, mocked, buffeted and spit upon by the Soldiers.

Next day he is condemned by *Pilate*, and crucified; the Sun during the Crucifixion is darkned, and the Veil of the Temple rent in the midst. *Christ* praying for his Enemies gives up the Ghost. *Joseph* of *Arimathea* begs the Body, and lays it in a new Sepulchre.

On the third day, the next after the Jewish Sabbath, (*April* 5.) *Christ* riseth from the Dead, his Resurrection is declared by Angels to the Women that came to the Sepulchre. *Christ* first appeareth to *Mary Magdalen*, and afterwards to his Disciples, and dineth with them.

Christ bringeth his Apostles to *Mount Olivet*, commandeth them to expect in *Jerusalem* the sending down of the Holy Ghost.

Sends them to Teach and Baptize all Nations, and blesses them, and while they behold, he is taken up, and a Cloud receives him out of their sight. After his Ascension the Disciples are warned by two Angels to depart, and to set their Minds upon his second Coming; they accordingly return, and giving themselves to Prayer, chuse *Matthias* to be an Apostle in the place of *Judas*.

On the day of *Pentecost* (*May* 24.) the Holy Ghost descendeth on the Apostles in the form of Cloven Tongues, like

C c c c c

A Chronological INDEX

The Year
after
CHRIST.
33.

III.
IV.

like as of Fire, and enableth them to speak all Languages. *Peter* the same day preacheth *Christ* and the Resurrection, and about 3000 Believers are added to the Church.

Peter by Faith in *Christ's* Name healeth a lame Man.

The Rulers of the *Jews* offended at *Peter's* Sermon, and his miraculous cure of the lame Man, cast both him and *John* into Prison; upon their Examination they boldly avouch the lame Man to be healed by the Name of *Jesus*, and that by the same *Jesus* we must be eternally saved. After this the *Jews* forbid them to speak any more in that Name; but the Apostles Answer, That it is fit they should obey God rather than Men. They are threatned and let go.

Ananias and *Sapphira* for their Hypocrisy are suddenly struck dead.

V. 1.

Acts V. 17.

The Apostles are again cast into Prison by the High Priest, but an Angel sets them at liberty, and bids them preach the Gospel to the People without fear; being taken again reaching in the Temple, they are brought before the Council, where by the Advice of *Gamaliel* a Pharisee, and Doctor of the Law, they are delivered.

VI.

34.

The number of Believers encreasing at *Jerusalem*, the Apostles Ordain seven Deacons, who should distribute the Alms of the whole Church to the Widows, and poorer sort of Believers.

VII.

Stephen, one of these Deacons, having confounded some that disputed with him, is by them falsely accused of Blasphemy, and brought before the Council, where he reprehends their Rebellion and murdering of *Christ*; whereupon they cast him out of the City and stone him; he in the mean time praying for them.

VIII.

A great Persecution of the Church at *Jerusalem*, follows after the Death of the first Martyr *Stephen*.

5,

Philip, one of the seven Deacons, preacheth at *Samaria*, and converteth many; working Miracles, and healing the Sick.

Simon the Sorcerer seeing the Wonders that are done by *Philip*, believeth and is baptized.

15,

The Apostles at *Jerusalem* hearing that *Samaria* had received the Faith, send thither *Peter* and *John* to confirm and enlarge the Church. The Apostles by Prayer and Imposition of Hands, confer the Holy Ghost on all Believers. *Simon Magus* offers them Money that he may receive Power of conferring the same; whose Impiety is sharply reproved by *Peter*.

Having compleated their Ministry in those Parts, they return to *Jerusalem*.

35.

26.

An Angel sendeth *Philip* to teach and baptize the *Ethiopian* Eunuch.

IX. 1.

Saul, a violent Persecutor of all that call on the Name of *Jesus*, and one who consented to the Death of *Stephen*, goes now towards *Damascus*, with Commission from the High Priest and the Council to apprehend all Christians in those Parts, and to bring them bound to *Jerusalem*; on the Way he is miraculously converted by a Voice from Heaven; and three days after baptized by *Ananias* at *Damascus*, where he preacheth the Gospel of *Christ* with great boldness, to the astonishment of those that knew upon what Design he was sent thither.

38.

23.
2 Cor. XI. 32.

Saul having preached the Gospel at *Damascus* a long time, the *Jews* lay wait to kill him, but he escapeth from thence, and comes to *Jerusalem*, there he sees *Peter*, and *James*, the Brother of our Lord, and abides with them fifteen Days. Here he speaks boldly in the Name of *Jesus*

to the NEW TESTAMENT.

The Year
after
CHRIST.
38.

Gal. I. 18.

Acts XXII. 17.

Acts IX. 30.

Gal. I. 21.

Acts IX. 32, 36.

41.

X.

XI.

44.

XII.

45.

XIII

46.

Acts XIV.

Sus, and disputes with the *Græcians*, or rather *Jews* that used the Greek Tongue. These also consult how they may kill him.

While *Saul* prays in the Temple he is in a Trance, and the Lord appears unto him, and bids him depart from *Jerusalem*, because they will not receive his Testimony; adding that he will send him to the *Gentiles*.

Saul leaving *Jerusalem*, goes to his own Country *Tarsus*, and from thence travels into *Syria* and *Cilicia*.

Peter visits the Churches of *Judea*, *Galilee*, and *Samaria*, &c. at *Lydda* he cureth *Eneas* of the Palsie, and at *Joppa* restoreth *Tabitha* to life.

At *Cæsarea*, *Cornelius* a *Centurion*, by Prayer and Alms, finds favour in the sight of God, and is commanded by an Angel to send for *Peter* now at *Joppa*. God by a Vision teacheth *Peter* not to despise the *Gentiles*; and being sent for by *Cornelius*, goes and preacheth *Christ* to him, and a great Company that were met at his House; while *Peter* preacheth, the Holy Ghost falls upon them all; and immediately the Apostle baptizeth them.

Peter, at his return to *Jerusalem*, is accused by those of the Circumcision for conversing with the *Gentiles*, but he declares to them his Vision, and the whole matter concerning *Cornelius*, and they glorify God for granting to the *Gentiles* also repentance unto Life.

The Believers, who ever since the Martyrdom of *Stephen*, and the Persecution thereupon ensuing, had been dispersed throughout all *Phænice* and *Cyprus*, come now to *Antioch*, and preach the Gospel to the *Greeks* there, having before preached to none but the *Jews*. The Church at *Jerusalem* understanding this, and that the number of Believers increased exceedingly, sends *Barnabas* thither to confirm them; he goes to *Tarsus* and takes *Saul* along with him to *Antioch*, where they continue a whole Year, converting Multitudes to the Faith. Here the Disciples were first called Christians.

About this time *James* the Brother of *John* is beheaded by the Command of *Herod Agrippa*; He also imprisoneth *Peter*, whom an Angel delivers upon the Prayers of the Church. This same *Herod* not long after speaking to the People at *Cæsarea*, some of them cry out, *It is the Voice of God, and not of Man*, and immediately an Angel of the Lord smites him, because he gave not the Glory to God, and he is eaten of Worms and dieth.

Barnabas and *Saul* set forward in their preaching of the Gospel; They plant the Christian Faith in *Seleucia*, *Cyprus*, and other places. At *Paphos* they preach the Gospel to *Sergius Paulus*, Governor of that Country; *Elymas* the Sorcerer withstanding them, and endeavouring to turn away *Sergius* from the Faith, is at *Saul's* Rebuke struck blind. From this time *Saul* is always called by his new Name, *Paul*; he preacheth at *Antioch*, the *Gentiles* believe, but the *Jews* gain-say and blaspheme; whereupon he and his Assistants, turn to the *Gentiles*, and come to *Iconium*.

At *Iconium* they are persecuted, and ready to be stoned; from hence they fly to *Lystra* and *Derbe*, Cities of *Lycania*. At *Lystra* *Paul* healing a Cripple, the Multitude cry out, that the Gods are come down, and call *Barnabas*, *Jupiter*, and *Paul*, *Mercurius*, and would have Sacrificed to them, had not the Apostles with Clothes rent, run in among them, and assured them, that they were Men like themselves. Soon after there came *Jews* from *Antioch* and *Iconium*, who excite the People against them. *Paul* is by

A Chronological INDEX

The Year
after
CHRIST.

46.

2 Cor. XI. 25.

2 Cor. XII. 2.

2 Tim. I. 2, 5.

52.

Acts XV.

53.

36.

XVI.

54.

XVII.

Acts XVIII.

55.

56.

18.

57.

XIX.

58.

60.

the furious Multitude stoned and drawn out of the City, as dead; but whilst the Disciples stand about him, he riseth up, and the next day departs with *Barnabas* to *Derbe*.

In this Year, perhaps at this very time, *Paul* was caught up into the Third Heaven, and heard unspeakable Words, fourteen Years before he wrote his Second Epistle to the *Corinthians*.

About this time, *Timothy*, though a Child, with his Mother *Eunice*, and his Grand-Mother *Lois*, embrace the Christian Faith preached by *Paul*.

Certain Judaizing Christians come from *Judæa* to *Antioch*, and teach that the *Gentiles* ought to be circumcised, and observe the Law of *Moses*; these *Paul* and *Barnabas* oppose, and a Council is held by the Apostle and others at *Jerusalem*, to determine this Controversie. The Decrees of the Synod are sent to the Churches.

Paul and *Barnabas* thinking to visit the Churches together, fall at strife, and part asunder; *Barnabas* and *Mark* go into *Cyprus*; *Paul* and *Silas* into *Syria* and *Cilicia*.

Paul coming to *Derbe*, finds there *Timothy*, whom (because his Mother was a believing Jew, though his Father a *Gentile*,) he caused to be circumcised, and takes along with him.

He is by a Vision admonished to go into *Macedonia*; coming to *Philippi*, the chief City of that part of *Macedonia*, he converts *Lydia*; casteth out of a certain Maid-Servant a Spirit of Divination, whose Master losing a considerable gain thereby, brings *Paul* and *Silas* before the Magistrates; these cause them to be whipped and imprisoned; but at Mid-night *Paul* and *Silas* singing Psalms, the Doors of the Prison fly open, and their Bonds are loosed: The Jailor ready to kill himself, is converted to the Faith, and baptized the same Night with his whole Family. Next Day the Magistrates come themselves and pray them to depart the City.

From *Philippi* *Paul* takes his Journey through *Amphipolis* and *Apollonia*, and comes to *Thessalonica*, where he finds a Synagogue of the *Jews*, there he preacheth three Sabbath-Days; some believe, others persecute him: Leaving *Thessalonica* he comes to *Beræa*, and soon after arrives at *Athens*, disputes with the Philosophers, and declares unto them that UNKNOWN GOD whom they had ignorantly worshipped. He converts *Dionysius* the *Areopagite*, and thence passeth to *Corinth*.

Paul at *Corinth* meets with *Aquila* and *Priscilla*, not long before banished *Rome* by the Decree of *Claudius*. Here he continues a Year and six Months, and thence writes to the *Thessalonians*.

Paul is accused by the *Jews* and brought before *Gallio*, Proconsul of *Achaia*, who refuseth to be a Judge in a Controversie about Religion, and so drives them away from the Judgment-Seat.

Paul departs from *Corinth*, and passeth to *Ephesus*, thence he sets out towards *Jerusalem*, that he may be at the Feast; he lands at *Cæsarea*, goes down to *Antioch*, and comes into the Regions of *Galatia* and *Phrygia*, confirming the Disciples in all those places.

Paul returns to *Ephesus*, disputes daily in the School of *Tyrannus*, and continues preaching there, and the Parts thereabouts. He writes his Epistle to the *Galatians*.

At *Ephesus* *Demetrius*, a Silver-Smith, jealous of his gain, raiseth a Tumult against *Paul*, which is appeased by the Town-Clerk.

About

to the NEW TESTAMENT.

The Year
after
CHRIST.

60.

1 Cor. I. 11.
XVI. 8.
Acts XX.
2 Cor. VIII. 1, 2,
6, 19.

1 Cor. XVI. 5.

Acts XX. 3, 4.

XX. 6.

XXI.

Acts XXII. XXIII.

62.

XXIV.

Acts XXV.

63.

XXVI.

XXVIII.

About this time a Schism ariseth in the Church of *Corinth*, which causeth *Paul*, (now in or about *Ephesus*) to write his First Epistle to the *Corinthians*.

Paul departs from *Ephesus*, and comes into *Macedonia*, and gathers a Contribution for the Relief of the Saints at *Jerusalem*.

The Apostle having learnt from *Titus* the success of his First, writes now his Second Epistle to the *Corinthians*; out of *Macedonia* he goes into *Greece*, and comes to *Corinth*, where he writes his Epistle to the *Romans*.

Paul purposing to go directly from thence into *Syria*, that he may carry the Collections to *Jerusalem*, the *Jews* lay wait for him; he understanding this, thinks it best to return into *Macedonia* the same way he came, and thence to pass into *Asia*.

After the Days of unleavened Bread, *Paul* sails from *Philippi*, and comes to *Troas*, there he restores *Eutychus* to Life. Having passed through several Cities of *Greece*, he arrives at *Miletus*, from thence he sends to call the Elders of the Church of *Ephesus*, whom he earnestly exhorts to the Performance of their Duty.

Paul comes to *Jerusalem*, is apprehended in the Temple, and secured in the Castle, he claimeth the Privilege of a *Roman*, and escapeth scourging.

Paul pleadeth his Cause before *Ananias* the High Priest. The Chief Captain understanding that above Forty *Jews* had bound themselves under a Curse, neither to eat nor drink till they had killed him, sends him to *Felix* the Governor of the Province, by whom he is imprisoned at *Cæsarea*.

Paul is accused before *Felix* by *Tertullus* the Orator; *Felix* goes out of his Office, and to gratifie the *Jews*, leaves *Paul* in Prison. *Portius Festus* succeeds him in the Government.

The *Jews* come to *Cæsarea* and accuse *Paul* before *Festus*. He answers for himself, and Appeals to *Cæsar*. King *Agrippa* comes to *Cæsarea*, and *Festus* opens the matter to him.

Paul makes his Defence in the Presence of *Agrippa*, who thereby is almost persuaded to be a Christian, and the whole Company pronounce him innocent.

Paul comes to *Rome*, is a Prisoner at large, and Preacheth there two Years.

Here ends the History of the Acts of the Apostles, written by St. Luke, St. Paul's beloved Companion in his Travels.

ST. *Paul* from *Rome* writes his Epistles,
To the *Philippians*.

To *Philemon*.

To the *Colossians*.

To the *Ephesians*.

About the latter end of this Year, *St. Paul* is set at Liberty, and a little before his Departure out of *Italy* into *Asia*, he writes his Epistle to the *Hebrews*.

He Preacheth the Gospel in the Isle of *Crete*, and leaves *Titus* there to set things in order, and Ordain Elders in every City.

65.

Hebr. XIII. 24.

Tit. I. 5.

St. Paul

A Chronological INDEX, &c.

The Year
after
CHRIST.

66.

67.

70.

96.

Euseb. Hist. Eccl. l.
2. c. 24.

Luke XIX. 43, 44.

St. Paul writes his Epistle,

To Timothy I.

To Titus.

To Timothy II.

About this time the Epistles of St. Peter, St. John, and St. Jude seem to be written.

St. Peter and St. Paul are said to have suffered Martyrdom at Rome towards the latter end of Nero's Reign.

This Year Jerusalem (according to Christ's Prophecy) is besieged, taken, sack'd, and burnt by Titus, 1100000 of Jews perish, 97000 are taken Prisoners, besides an innumerable Company that in other places of Judæa kill themselves, or perish through Famine, Banishment and other Miseries.

St. John is Banished into the Isle of Patmos by Domitian, and there receives, and writes his Revelation.

After the Death of Domitian, St. John returns to Ephesus, and at the Request of the Church, writes his Gospel.

An

An Alphabetical TABLE of all the Places mentioned in the Gospels, Acts, or the Epistles.

A.

1. **A**BYLENE is one of the Four Tetrarchies, mentioned *Luke* 3. 1. it fell, say St. *Luke* and *Josephus*, (a) to the share of *Lysanias*; it was so named from the City *Abyla* in *Cælosyria*, mentioned by (b) *Pliny*, and from the Tetrarch of it bore his Name; for saith *Ptolemy*, Ἀβίλα ἐπικληθεῖσα Λυσανίας, *Abila* bears the Name of *Lysanias*.

2. *ACHAIA* in the largest sense comprehends *Greece* properly so called, and so is bounded on the West by *Epirus*, on the East by the *Ægean Sea*, on the North by *Macedonia*, on the South by *Peloponnesus*; and so it seems to signify when St. *Paul*, according to the Roman Acception, mentions all the Regions of *Achaia*, and directs his Second Epistle to all the Saints in *Achaia*, 2 *Cor.* 11. 10. Thus what is *Achaia*, *Acts* 19. 21. is *Hellas*, i. e. *Greece*, *Acts* 20. 2. and so *Mela* speaks of it. 2dly. *Achaia* strictly so called, is the Northern Region of *Peloponnesus*, bounded on the North by the Gulph of *Corinth*, on the South with *Arcadia*, on the East with *Sycionia*, and on the West with the *Ionian Sea*.

3. *ACELDAMA* was a place without the South-Wall of *Jerusalem*, beyond the River of *Siloam*, and was called the *Potters Field*, *Matth.* 27. 7, 10. because they dug thence the Earth of which they made their Pots; and the *Fullers Field*, because they dried their Cloth there; but being afterwards bought, by that Money by which the High-Priest and Rulers of the *Jews* purchased the Blood of the Holy *Jesus*, it was, by the Providence of God so ordering it, called *Aceldama*, that is, the Field of Blood, *Acts* 1. 19. *Matth.* 27. 7, 8.

4. *ADRAMYTTIUM* (mentioned *Acts* 27. 2. where 'tis said that St. *Paul* entred into a Ship of *Adramyttium*) is by (c) St. *Jerom* and others said to be a City of *Egypt*, built by *Alexander M.* as a Monument of his Triumphs, at the Cannobick Mouth of the River *Nile*, from which it received its Water, and is by *Livy*, the old *Etymologus* and *Phavorinus*, made to be (d) the same with *Thebes*; but it was rather *Adramyttium* in *Myfia*, mentioned by *Strabo*, l. 13. p. 417. by *Pliny*, l. 5. c. 30. p. 298. and by *Mela*, l. 1. c. 18. l. 17. for in this Ship St. *Paul* and his Company sail from *Cæsarea* to *Myra* in *Lycia*, the direct way to *Adramyttium* in *Myfia*, *Ver.* 5. whither she being bound, and not to *Italy*, they there quit her, and finding a Ship of *Alexandria* sailing into *Italy*, went aboard her, *Ver.* 6.

5. *ADRIA* is mentioned *Acts* 27. 27. where St. *Paul* saith that they were tossed in *Adria*; he saith not in the *Adriatick Gulph*, which ends with the *Illyrican Sea*, but in the *Adriatick Sea*, which, saith *Hesychius*, is the same with the *Ionian Sea*; and therefore to the Question, how St. *Paul's* Ship which was near to *Malta*, and so either in the *Lybian*, or *Sicilian Sea*, could be in the *Adriatick*, it is well answered, that not only the *Ionian*, but even the *Sicilian Sea*, and part of that which washeth upon *Crete*, was called the *Adriatick*. Thus *Ptolemy* saith, that *Sicily* was bounded on the East (e) ὡς τὸ Ἀδελί, by the *Adriatick*, and that *Crete* was compassed on the West (f) ὡς τὸ Ἀδριατικὸν πελάγος, by the *Adriatick Sea*; and (g) *Strabo* saith that the *Ionian Gulph*, μέγθ' ὅτι τὸ νῦν Ἀδελί λεγόμενον, is a part of that which in his time was called the *Adriatick Sea*.

6. *ENON* or *Enon* signifies the Place of Springs, which made it a convenient place for St. *John's* Baptism, *John* 3. 23. it is uncertain where it was, whether in *Galilee*, or *Judea*, or *Samaria*, where *Lubin* places it, viz. in the half Tribe of *Manasseh*, within *Jordan*.

7. *ALEXANDRIA*, that noble Mart, whence Merchandises were carried through all the World, was, after the Destruction of *Carthage*, the chief City of the World next to *Rome*, and was therefore called Emphatically, πόλις, as that was called *Urbs*, and *A-*

(a) Λαουσίη, ἡ ἀπὸ τῶν τετραρχιῶν. *Antiq.* l. 20. c. 5. *Luke* 3. 1. (b) *Lib.* 5. c. 18.
(c) In locis *Ab.* (d) Οὐβία, ἢ νῦν Ἀδραμύττειον. (e) *Geogr.* l. 3. c. 4. (f) *Cip.* 16.
(g) *Lib.* 7. p. 219. * *Steph. de Urbibus.*

An Alphabetical Table of all the Places mentioned

thens ^h *Acu*. The *Ptolomy's* of *Egypt* chusing it as their Seat, beautified it to that Degree, that it gave place to *Rome* only; and the *Romans*, when they had taken it, were careful to preserve its Splendor, divers *Emperors* adding new Ornaments to it, and confirming its Privileges. It was a large City, saith (h) *Josephus*, in length thirty Furlongs, in breadth ten, which provided *Rome* with four Months Corn, and paid as much Tribute to it in a Month, as *Jerusalem* did in a Year. Here was a celebrated *Academy*, which bred famous Physicians, and Philosophers, as *Philo the Jew*, and Historians; and a great Library collected by *Ptolomy Philadelphus*, containing 500000 Volumes, and consumed in the Wars betwixt *Cæsar* and *Pompey*; near to it is the Island *Pharos*, where some deceitful *Jews* shewed *J. Martyr* the Remains of the Cells where the LXXII *Interpreters* translated the Hebrew Bible into Greek apart, and yet in the same words; of which see the Preface to *St. Matthew*. Here dwelt the *Jews* in vast numbers; *Alexander M.* for the Service they did him in his Wars, permitting them to dwell there, and giving them equal Privileges with the *Gentiles*; here they had many Synagogues, a famous Cathedral of Seventy Stalls, and afterwards a Temple built by *Onias*; but they found the *Alexandrians* their constant Enemies, they cruelly murdering many thousands of them in the time of *Cajus*, of which *Philo* gives a large account in his Embassy to him; and 50000 of them in the time of *Nero*, saith *Josephus*, de B. Jud. l. 2. c. 36.

8. *ÆTHIOPIA* is only mentioned in the History of the Baptism of the Eunuch, *Acts* 8. 27. where I have shewed the *Evangelist* speaks not of *Æthiopia* in *Arabia*, where the Queen of *Sheba* dwelt, but of *Æthiopia* in *Africa*, under *Egypt*, where *Candace* had been long the Name of their Queens, whence (i) *Strabo* makes mention of a *Candace*, ἡ καὶ ἡμᾶς ἤξε τὸν Ἀιθίοπον, who in his time was Queen of *Æthiopia*, and (k) *Dio* of the same *Candace* living in *Æthiopia* under *Egypt*. See the Note on *Acts* 8. 27.

9. *AMPHIPOLIS*, mentioned *Acts* 17. 1. is a City of *Macedonia*, in the Confines of *Thrace*, so called, saith (l) *Thucydides*, because the River compasseth it about. *Suidas*, who places it as others do in *Thracia*, says it was also formerly called the *Nine Ways*. See Mr. *Wells* Geogr. p. 134. and *Stephanus de Urbibus*.

10. *ANTIOCHIA*, the Metropolis of *Syria*, was built, say some, by *Antiochus Epiphanes*, say others, by *Seleucus Nicanor*, the first King of *Syria* after *Alexander M.* in memory of his Father *Antiochus*, and was (m) the Royal Seat of the Kings of *Syria*, or the Place where their Palace was; for Power and Dignity, saith (n) *Strabo*, it is not much inferior to *Seleucia*, or *Alexandria*; it was, saith (o) *Josephus*, the third great City of all that belonged to the *Roman* Provinces; it was called *Antiochia apud Daphnem*, near *Daphne*, i. e. the Village where her Temple was, to distinguish it from the other fourteen, mention'd by *Stephanus de Urbibus*, and by *Eustathius* in *Dionys*. p. 170. or as others, and among them *Appianus* in *Syriacis*, sixteen Cities in *Syria*, and elsewhere, which bore that Name. It was celebrated among the *Jews* for the *Jus Civitatis*, which *Seleucus Nicanor* had given to them in that City with the *Græcians* and *Macedonians*, and which, saith (p) *Josephus*, they still retained; and for the Wars of the *Maccabæans* with those Kings; among *Christians* for being the place where they first received that Name, and where both *St. Luke* and *Theophilus* were born and inhabited: There was also another *Antioch* in *Pisidia*, mentioned *Acts* 13. 14.

11. *ANTIPATRIS*; this place was formerly called *Capharsalama*, 1 *Macchab.* 7. 31. and was of little Repute till it was rebuilt by *Herod* in the Plain of *Capharzaba*, which, saith (q) *Josephus*, was watry and fit for Plants, with a River, and a Grove compassing the City; it was eighteen Miles from *Jerusalem*, and in the Way to *Cæsarea Palestina*, *Acts* 23. 31. and within the Borders of *Samaria*, and the half Tribe of *Manasseh*.

12. *APOLLONIA* was a City of *Macedonia*, lying betwixt *Amphipolis* and *Thessalonica*; for, saith *St. Luke*, when we had passed through *Amphipolis* and *Apollonia*, we came to *Thessalonica*. Geographers say there were 14 Cities and two Islands of that Name, and *Stephanus* reckons 25.

13. *ARABIA* is only mentioned by *St. Paul*, saying, that after his Conversion, he went first into *Arabia*, *Gal.* 1. 17. where some make him to have staid three Years without any business he did there that they know of, and without any ground; for both the design of *St. Paul*, which was to prove that he received not his Gospel from Man, but from the immediate Revelation of *Jesus Christ*, and his Declaration that he preached first at *Damascus*, and then at *Jerusalem*, *Acts* 26. 20. seem to make it no improbable Conjecture, that as *Christ* after his Baptism went immediately into the Wilderness of *Judea*, so did *St. Paul* after his Baptism go into *Arabia Deserta*, where he received his knowledge of that Gospel which he preached by Revelation from *Christ Jesus*, and

(h) De B. Jud. l. 2. c. 28. p. 807, 808.

(i) Lib. 17. p. 564.

(k) Lib. 54. p. 599.

(l) Lib. 4. p. 321.

(m) Τὸ Βασιλεῖον ἐνταῦθα ἰδρυτο τοῖς ἀρχαῖς ἔχουσιν.

(n) Lib. 16. p. 517.

(o) Lib. 3. c. 1. p. 832.

(p) Antiq. l. 12. c. 13.

(q) Antiq. l. 16. c. 9.

thence returning to *Damascus*, Gal. 1. 17. he straightway preached Christ at *Damascus*, Acts 9. 20. and so continued to do many days, or a considerable time, Ver. 23. We read also of *Cretes* and *Arabians*, Acts 2. 11. where by *Cretes* some think we are not to understand the Inhabitants of *Crete*, that Island being far from *Arabia*, but the *Cherithim* a *Philistine* Nation and Country, rendred Κρήτες by the *Septuagint*, Ezek. 25. 16. Zeph. 2. 5, 6. but *Libya* and *Rome* mentioned Ver. 10. were at a greater Distance. The *Arabians* were anciently called *Ishmaelites* and *Hagarens*, the first from *Ishmael* the Son of *Hagar*, the 2d from *Mount Hagar* in *Arabia*. See Note on Gal. 4. 25. This large Country, reaching from *Euphrates* to *Egypt*, was divided into three parts; *Arabia deserta*, so called probably from the word *Araba*, which signifies *desert*, which lay full East of *Judaea*, and is called by (r) *Strabo*, *Schenitis*, by reason of the Tents in which that wandering Nation dwelt; and the Inhabitants of it are in *Scripture* called the *Men of the East*, Gen. 25. 6. Judg. 6. 3. having *Syria* on the West, *Mesopotamia* on the North, *Arabia Felix* on the East, and *Petræa* on the South. 2 *Petræa*, so called from the Rockiness of it, or from the strong City *Petra* built on a Rock, whence the *Soldans* keep their Treasure in it; and in this *Arabia* was *Mount Sinai*, where the Law was given. 2dly. It had *Palestine* and *Arabia deserta* on the North, on the East and South *Arabia Felix*, on the West part of *Egypt* and the *Arabian* Gulph. 3dly. *Arabia Felix* lying betwixt the *Persian* Gulph, and the *Red-Sea*, a fertile Country producing *Laudanum*, *Myrrh*, *Cassia*, and many other Drugs and Spices, celebrated on that account not only by the Poets, (see *Lloyd's Dictionary*) but by *Dionysius P.* and (s) *Eustathius* upon him, by *Strabo*, *Pliny*, *Herodotus*, and Q. *Curtius*, and that part of it especially, saith *Strabo*, p. 535. which is the most happy Nation of the *Sabæans*, and where is Gold, which the *Arabian Magi* brought with them when they came to Christ. See the Note on *Matth.* 2. 1.

14. *ASIA*, as it is mentioned by ancient Geographers, is one of the largest Divisions of the World into three parts, but in the *New Testament* it is always taken for *Asia Minor* only, as it contains the *Proconsular Asia*, consisting of four Regions, of *Phrygia*, *Myisia*, *Caria*, and *Lydia*, saith (t) *Cicero*; of which see *Bishop Usher* in his *Treatise of the Lesser Asia*; in this *Proconsular Asia* were the seven Churches mentioned in the *Revelations*, Chap. 2. and 3.

15. *ASSOS*, Acts 20. 13. is a Town in *Troas*; for St. Paul went from *Troas* to it; it is memorable, saith (u) *Pliny*, for the lapis *sarcophagus*, which burns up, and consumes *Flesh*; of which see *Vossius* in P. *Melam*, p. 88, 89. besides this there seems to have been another *Assos* in *Crete*, of which see the Note on Acts 27. 13.

16. *ATHENS* was a City of *Greece* properly so called, and of the subdivision of it named *Achaia*; it was so called from *Ἀθῆναι*, i. e. *Minerva*, to whom it was consecrated. In it was a celebrated Academy, which, saith (x) *Cornelius N.* for Antiquity, Humanity and Learning, made it excel all the Cities of the World; whose Inhabitants saith (y) *Cicero*, were the Inventors of all Learning, the Men who invented, and perfected Eloquence, and from whom Humanity, Learning, Religion, Laws were dispersed through the whole World; but then to qualify these commendations, he adds, they only knew what was right, but would not do it; they were, saith (z) *Plutarch*, suspicious and vain-glorious; they were, saith the Apostle, δειδωμένοι, very superstitious, and great worshippers of Idols, and so were vain in their Imaginations, and their foolish heart was darkened. See the Note on Acts 17. 16.—22. and Dr. *Hammond* there, and *Lloyd* in *Vocc.*

17. *ATTALIA* was a City of *Pamphylia*, built by King *Attalus*, whence St. Paul goes from *Perga* in *Pamphylia* to it, Acts 14. 25. It was a Sea-port, and the chief Residence of the *Profect*. *Strabo* l. 14. p. 459.

18. *AZOTUS*, the *Ashdod* of the *Philistines*, where the Ark of God triumphed over their *Dagon*, 1 Sam. 5. 2. and where *Jonathan* (a) having routed the Army of *Apollo-nius*, burnt both their God and their Temple, and all who fled to it for refuge; it lay above thirty miles distant from *Gaza* toward *Joppa*, so that the Angel, when he caught up *Philip*, Acts 8. 40. carried him so many miles. It was in the Tribe of *Dan*, and lay in the middle betwixt *Accaron* and *Geth*.

(r) Lib. 16. p. 528. (f) λέγει δὲ Ἡρόδοτος ἐν μὲν τῇ Ἀραβίᾳ οὐδὲν λιβανωτὸν καὶ σμύρνην καὶ κινάμωμον καὶ λύδανον, in *Dionys.* d. v. 927.—935. *Herodot.* l. 3. c. 112, 113. *Plin.* l. 5. c. 11. l. 12. c. 17, 18, 19. *Strabo* l. 16. p. 532. Q. *Curt.* l. 5.

(t) Asia vestra constat ex Phrygia, Mysia, Caria, Lydia. *Ordt. pro Flacco.* N. 51.

(u) Lib. 2. c. 96.

(x) In vita Attici. (y) Omnium Doctrinarum inventrices Athenas, l. de *Orat.* N. 7. adfunt Athenienses unde Humanitas, Doctrina, Religio, jura, leges ortæ. *Or. pro Flacco.* N. 48.

(z) De *Polit. precept.* p. 799.

(a) *Jos. Antiq.* l. 13. c. 8. p. 436.

An Alphabetical Table of all the Places mentioned

B.

1. **BABYLON.** By Babylon, the Jews understand not only *Chaldaea*, but also *Mesopotamia*, *Assyria*, and even all those Kingdoms to which they were carried in the *Babylonian Captivity*, and for this they have ground from the *Scriptures* of the *Old Testament*, which extend that Name to the whole Empire of *Babylon*; as when the Destruction of *Babylon* is represented as the Destruction *ἐκείνης τῆς οἰκουμένης* of the whole Empire, *Isa.* 12. 9, 11. and from the use of the word among the *Heathens*, for *Pliny* saith, *Babylon* of the *Chaldaick Nation* had long the Eminency over the whole World, (b) on which account the rest of *Mesopotamia* and *Assyria* was reckoned a part of it. I have shewed, Note on *1 Pet.* 5. 13. that according to the *Fathers*, the Name of *Babylon* was given to *Rome* by *St. Peter*, and according to the same *Fathers* the Name of (c) *Mytical Babylon* was given to her also, partly for her Greatness, Pride, and Oppression of God's People, and partly for her resemblance of it in Idolatry, that Kingdom so fully representing the Idolatry of the Church of *Rome*, in the Description given of it in the sixth Chapter of *Baruch*, that scarce any real difference betwixt them can be observed.

2. **BERÆA**, mentioned *Acts* 17. 10. is a City of *Macedonia*; (d) a great and populous City, saith *Lucian*; This was the City to which *Paul* and *Silas* fled from *Thessalonica*, and where they found a Synagogue of the best natured *Jews* and *Proselytes* they met with, for they received the Word with all readiness, and examined it by the best Test of Truth the *Scriptures*, and so the Converts there were many of both sorts, *Ver.* 11, 12.

3. **BITHYNIA** is a Region of *Asia Minor*, (e) bounded on the North with the *Euxine Sea*, on the South with *Phrygia*, on the West with the *Propontis*, on the East with *Galatia*; it was anciently called *Bebraica*, and *Mygdonia*, say (f) *Servius*, *Solinus* and *Mart. Capella*, and afterwards *Bithynia*, from *Bithynus* the King of it, say most Geographers; from *Bethen*, the Belly or interior parts, saith *Bochart*, both (g) *Pliny* and *Mela*, representing them as possessing the inward parts of that Region only. The old Geographer published by *Gotbfrid*, styles them * the Greatest and most Happy Nation, in which the first General Council of *Nice* was held.

4. **BETH-HABBARA** signifies a place of passage; it was a Water distinct from *Jordan*, and removed somewhat from it, *John* 1. 28. 10. 40. to which Men passed over *Jordan*; the Town was out of the Precincts of *Judæa*, in the *Scythopolitan* Country, where the *Jews* dwelt among the *Syro-græcians*, and was over against *Galilee*; So *Dr. Lightfoot*, over against *Fericho*, *Josh.* 3. 16.

5. **BETHANY** took its Name from a Tract of ground so called from *Athene*, which signifies the Dates of Palm-Trees, which grew there plentifully; the Town of *Bethany* where *Lazarus* dwelt, and where he was raised from the Dead, was fifteen furlongs from *Jerusalem*, *John* 11. 8. but the Tract of ground that bore that Name reached within eight furlongs of *Jerusalem*, it being only a Sabbath days Journey from it, *Luke* 24. 50. *Acts* 1. 12. and then began the Tract called *Bethphage*, from the *Phagi*, i. e. the green Figs which grew upon it, which ran along so near to *Jerusalem*, that the outmost street within the Walls was called by that Name. *St. Jerom* saith there was *Villula*, a little Village there of the same name.

6. **BETHLEHEM**, the House of Bread, was the place where *Christ the Bread of Life* was born, as the *Jerusalem Gemarists* confess; it was a City in the time of *Boaz*, for he styles it the City of his People, *Ruth* 3. 11. and goes up to the Gates of it, *Chap.* 4. 1. it was a City fortified by *Rehoboam* 2 *Chron.* 11. 6. it is called *David's City*, 1 *Sam.* 20. 6, 29. and therefore when every Tribe and Family went up to their respective Cities to be taxed, *Luke* 2. 3. *Joseph* goes up to this City of *David*, v. 4. Though therefore it be called by the *Jews* *κώμη* a Town or Village, *Joh.* 7. 42. that only signifies that being one of the least Cities it might comparatively be called so, as *Nain* is by *Josephus*, v. *Nain*; and the Hebrew *עיר* a City, is often rendred by the *Seventy* *κώμη*, where our Translation speaks of Cities, as *Josh.* 10. 37. 15. 9. 1 *Chron.* 27. 25. *Isa.* 42. 11. it might be after the Destruction of *Jerusalem*, a Village, as it is twice called by (h) *Justin M.* In *St. Jerom* it is sometimes a City, and sometimes a Village.

(b) Propter quam reliqua pars Mesopotamiae, Assyriaque Babylonia appellata est, J. 6. c. 26. p. 356.

(c) Sic & Babylon apud Johannem nostrum Romana urbis figuram portat (figura est) proinde & magne & Regno superbe & Sanctorum debellatrici. Tertull. contra Marcion. l. 3. c. 13. adv. Jud. cap. 9. p. 193. vide Downam de sede Antichristi. l. 1. c. 7.

(d) Μεγάλη & πολυαυδή, de Alino, p. 639. D.

(e) Ortel. (f) Bebraica ipsa est Bithynia, Æn. 5. V. 373.

(g) Tenent oram omnem Thyni, interiora Bithyni. Plin. l. 5. c. 32. interior Bithyni. Mela, l. 1. c. 19. * Μεγάλη & βαλτική.

(h) Dial. p. 303, 304.

but then that he stiles it only comparatively a Village, may be gathered from his (i) own words on *Mic.* 5. 2.

7. *BETHESDA*, the Pool of *Bethesda*, is the same with the Pool of *Siloam*, of which see there, and Note on *John* 5. A. B. It was a Pool in *Jerusalem*, saith *St. Jerom*, and had the Name *πρωτανη*, the Sheep-Pool, from the Sacrifices washed there by the Priests; he adds that there is yet a Lake there (k) whose Waters are very red, as if mixt with blood, giving Testimony of what was done there of old. *Dr. Lightfoot* saith these Sacrifices were washed elsewhere, and that the unclean washed in this Pool, and whilst they did so laid up their Cloathes in one of the Porches: Of the Miracles wrought there by the Angel descending, and of the Miracle wrought by our Lord, see the Note there.

8. *BETHSAIDA*, saith *Bochart*, is a place of fishing, as it might be called, because situated, saith (l) *Pliny*, on the East of the Lake *Gennesareth*; in *Batanea*, and the lower *Gaulonitis*, saith (m) *Josephus*, at the beginning of the mountainous Country; it is a place of hunting, saith *Dr. Lightfoot*, so called because it stood near *Nephthali*, where there were store of Deer, *Nephthali* abounding in Venison, *Gen.* 49. 21. It was raised by *Philip* from a Village to the honour of a City, and called *Julia* in honour of the Emperor's Daughter; it was one of the Cities against which *Christ* denounced a Wo, *Matth.* 11. 21. for her impenitence and infidelity, after the mighty Works he had done in her; it also was the City where three Apostles dwelt, viz. *Philip*, *Andrew* and *Peter*, *John* 1. 45.

C.

1. *CANA*. There were two *Cana's* without *Galilee*, one in the Tribe of *Aser*, *Josh.* 19. 28. called by *St. Jerom*, *Cana the Great*; another in the Tribe of *Ephraim*, *Jos.* 16. 8. 17. 9. and two in *Galilee*, one in the north part of the Lower *Galilee*, and dividing it from the upper, and *Cana of Galilee*, or the less, situated over against *Julius Betharampta*, on the West of *Capernaum*, whence *Christ*, after he had wrought his first Miracle there, went down to *Capernaum*, *John* 2. 12. and when he was returned thither, the Nobleman comes from *Capernaum* to him there, *John* 4. 46, 47. Of this *Cana* *Josephus* speaks saying, ἐν κώμῃ τῆς Γαλιλαίας ἡ πρεσβυτερὴ Κανά, (n) in a Village of *Galilee* which was called *Cana*.

2. *CANAAN* was two-fold, the larger terminated on the South part with the desert of *Sin* or *Cades*; on the North with *M. Libanus* and *Antilibanus*; on the East with the River *Euphrates*, and with the *Mediterranean Sea* on the West: So *Deut.* 11. 24. *Josh.* 1. 3, 4. Every place that the Sole of your foot shall tread upon, that have I given you, from the Wilderness (of *Paran*) and (or, even to) *Libanus*, and to the great River *Euphrates*, and to the great Sea shall your coast be; accordingly *Joshua* saith, God gave to *Israel* all the land which he sware to give to their Fathers, and they possessed it and dwelt in it, *Josh* 21. 43, 45. and Chap. 23. 14. There failed not any good thing which the Lord had spoken to the house of *Israel*; all came to pass. How this could be said by him who had left so much of the Seven Nations unsubdued, *Judg.* 1. and who divided not to them the whole Land of *Canaan*, but only that part of it which was possessed by the Seven Nations; is a great Question; to which the usual Answer is, That he gave them a Right to the whole Country, dividing it among them by a Lot ordered, and directed by him, and he gave them the actual Possession of the greatest part of it, with Power to subdue the rest if they continued Obedient, and more was not intended presently, the Lord not having promised to give them the whole Land at once, they being not sufficient to people the whole Country, but by degrees, as their Increase should make them ready for, and their Obedience should continue their Right to it; for thus saith God by *Moses*, *Exod.* 23. 29. I will not drive them out before thee in one year, lest the land become desolate, and the beasts of the field multiply against thee; but by little and little I will drive them out before thee, until thou be increased to inherit the Land. To which may be added, that *Joshua* gave them all the Land their feet had trod on, and more God did not promise to them in the words cited from him.

CANAAN the less is extended from the Wilderness in the South to *Libanus* in the North, and from *Jordan* on the East, to the Mid-land Sea on the West, the length of

(i) Minime quidem es in civitatibus Judæ, & sanctis Millibus comparata, vix parvus es viculus
(k) Mirum in modum rubens quasi cruentis aquis antiqui operis signa testatur, nam hostias in eo lavari à sacerdotibus solitas fectum, unde & nomen accepit. De locis Heb. F. 4. C.

(l) Lib. 5. c. 15.

(m) De B. Judæ l. 2. c. 13. l. 4. c. 27.

(n) De vitâ Jud. p. 1005.

An Alphabetical Table of all the Places mentioned

it being 160 miles, the breadth of it only 50; and it is thus described, *Gen.* 20. 19. *The borders of the Canaanites* (i. e. the Seven Nations of them voted to destruction) *was from Sidon* (i. e. the Country of *Sidon*, which extended it self East as far as *Jordan*) *as thou comest to Gerar unto Gaza, and (the Southern border is) as thou goest to Sodom and Gomorrah, Adma and Zeboim, even unto Lashab,* i. e. the *Δάμα* in (o) *Josephus*, towards *Arabia Petraea*. See *Bochart. Phaleg.* l. 4. c. 37.

3. *CAPERNAUM* was a City seated near to the Sea of *Galilee*, at the bottom of the Lake of *Gennesareth*; for *Christ's* Disciples came from the Wilderness of *Bethsaida* over the Lake to the Land of *Gennesareth*, *Matth.* 14. 34. *Mark* 6. 46. and yet to *Capernaum*, *John* 6. 16, 24. it was in the borders of *Zebulon* and *Nephthali*, *Matth.* 4. 13. renowned on the account of *Christ's* Habitation and his many Miracles, which brought a woe upon them for their infidelity, *Matth.* 11. 23. Near this Town was the Mountain where *Christ* preached his excellent Sermon, for coming down thence he went to *Capernaum*, *Matth.* 8. 5. i. e. a Journey of ten miles, if *Thabor* was that Mount as 'tis conjectur'd by *St. Jerom* on the place; and near it also was the Custom-house at which *Matthew* the Publican sat when *Christ* called him, for he called him *as he past from his own City*, *Matth.* 9. 1, 9.

4. *CAPPADOCIA* was a Kingdom bounded on the (p) East with *Armenia*, on the West with *Paphlagonia* and *Galatia*, on the North with the *Euxine Sea*, on the South with that part of *Mount Taurus* which looks toward *Cilicia*; it was famed for (q) Mules and Horses, of which it gave yearly to the *Persians*, Horses 1500, Mules 2000. It was a Nation so servile, saith (r) *Strabo*, that when the *Romans* offered them their freedom to live by their own Laws, they said they could not endure liberty; they were, saith *Cicero*, *de Grege Venalium*. Orat. post red. in Senat. N. 12.

5. *CÆSAREA-PALÆSTINÆ*, so called as being the Metropolis of *Palestine* and the Seat of the *Roman Proconsul*, was formerly named the Tower of *Strato*, but being a Mart-Town whose Haven was very incommodious, *Herod* the Great built there a large City with many (f) stately Marble Buildings, a Theatre of Stone, and a most capacious Amphitheatre (where *Herod Antipas* was smitten by an Angel of God. See the Note on *Acts* 12. 23.) and an admirable Haven, with Marble Edifices and Towers, the greatest of which he called *Drusus*, in honour of the Emperor's Son; the City *Cæsarea* in honour of *Cæsar*; it was situated between *Doron* and *Joppa*, thirty five miles from *Jerusalem*, and was inhabited (t) partly by the *Jews*, who had their Schools there, but chiefly by the *Greeks* or *Syrians*, betwixt whom there were feuds μετ' ἑἰς ἰσχυρίαι, concerning equal Privileges, the *Cæsareans* killing about 1200 *Jews*, when *Florus* was Procurator of *Judæa*. Here *Peter* converted *Cornelius* and his Kinsmen, the first Fruits of the *Gentiles*, *Acts* 10. Here liv'd *Philip* the Evangelist, *Acts* 21. 8. and here *Paul* defended himself against the *Jews* and their Orator *Tertullus*, *Acts* 24.

6. *CÆSAREA-PHILIPPI*, mentioned *Matth.* 16. 13. *Mark* 8. 27. was first called *Lais*, or *Lashem*, *Judg.* 18. 7. and when subdued by the *Danites*, *Dan.* 5. 29. It was built by *Philip* the Tetrarch of *Ituræa* and *Trachonitis*, *Luke* 3. 1. who made it the place of his Residence, as being conveniently seated between both; He built it, saith (u) *Josephus* at *Panæas* by the Springs of *Jordan*, and called it *Cæsarea-Philippi*, and also *Nerodiada* in honour of *Nero*; it was seated at the Springs of *Jordan* the less, not far from *Libanus* in the midland *Phœnicia*, saith *Ptolemy*, and was a Decapollitan City called *Cæsarea Panias*, or *Sub Panio*, not because of the worship of *Panius Philostorgius*, or by reason of the Springs of *Panæas*, as *Pliny*, † but by reason of the Mountain *Panius* mention'd by *Josephus* and *Eusebius*, under which it lies. What *Eusebius* saith of the two Statues of *Corinthian Brass*, erected here by the Woman cured at *Capernaum* of the bloody Flux, see confuted in the Note on *Mark* 5. 26.

7. *CEDRON*. Of the Brook *Cedron*, which our Lord passed over to go into the Garden where he was betrayed, *John* 18. 1. mention is made when *David* fled from *Absolom*, for he passed over the Brook *Kidron*, 2 *Sam.* 15. 23. and when King *Solomon* saith to *Shimei*, in the day that thou passest over the Brook *Kidron* thou shalt surely die. See also *Jer.* 31. 40. where the *Septuagint* always speaks of *Κέδρων* or *τὸν Κέδρων*, in the Plural; it was, saith (x) *Jerom*, a Torrent or Valley near to *Jerusalem*, on the East side betwixt it and *Mount Olivet*; a deep Valley, saith (y) *Josephus*; and into this Valley was conveyed the blood poured out at the foot of the Altar, which because it made the River look black, some think it was called *Cedron* from the word *Kiddar*, which

(o) *Antiq.* l. 14. c. 2. (p) *Strab.* l. 12. p. 367. (q) *Lib.* 11. p. 362. (r) *Lib.* 12. p. 372.
(f) *Jof. Antiq.* l. 15. c. 13. (t) *Ἰουδαίῳ πόλιν καὶ τὸ πλεον ὄψ' ἑλλήνων ἐποιεμένῃν.* *Jof. de B.*
Jud. l. 3. c. 28. *Antiq.* l. 20. c. 6. l. 2. c. 33. (u) *Περὶ τῆς Ἰερουσαλὴμ πηγῆς, ἐν Πανεδῇ πόλιν κτίξαι*
Καὶ στήλαι. *Antiq.* l. 18. c. 3 l. 20. c. 8. † *L.* 5. c. 15. *de B. Jud.* l. 1. c. 16. *Hist. Eccl.* l. 7. c. 17.
(x) In locis *Hebr.* F. 5. (y) *De B. Jud.* l. 5. c. 8.

signifies blackness; others from the Cedar Trees planted on each side, whence, say they, it is still named in the plural, τῶν Κεδρεων, from these Cedar Trees.

8. CHALDÆA, is only mentioned in these words, Acts 7. 4. and Abraham came out of the land of the Chaldeans, and dwelt in Charran, where by the Land of the Chaldeans, we are not to understand the Country so named in Asia Major, which was in the Plain, but a mountainous Country, which is part of Mesopotamia, as appears from these words, God appeared to Abraham while he was in Mesopotamia, before he dwelt in Charran V. 2. then came he out of the land of the Chaldeans, and dwelt in Charran; That both this Charran and Chaldæa lay in Mesopotamia, see Bochart Phaleg. l. 2. c. 6. and the Note on Acts 7. 4.

9. CENCHREA was the Isthmus of Corinth, distant 70 furlongs from it, where were celebrated the Isthmian Games, whence the Apostle in his Epistle to the Corinthians, speaks so oft in allusion to these Games; see Note on 1 Ep. 9. H. I. K. 2 Ep. 4. 7, 8, 9. Hence he tells them of a corruptible Crown for which they wrestled, their Coroners being either of the σάλλον Parsley, which quickly withered, or of πῖνος the Pine Tree which soon decayed.

10. CLAUDA Acts 27. 16. was an Island near Crete, situated at the meeting of the Southern and the Western Sea, of which Geographers say nothing, unless it be the Gaudos mentioned by Pliny, l. 4. c. 12. and by Mela l. 2. c. 7.

11. CHIOS, Acts 10. 15. is an Island of the Aegean Sea, between Lesbos and Samos, celebrated by (z) Horace and (a) Martial, for the Wine and Figs that came from thence, and also by Pliny, l. 5. c. 31. and Strabo, l. 14. p. 444. for its Marble and white Earth.

12. CILICIA, a Country of Asia Minor, betwixt Pamphilia on the West, and Pieria on the East, the Mount Taurus on the North, and the Cilician Sea on the South, celebrated on the account of Cicero, Proconsul there, but more on the account of St. Paul's birth at Tarsus a City of Cilicia, Acts 21. 15.

13. COLOSS was a City of Phrygia Major, built by the River Lycus, near the place saith Herodotus *, where it begins to run underground, as it doth for five furlongs before it rises again, and slides into Meander. To this City situated at an equal distance betwixt Laodicea, and Hierapolis, mentioned Coloss. 2. 1. came Xerxes in his Expedition against Greece, and to this City St. Paul writ an Epistle. † All these three Cities perished by an Earthquake, saith Eusebius, in the 10th of Nero, that is, but two years after St. Paul's Epistle was sent to them.

14. COOS, Acts 21. 1. was an Island in the Aegean or Icarian Sea near Myndus and Cnidus, which had a City of the same Name, from which Hippocrates the celebrated Physician, and Apelles the famous Limner were called Coi; here was a large Temple of Esculapius, and another of Juno; it abounded in rich Wines, and here were made those Coæ Vestes which were transparent, and are so often mentioned by the Poets.

15. CHORAZIN, saith St. Jerom, is a Town in Galilee, which our Lord deplores for her incredulity, Matth. 11. 22. Dr. Lightfoot wonders how such a Wo should be denounced against it, when we read not in the whole New-Testament that our Lord had ever been there; but that our Lord was frequently at Bethsaida and Capernaum, Copartners in that Woe, we read; now Chorazin being by Dr. Lightfoot placed betwixt them, and being, saith (b) St. Jerom, but two miles distant from Capernaum, and in many Maps but little distant from Bethsaida, and it being said exprelly, that mighty works were done in her, doubtless Christ must be often there.

16. CNIDUS, mentioned Acts 27. 7. was a City and Promontory in the Peninsula of Caria, celebrated for the worship of Venus, hence called Venus Cnidia; whence * Horace sings thus, O Venus Regina Cnidi; and for the Statue of Venus made by Praxiteles, and by † Pliny reckoned among the admirable works of that Artificer.

17. CORINTH was a most noble City of Achaia propria called anciently Ephyre; saith (c) Pliny, and after Corinth from one Corinthus who took and rebuilt it. It was considerable among Heathen Authors for its Cittadel Acro-Corinthus, built on a very high Mountain, and for its (d) Insolence against the Roman Legates, which caused L. Mummius, thence stiled Achaicus, to destroy it, in the Conflagration of which City so many Statues were melted down, that the remains of them made that famous Corinthian Brass which was esteemed above Gold or Silver; and of which, saith Josephus, the beautiful Gate of the Temple of Jerusalem was made. See the Note on Acts 3. 2. The Corinthians

(z) Serm. l. 1. Sat. 10.

l. 7. c. 30. p. 396.

* L. Carm. 30.

Patere. l. 1. c. 13.

(a) Mart. 7. 25, 31.

† Chron. ad An. Neronis 10.

† L. 7. 38. 36. 5. Athen. l. 13. p. 591.

* Εἰς πόλιν μεγάλην ἡ Φρυγίας,

(b) De locis Hebr. F. 4. C.

(c) L. 5. c. 4.

(d) Vel.

An Alphabetical Table of all the Places mentioned

were noted for their Wisdom, hence stiled by (e) *Cicero*, *The light of all Greece*, by *Florus*, *Decus Græciæ*, the *Glory of Greece*; and for their Riches, for saith (f) *Strabo*, *πλουσία διαπαντός ὑπῆρχεν*, it was always rich; they were filled with *Orators* and *Philosophers*, and from them, say the *Fathers*, came the *Contentions* and *false Doctrines* which sprang up in that Church, on the account of which *St. Paul* speaks thus to them, *Ye are rich, ye are wise and honourable*, 1 Cor. 4. 9, 10. They also had a *Temple of Venus*, to whom, saith (g) *Strabo*, 1000 *Whores* were consecrated, whence they became infamous to a Proverb for that Vice, and for all kind of *Lasciviousness*, which caused the *Apostle* in his *Epistles* to them, to speak so much against it; see the *Preface* to the *First Epistle*. Lastly, there was a great resort of the *Jews* to this City, who, saith *Philo*, inhabited *Κορίνθον καὶ πλεῖστα καὶ δεῖστα Πελοποννήσου*, *Corinth and the chiefest and best parts of Peloponnesus*, and had one or more *Synagogues* there, *Acts* 18. 8. whence came those *Judaizers* and *false Apostles*, so often mentioned in the *Epistles* to those Churches.

17. *CYPRUS*, so called from the Flower of the *Cyprus Trees* growing there, as (h) *Pliny* speaking of the kinds of *Cyprus*, and (i) *Eustathius* say, was an Island having on the East the *Syrian*, on the West the *Pamphylian*, on the South the *Phœnician*, on the North the *Cilician Sea*; it was celebrated among the *Heathens* for its Fertility, as being say (k) *Strabo* and *Ammianus Marcellinus*, sufficiently provided of all things within it self, & nullius externi indigens, whence it was also called the rich and happy Island, but was very (l) infamous for the worship of *Venus*, who had thence her Name *Κύπρις*, and her Title *Venus Cypria*; that Demon, saith *Eustathius*, delighting in that Island for their *Adultery*, and proneness to *Veneries*, they consecrating their Women to Whoredom, and by a Law compelling them to lie with Strangers, as the *Babylonians* did. It was memorable among the *Jews* for being an Island in which they so abounded, that at one time they slew, saith (m) *Dio*, 240000 of the Inhabitants, and were on that account forbid to come afterwards to that Island; and among *Christians*, for being the Place where *Joses* called *Barnabas*, had the Land he sold, *Acts* 4. 36. and where *Mnason* an old Disciple lived, *Acts* 21. 16.

D.

DALMANUTHA, v. *Magdala*.

DAMASCUS, a most ancient City where *Eliezer*, the Servant of *Abraham*, dwelt, built, saith (n) *Josephus*, by *Uz* the Son of *Aram*, mentioned *Gen.* 10. 23. and situate in the Valley betwixt *Libanus* and *Antilibanus*, watered by the Rivers *Abana* and *Parphar*, 2 Kings 5. 12. one of which is by (o) *Pliny*, (p) *Strabo*, and others, called *Chrysorrhoas*, by reason of its Golden Sands; it was made Tributary to *David*, 2 Sam. 8. 6. afterwards it was the Capital City of the *Kings of Syria*, *Illa.* 7. 8. It is a City famous for its Antiquity, and for being still one of the richest and most magnificent Cities of the *Levant*, but most of all for being the place of the miraculous Conversion of *St. Paul*. Here the *Jews* had their *Synagogues*, and converted to their Religion (q) most of the Women of the Place, but the Men entirely hated them, and killed at one time twelve, at another eighteen thousand of them, and their Families.

2. **DECAPOLIS**, saith *St. Jerom*, was a Country of ten Cities beyond *Jordan*, which all do not reckon alike, saith (r) *Pliny*, who places them all beyond *Jordan*, except *Sebythopolis*: (s) *Josephus* saith that *Justus of Tiberias* τις ἐν τῇ Συρίᾳ Δεκαπόλιν ἐπολεμεῖτο, fought against the Cities of *Decapolis* in *Syria*, and that when *Vespasian* came to *Ptolemais* (t) οἱ πρῶτοι τῶν ἐν Συρίᾳ Δεκαπόλεων, the chief Men of the Cities of *Decapolis* in *Syria* complained to him against *Justus* upon that account; and of these Cities (u) he saith, that *Hippo* and *Gadara* were two; whence it is evident *Bochartus* must mistake when he places all these Cities in *Galilee*, and makes *Tiberias* to be one of them, it being *Justus* of *Tiberias* that fought against them. They were all Cities inhabited chiefly by the *Gentiles*, though some of them might be within the Region of *Judæa*.

3. **DERBE** was a City of *Lycaonia* near *Isauria*, mentioned *Acts* 14. 6. it was the Seat of *Antipater Derbæus*, and the Country of *Timothy*.

(e) Legati quod erant appellati superbius, Patres vestri Corinthum totius Græciæ lumen extinctum vulverunt. Orat. pro leg. Manil. N. 6. (f) L. 2. c. 16. l. 8. p. 263. (g) Ibid. (h) Tertium Cyprus

insula, odoris suavitates, l. 12. c. 24. (i) Ἀπὸ ἀνθρώπων καὶ πολλῆς θουαλῆς Κύπρις λεγούσθαι. In Dionys. p. 100. (k) L. 14. p. 468, 469. Nilus optimam vastabat Cypriam. Virg. Æn. 1. v. 625. Eustath. in Dionys. p. 100.

(l) Ἀδύρμα γὰρ οὐκ ἔστιν ἡ νῆσος τῇ δαίμονι ἀφ' ἧς καὶ Κύπρις παρωνύμαται, τὸτο δὲ διὰ τὴν καὶ μαχλοσύνην καὶ τὸ ἐπαφροδίτην. Eustath. ibid. p. 99. Τῶν ποτὶ Κύπρον ἀπλῶς τῶν ἐταιρισμῶν τὰς ταυτῶν κῆρας ἀποσιώει.

(m) Καὶ ἀπαλόντο καὶ καὶ κυριαδὲς πῶταρες καὶ εἰκοσι, καὶ διὰ τὸτο ἐπὶ τῇ Ἰουδαίᾳ ἐπαφροδίτῃ αὐτῆς ἔχεται. Athen. l. 12. p. 516. Τῆς Κύπρις ἐστὶν ὡς ἀπλήθη τὸ τῶν νόμων. Herodot. l. 1. c. 199.

(n) Antiq. l. 1. c. 7. p. 15. (o) Lib. 5. c. 18. (p) L. 16. p. 339. Epitome Trajani, p. 255.

(q) Jos. de Bell. Jud. l. 2. c. 31. 7. 34. p. 992. (r) Jungitur ei latere Syria Decapolisana Regio, a numero oppidorum, in quo non omnes eadem observant, l. 5. 10. (s) De Vita sua, p. 1025. A.

(t) Ib. p. 1030. (u) F. 1001. A.

1. **E**GYPT was bounded on the North with the *Mediterranean*; on the East by *Arabia* *Petræa* and the *Red Sea*; on the South by *Æthiopia*, and *Nubia*; on the West by *Libya*, and the desert of *Barca*. It is divided into the upper *Egypt*, through which *Nile* runneth with a single Stream, and into lower *Egypt* which begins where *Nile* divides, and so makes the Island, from its resemblance of the Greek Δ called *Delta*, and then runs down to the *Mediterranean* shoar, whence it is also called *Egyptus Maritima*; of the River *Nile*, the *Pyramides*, their *Mummies*, *Cities*, *Customs*, see *Geographers*; of the Names it hath in the *Old Testament*, see *Bochart*. For explication of some Passages in the *New*, consider,

1st. The *Egyptian* Language, which differed from the *Greek*, as (x) *Bochart* proves against *Kircher*, and from the *Hebrew*, whence the *Jews* in it are said to have heard a strange Language, *Psal.* 81. 6. and coming from it, to have come from a barbarous People, *Psal.* 114. 1. See the Note on *1 Cor.* 14. 11. Hence *Joseph* representing an *Egyptian*, speaks to his Brethren by an Interpreter, *Gen.* 42. 23. and it is prophesied by *Isaiah*, *Ch.* 19. 18. that five *Egyptian* Cities should speak the Language of *Canaan*, i. e. of those who lived there. Hence *Chim*, which in the *Hebrew* is put for *Saturn*, as also it signifies among the *Persians* and *Ismaelites*, is by the *Septuagint*, who made their Translation in *Egypt*, turned into *Παυράν*, *Amos* 5. 26. which in the *Egyptian* Language is put for *Saturn*, and is cited by *St. Stephen* *Παυράν*, *Acts* 7. 43. See the Note there.

2dly. The *Egyptian* learning, which had it not been considerable, sure we should not have heard of *Homer*, *Solon*, *Musæus*, *Dædalus*, *Pythagoras*, *Plato*, *Democritus*, and others going thither to learn Wisdom, and bringing to their respective Countries the learning they had there acquired; *Egypt* would not have been called by *Horus* in *Macrobius* (y) the Mother of Arts, nor the Inhabitants the Parents of all Philosophy: Nor would (z) *Athenæus* have told us, that both the *Greeks* and *Barbarians* had all their learning from the *Alexandrians*; but of this see more in the *Commentary* on these words, And *Moses* was learned in all the Wisdom of the *Egyptians*, *Acts* 7. 22.

3dly. *Egypt* is by prophane Authors, as well as by the *Fathers*, said to be guilty of most vile Idolatry. (a) *Herodotus* informs us they First made Altars, Images, and Temples for the Gods, and that almost all the Names of the Gods came from *Egypt* (b) into *Greece*. And *Jupiter* in (c) *Lucian* confesses that the *Egyptian* Gods were ἀίχρα καὶ γλαϊότες, filthy and more ridiculous, than those of other Nations; their Gods were called, not only by the (d) *Fathers*, but even by the Poets (e), *Portenta magis quam numina*. They are also noted in Scripture for afflicting, persecuting, and destroying the People of God; upon both these accounts the great City *Rome* is by *St. John* styled, spiritually *Egypt*, *Rev.* 11. 8.

4thly. That *Moses* led the Children of *Israel* out of *Egypt*, is attested by many (f) prophane Authors; and that he led them through the Sea, and that the *Egyptians* following after them were drowned, is owned by *Artabanus*; (g) *Diodorus Siculus* adds, that the fame of this drying up of the *Red Sea*, was preserved till his time among the (h) *Ichthyophagi*, who lived near to it; And (i) *Origen* informs us, that it was common among the Heathens, to exercise Demons by that God who did καταποτίσαι ἐν τῇ ἐρυθρᾷ θαλάσσῃ τὸν Ἀιγυπτίων βασιλέα, καὶ τοὺς Ἀιγυπτίους, overthrow the *Egyptians* and their King in the *Red Sea*, according to those words of *St. Paul*, by faith they passed through the *Red Sea*, as by dry land, which the *Egyptians* assaying to do were drowned, *Heb.* 11. 30.

2. **E**LAMITES are only mentioned in these words, *Acts* 2. 9. *Parthians*, *Medes* and *Elamites*, where *St. Luke* goes from East to West, the *Elamites* lying West of the *Medes*;

(x) Phaleg. l. 1. c. 15. p. 68. (y) Cum Ægypti matris artium ratione consentit. Saturn. 1. c. 15. Plato Ægyptios omnium Philosophia disciplinarum parentes secutus est. De Somn. Scip. l. 1. c. 19.
(z) "Ὅτι Ἀλεξάνδρει εἰσιν οἱ παῖδες ὅσωντος πάντας τοὺς Ἕλληνας, καὶ τοὺς Βαβυλώνιους. Deipnos. l. 4. p. 184.
(a) L. 2. c. 4. (b) Ibid. c. 50. (c) De Concil. Deorum. (d) Laët. l. c. 20. Minut. Orat.
(e) Quis nescit qualia domus Ægyptus portenta colat? Juvenal Sat. 15.
(f) Justin ex Trogo Pompeio, l. 36. cap. 2. Artabanus apud Euseb. præpar. Evang. l. 9. c. 27. p. 436. Manethon apud Joseph. l. 1. contra Appion p. 1042, 1052. Charëmon & Lyfimachus, ibid. 1057, 1085. Strabo l. 16. p. 523. Tacitus Histor. l. 5. p. 615.
(g) Dicunt Heliopolitani Τὸν Μαύσιον ἐπηγήεν τῇ ῥάβδῳ τοῦ Ὑδατοῦ, καὶ ἔτω τὸ ἔν νῆμα διασῆναι, καὶ ὁ δῶσαν διασῆναι ὁδὸν ἐπὶ τῇ ῥάβδῳ, σωμέναντων ὧν τὸν Ἀιγυπτίων, καὶ διακόντων, ὑποπτε τοῦ πνεύματος καὶ τὸ πνεῦμα τοῦ πνεύματος διασφαρίναι. Ibid.
(h) Παρὰ τὴν πλῆθον κατοικῶν ἰχθυοφάγους ἀνθρώπους λέγουσιν ἐν περιγῶν, ἔχον φυλακισμένους τὸ φέμεν ὅτι μεγάλους τὸν ἰσχυροῦς ἀμύπτως ἐπὶ τῇ κόλπῃ ἐκείνῃ πᾶς ὁ τὸν ἰσχυροῦς μεταποσῆς τὸ θαλάσσης εἰς τῶνατῃ μέρει. l. 3. p. 122. (i) Lib. contra Cell. p. 184.

An Alphabetical Table of all the Places mentioned

for the *Sufians* are joined to the *Elamites*, faith *Strabo*, and to them the *Medes*. *Elam* and *Madai* are also mentioned in Scripture together, *Isa.* 21. 2. *Jer.* 25. 25. They were so called from *Elam* the Son of *Sem*, *Gen.* 10. 22. and their Capital City was *Elymais*; they were a Warlike People living by Rapine, and fighting with Bows and Arrows, *Isa.* 22. 6. *Jer.* 49. 35. as the *Sufians* and *Persians* did, but were a different People from them, for they were joyned to *Susia*, faith (k) *Strabo*, and there was an ingress to them from *Persia*, and the *Sufians* and *Elamites* are mentioned apart, *Exr.* 4. 9. though they are both comprehended sometimes under the Name of *Elam*. See *Dan.* 8. 2.

3. *EMMAUS*, say *St. Luke*, Chap. 24. 15. and (l) *Josephus* in his Book of the Wars of the *Jews*, was a Village distant sixty furlongs from *Jerusalem*; it was after made a City, and a Roman Colony, and called *Nicopolis*.

4. *EPHESUS*, the Metropolis and noble Mart of the *Proconsular Asia*, situated upon the River *Layster*, was famous for the Temple of *Diana*, one of the stateliest Structures in the World; it was as (m) *Pliny* faith, the wonder of Magnificence, built at the common charge of all *Asia*, properly so called, and was 220 years in building, it was 425 foot long, 220 broad, and supported by 127 Pillars 60 foot high, and was generally accounted one of the Seven Wonders of the World; it was burnt the same day that *Socrates* was poisoned, 400 years before *Christ*; and again the same Night that *Alexander M.* was born, but rebuilt and adorned by the *Ephesians*, whence that City is stiled *νεώβητος*, *Acts* 19. 35. an Adorner of the Temple of the Goddess *Diana*, from *καρῆν* which, say the *Scholasts* upon *Aristophanes*, and *Suidas*, signifies to (n) adorn and beautifie. See Note there. The *Ephesians* were noted for their Skill in the Art of Magick; See the Note on *Acts* 19. 19. and for their luxury and lasciviousness, see the Note on *Eph.* 5. 5. The *Jews* dwelt here in abundance, having obtained the Privilege of Citizens, faith (o) *Josephus*: But this City was chiefly celebrated among *Christians* for *St. Paul's* stay here almost three years, *Acts* 20. 31. his mighty Miracles done there, *Acts* 19. 11. *1 Cor.* 16. 9. and the opposition he met with from the *Jews*, *Acts* 20. 19. for *Timothy*, made Bishop there; for the beloved *Apostle* who governed the *Asiatick Churches*; and for being one of the Seven Churches to which *Christ* sent Instructions, *Rev.* 2. 1.

5. *EPHRAIM*. We read *John* 11. 54. that *Christ* went from *Jerusalem* to a Country near the Wilderness, and to a City named *Ephraim*: Now *Ephraim* and *Bethel*, faith (p) *Josephus* were *πολιχία*, little Cities situated in the Land of *Benjamin*, near the Wilderness of *Judea*, in the way from *Jerusalem* to *Jericho*.

G.

GADARA was, according to (q) *Josephus*, the Metropolis of *Peræa*, or the Region beyond *Jordan*; it is now called *Hippodion*, faith (r) *Pliny*, and hath the River *Hieramax* or *Farmoc* flowing by it; both make it a (s) *Decapollitan City*, and so of Heathen Jurisdiction, whence perhaps it was destroyed by the *Jews*, but was rebuilt by *Pompey* in favour of *Demetrius Gadarensis*, his manumitted Servant, faith (t) *Josephus*. The Inhabitants of this City being rich, sent Legates to *Vespasian* coming against *Judea*, and gave up this strong City to him; both the City and Villages belonging to it, lay within the Region of the *Gergesens*, whence *Christ* going into the Country of the *Gadarens*, *Mark* 5. 1. is said to go into the Region of the *Gergesens*, *Matth.* 8. 28.

2. *GALATIA* is a Province of the lesser *Asia*, so called from the *Gauls*, who faith (u) *Strabo*, seated themselves there under their Captain *Leonorius*; it was bounded on the West by *Phrygia*, on the East by the River *Halys*, on the North by *Paphlagonia*, and on the South by *Lycaonia*; its chief Cities were *Ancyra*, *Tavium*, and *Pessinuntum*, whence *Grotius* faith *St. Paul* writing to the Churches of *Galatia*, writ to these. They worshipped the Mother of the Gods, and especially they of *Pessinuntum*, and so, as *St. Paul* faith, *Galat.* 4. 8. *They knew not God*. *Callimachus* in his Hymns, and *Hilary* who was himself a *Gaul*, represent them as (x) a very foolish People, whence *St. Paul*, faith, *Ch.* 3. 1. *O foolish Galatians who hath bewitched you?* This Church was so dangerously perverted and almost overturned by the *Judaizers* there, that the *Apostle* in his Epistle to them, doth not call them *Saints*.

(k) *Lib.* 16. p. 512. (l) *Lib.* 7. 27. (m) *Lib.* 36. c. 14.
 (n) Κορεῖν δὲ λέγουσι τὸ καλλοῦνεν. *Suidas.* Κορεῖν δὲ καλλωπίζεν, ὃθεν νεώβητος. *Nesq.* p. 125.
 (o) *Contr.* Appion. l. 2. p. 1063. (p) *De B. Jud.* l. 4. c. 33. (q) *Lib.* 4. c. 24. (r) *Lib.* 5. 18.
 (s) *V. Decapolis.* (t) *De B. Jud.* l. 1. c. 5. p. 720. (u) *Lib.* 12. p. 390. (x) Ἀπερὶ
Διμῶ in *Delum.* V. 184. *Gallos* indociles. *Hymn.* Hieron. *Præfat.* 2. in *Ep. ad Galat.*

3. *GALILEE* contained the Tribes of *Issachar*, *Zebulon*, *Nephthali*, *Asher*, with part of *Dan*, and *Peræa*, beyond the River; it was bounded on the North by *Lebanon* and *Syria*, on the West by *Phœnicia*, on the South by *Samaria*, on the East mostly by the River *Jordan*, and the Sea of *Galilee*; it is divided by (k) *Josephus* into the upper and the lower *Galilee*; but Dr. *Lightfoot* divides it into three parts; the upper *Galilee*, so called because it abounded in Mountains; it was eminently called *Galilee of the Gentiles*, Matth. 4. 15. because it abounded with them, being partly inhabited, saith (l) *Strabo*, by *Egyptians*, *Arabians*, and *Phœnicians*; this contained the Tribes of *Asher* and *Nephthali*. The lower, which contained the Tribes of *Zebulon* and *Issachar*, because it was Champaign, was called the *Great Field*; and 3dly. the Vale which is the Border of *Tiberias*. It was, saith (m) *Josephus*, very populous, containing 204 Cities and Towns, the least of which Towns had πντακισχίλις καὶ πέντε μυριάς ἀνθρώπων, above 15000 Inhabitants. It was also a very rich Country, as paying for its Tribute, saith he, 200 Talents; they were, saith he, a warlike People, defending themselves against all the Assaults of their Enemies round about, and their Wealth and Prowess made them a seditious People, and prone to rebel against the *Romans*.

4. *GAZZA*, or *AZZA*, was a City in the Tribe of *Judab*; it was taken by *Judab*, Judg. 1. 18. but because they destroyed not the Inhabitants, as they should have done, but only made them Tributaries, v. 28. it was regained by them after the time of *Joseph*, when the Children of *Israel* did evil again, and the Lord delivered them into the hands of the *Philistines*, Ch. 13. 1. it was one of the five *Satrapies* of the *Philistines*, which offered their Golden *Emerods* to the God of *Israel* for a *Trespas-Offering*, 1 Sam. 6. 17. and the City whose Gates *Samson* took away, Judg. 16. 2. and whither he was carried when taken, v. 22. and where he pulled down the House of their God *Dagon* upon the Lords of the *Philistines*, v. 30. This old Town was destroyed by *Alexander*, and so made desolate as the Prophet had foretold, *Zeph.* 2. 4. and is therefore called, saith (n) *Strabo*, a continued desert. See the Note on *Acts* 8. 26. for whereas this old City was seven Furlongs from the Bay, the new built by *Constantine*, was, saith (o) *St. Jerom*, in another place nearer to it.

5. *GENNESARETH* was a Region 30 Furlongs in length, and in breadth 20; a very pleasant and fruitful place, abounding in the Gardens of great Men, whence it had its Name from *Gen* and *Sar*, as being the Garden of Princes, it lay at the bottom of the Lake of *Gennesareth*, and gave that name to it, *Luke* 5. 1. The celebrated City of *Tiberias*, was built close by it on the East, and gave it the Name of the Sea of *Tiberias*, *John* 21. 1. and it was called the Sea of *Galilee*, *John* 6. 1. as being situated in *Galilee*, in the Tribe of *Nephthali*, saith Dr. *Lightfoot*; of *Zebulon*, say others; it was, saith (p) *Josephus*, forty Furlongs in breadth, and an hundred in length; saith (q) *Pliny*, sixteen Miles long, and six in breadth; its Waters were sweet and pleasant, and as the Jews say that God loved this more than all the other Seas, so did our Saviour much frequent it, and after his Resurrection appeared to his Disciples at it, *John* 21. 1.

6. *GERGESA* was a Town near *Gadara*, so called either from the *Gergisites*, the Posterity of *Canaan*, for neither did *Zebulon* nor *Nephthali* drive out all the *Canaanites*, Judg. 1. 30, 33. or from *Gergishta* signifying Clay, the Soil being Clay; it gave name to a Region so called which comprehended in it, *Gadara*, *Hippo*, and *Magdala*. See *Gadara*.

7. *GETHSEMANE* was a Garden beyond *Kedron* at the foot of *Mount Olivet*, so called from the Wine-presses in it.

8. *GOLGOTHA* signifies a Skull, from the rolling of it, as we read *Luke* 23. 33. the place was called the place of a Skull, Matth. 27. 33. *Mark* 15. 32. *John* 19. 17. of which St. (r) *Cyril* gives this very improbable reason, that it was called so prophetically, because Christ our Head was crucified there, he being not Κεφάλιον our Skull, but ἡ Κεφαλή, our Head; others think it was so called from the Head of *Adam* buried there; this we have received by Tradition, say (s) *Origen*, *Cyprian*, *Athanasius*, *St. Basil*, *Epiphanius*, *Ambrose*, *Chrysostom*, *St. Augustin*, whereas they could receive no such Tradition from the Jews, who taught that *Adam* was buried at *Kiriath-Arbe*, or *Hebron*; whence *St. Jerom* on the place says this Tradition is pleasing, but not true; he therefore saith it was so called as being a place full of Skulls, by reason of the Malefactors executed

(k) De B. Jud. 1. 3. c. 4.

(l) Lib. 16. p. 523.

(m) De B. Jud. 1. 2. c. 9.

(n) Κατινασάρη καὶ Ἀρσάδου καὶ Ἀβύσσου ἑνὸς. 1. 16. p. 522.

(o) Antiqua Civitatis locum vix fundamentorum præbere vestigia, hanc autem quæ nunc cernitur in alio loco pro illa quæ corruit edificatam. De locis Hebr. F. 6. D.

(p) De B. Jud. 1. 3. c. 35.

(q) L. 5. c. 5.

(r) Catech. 13. p. 133.

(s) Apud

Maldon. in Matth. 27. 33.

An Alphabetical Table of all the Places mentioned

and buried there; against which Opinion it may be objected, that it is never called the place of Skulls, but of a Skull; others therefore say it was so called because it was a little Hill in form like to a Man's Skull.

9. GREECE, called also *Hellas*, was celebrated throughout the World for Learning and Wisdom; it was that little part of Europe, saith (t) *Cicero*, which flourished in Fame, Glory, in Learning, and in most Arts. Hence (u) *Tatian* saith, they divided Wisdom among themselves, and said it belonged to them alone; and to this the *Apostle* seemeth to refer, when he saith, *I am debtor to the Greek and to the Barbarian, to the wise and to the unwise*, Rom. i. 14. they calling all other Nations Barbarians: (See the Note on 1 Cor. 14. 11.) because saith (x) *Strabo*, τὸ παιδείας καὶ λόγων οἰκεῖον, Learning and Reason obtained among them, but was neglected by other Nations, (y) who the more they were distant from them, the more were they ignorant: But then the *Apostle* also adds, that which all the (z) *Apologists* for the Christian Faith observe, that professing themselves wise they became fools by their Idolatry, Rom. i. 21, 22. none being more addicted to it than the *Græcians*, and the *Athenians*, (see there) who were esteemed as the Eye of Greece; (a) *Tatian* saith, they rather chose to have more Demons than one God. Their Gods, saith (b) *Cicero* were first Men, and with these *We*, saith he, and they have filled the Heavens; and yet it is with the highest reason said in the same Author, that nothing can be more absurd, quam homines morte deletos reponere in Deos, than to make Gods of dead Men. De Nat. Deorum l. 1. N. 29. Note also that Greece in its largest acceptation comprehended all Macedonia, Thessaly, Epirus, Achaia, (i.e. Greece, properly so called) Peloponnesus, and the circumjacent Islands, and so was bounded on the North with the Scardian Mountains, on the West with the Ionian, on the South with the Cretian, and on the East with the Aegean Seas: Hence in *Daniel*, Chap. 8. 22. 10. 20. 11. 2. it is used in the largest acceptation to denote Macedonia as well as the more Southern parts of Greece; whereas in *Acts* 20. 2. it is used exclusively of Macedonia, when it is said that *St. Paul* going through the parts of Macedonia came to Greece.

H.

1. FAIR HAVEN, *Acts* 27. 8. stiled by *Stephanus* καὶ τὴν ἀκτὴν, the Fair Shore, is a part of Crete, where, saith he, was a City, or great Village; but whereas it is there stiled a part, ὅ ἐστιν ἡ πόλις Λαζαία, near to the City of *Lasea*, that troubles the Commentators who can find no City in Crete of that name, besides one mentioned by *Pliny*, which he places in the Continent. *St. Jerom*, and from him other Geographers, speak of it as *Civitas littoralis*, a City by the Shore; moreover, *Dr. Lightfoot* shews, that ἡ γῆς and ἡ πόλις are sometimes used by Geographers of places distant almost One hundred Miles.

2. HIERAPOLIS, mentioned *Coloss.* 2. 1. is a City of *Phrygia*, as appears from its nearness to *Laodicea*, celebrated by (c) *Strabo* for its hot lapidifick Waters, and for an hollow place called *Plutonium*, not much exceeding a Man's length, whose noisom Exhalations suffocate every thing that enters into it, except a Capon: It was so called, saith *Stephanus*, ἀπὸ τῶ ἱερῶ πολλὰ ἔχεν, from the many Temples it had in it.

I.

1. ICONIUM was a City of *Lycaonia*, the chief of the fourteen belonging to that Tetrarchy, saith (d) *Pliny*; a well-built City in the richest part of *Lycaonia*, saith (e) *Strabo*. Here was a Synagogue of Jews and Profelytes, to whom *Paul* and *Barnabas* preaching, and confirming their Doctrine by Miracles, made many Profelytes, *Acts* 14. 1, 2, 3. and where the unbelieving Jews and Gentiles made an Assault upon them, to use them despitefully, and to stone them, v. 5.

2. IDUMEA, *Mark* 3. 8. is not the Region of Syria, in which the Edomites, or the Posterity of Esau dwelt, but the Jewish Idumea, or the South part of Judæa; and hence in *Diodorus Siculus*, the Sea of Sodom which is in the South of Judæa, is said to be (f) καὶ μέστω τὴν ἀλσπελειαν τὴν Ἰδουμαίαν, in the midst of the Province of Idumea:

(t) Quæ Famâ, quæ Gloriâ, quæ Doctrinâ, quæ plurimis artibus floruit. Orat. pro Flacco.

(u) Φύσικε σοφίαν εἶναι παρ' ὑμῶν. Orat. ad Gr. § 43. μετεχόντες τὴν σοφίαν. Ibid.

(x) Lib. 1. p. 46.

(y) P. 114.

(z) Justin. Cohort. ad Græcos, p. 21. Athenag. p. 13, 14.

Theophil. 2. ad Autol. p. 85. Clem. Alex. Admon. ad Græcos, p. 25.

(a) Orat. contra Græc. § 23.

(b) Jam vero in Græcia multos habent ex hominibus Deos. De Nat. Deorum. l. 3. N. 27. Totum penè Cælum nomine humano genere completum est? Tusc. qu. 1. N. 24.

(c) Lib. 13. p. 433.

(d) Lib. 5.

c. 27. p. 288.

(e) Lib. 12. p. 391.

(f) Lib. 19. p. 724.

In the Book of *Maccabees* are many places mentioned as in *Idumea*, which were almost in the middle of *Judea*, V. G. *Bethoron* is *κώμην Ἰδουμαίας*, a Village of *Idumea*, 1 *Maccab.* 4. 29. it is *κώμην Ἰδουμαίας*, a Village of *Judea*, saith (g) *Josephus*; and v. 61. *Bethsura* near to *Jerusalem*, is fortified to be a defence against the *Idumeans*; *Josephus* adds that *Judas* and his Brethren left not off fighting with the *Idumeans*, but fell upon them every where, (h) taking the Cities of *Hebron*, *Marissa* and *Azotus*, which were all in the Land of *Judab*. It therefore is conjectured, that in the time of the Captivity of the *Jews* in *Babylon*, the *Edomites* had invaded their Possessions, and fixed their Tents there, tho' afterwards by the powerful Arms of the *Maccabees* and *Asmoneans*, they were either rooted out, or constrained to embrace *Judaism*: Thus *Josephus* informs us, That when *Hircanus* had taken *Sechem* and *M. Gerizim*, and the Country of the *Cutheans* or *Samaritans*, he proceeds to take the Cities of *Idumea*, *Ador* and *Marissa*, both in *Judea*; and having subdued all the *Idumeans*, he declares he would expell them from their Seats, if they would not be circumcised, and submit to the *Jewish Laws*, and that hereupon they out of Love to their Country, (i) *καὶ τὸ ἑτοιμὸν καὶ τὸ ἄλλω τῷ βίῳ διαταγὰν ὑπομένοντες* *καὶ ἀπὸ τῶν Ἰδουμαίων μετασάδοντες*, received Circumcision, and conformed to the same Course or Diet with the *Jews*, and from that time were reckoned among the *Jews*, and filed themselves their Domesticks, and Com-patriots, de B. *Jud.* l. 4. c. 16, 17.

3. *FERICHO* was a wealthy City in *Benjamin*, which *Joshua* destroyed, with a Curse upon him that should rebuild it, Chap. 6. 26. Nevertheless *Hiel* the *Bethelite* rebuilt it in the Days of *Abab*; and the Curse pronounced upon him by *Joshua*, for so doing, was punctually fulfilled, 1 *Kings* 16. 34. After its Restauration it was ennobled by the Schools of the Prophets; near to it was a large Spring, but unwholsom, and making the Land unfruitful, till *Elisha* cured it, 2 *Kings* 5. 21. and from that time it produced Fruitfulness and Abundance. The Country, saith (k) *Josephus*, was seated in a Plain, narrow, but long; for it runs out Northward to the Country of *Scythopolis*, and Southward to the Land of *Sodom*, being 150 Miles in length, and 15 in breadth: Opposite to it lay a Mountain beyond *Jordan*, and this great Plain is by St. *Matthew* stiled *ἡ πεδιάς τοῦ Ἰορδάνου*, the Region about *Jordan*, Matth. 3. 5. It was planted, say *Strabo* and *Pliny*, with a Grove of Palm-Trees, (whence the City of Palm-Trees, Deut. 34. 3. *Judg.* 1. 16. is by the Targum called *Fericho*) and well water'd with Springs, and fruitful with Balsam, which, saith (l) *Josephus* is the best Commodity of the Place. Under the second Temple it gave place to no City of *Judea*, but *Jerusalem*, had a (m) Royal Palace in it, where *Herod* ended his days; an *Hippodromus*, where the Jewish Nobility being imprisoned by him were to be slain after his Death, and an *Amphitheatre* where his Will was publicly opened and read; it was distant from *Jerusalem* almost 19 Miles; but the way from *Jerusalem* to it being desert and rocky, it was infested with Thieves, (see the Note on *Luke* 10. 30, 32.) and *Fericho* having 12000 *Priests* and *Levites*, which served at the Temple, it is no wonder that a *Priest* and *Levite* should pass by that way.

4. *FERUSALEM* may be considered either (1st) as the Capital City of *Judea*, in compass six Miles and a quarter, standing in the two Tribes of *Benjamin* and *Judab*, and built upon three Mountains; Mount *Zion*, on which the Upper City which was on the North of *Jerusalem*, was built; *Acra*, on which stood the Lower City, properly called *Jerusalem*; and Mount *Moriab*, the Mountain of the Lord's House, which was compassed about by the City as a Theatre, and walled round; it was a perfect Square of 500 Cubits on each side, and 2000 in the whole; and as the City of *Jerusalem* is called the Holy Place, Matth. 24. 15. and the Holy City, Matth. 4. 5. and was so esteemed by the *Jews*, 1 *Maccab.* 10. 31. so this Mountain was called Holy Ground, to which they who had Issues, or were menstruous, or Women in Child-bed, during the time of their Uncleanness, might not come. Or,

2dly, It may be considered as the Place where our Lord was crucified, where the Gospel was first preached, and where it found the greatest Opposition: And, in reference to this, it hath been shewed,

1st, That before *Christ's* Passion the *Scribes* and *Pharisees* were the great Enemies to our Lord's Person, and his Doctrine; but when the *Apostles* began to assert his Resurrection, and the Resurrection of Believers, by his Power, the *Sadducees* also were vehement Opposers of his Doctrine. See the Note on *Acts* 4. 2.

(g) *Antiq.* l. 12. c. 10.

(h) *Ibid.* l. 12. c. 12. p. 418.

(i) *Antiq.* l. 13. c. 17.

(k) *De B. Jud.* l. 4. c. 27.

(l) *Ὁ τῷ βασιλεὺς ἐπελάλει*, l. 16. p. 525. l. 5. c. 14. *ἔπειτα δὲ ἐπελάλει αὐτὸν ὁ βασιλεὺς* τῶν κατὰ.

(m) *Joseph. Antiq.* l. 17. c. 8. & *de B. Jud.* l. 1. c. ult.

An Alphabetical Table of all the Places mentioned

2dly, That they not only persecuted the *Christians* in *Judea*, and throughout all the *Synagogues* of the *Jews*, but instigated all *Heathen Governors* where they had any Footing, they persecuting and killing them with their own hands, where they had Power, and perswading others so to do where they had Interest sufficient, *Acts* 13. 50. 14. 2, 5. 17. 5, 13. See the Note on *Gal.* 3. 4. and the Preface to the *Epistle* of St. *James*.

3dly, That for their Infidelity and Opposition to the Gospel, the Kingdom of God was taken from them, *Matth.* 21. 43. they were blinded and given up to a spiritual Slumber, *Rom.* 11. 7, 8. were rejected and broken off, *V.* 15, 17. for their Unbelief, *V.* 20. Or,

3dly, We may discourse of it as it was the City, which, with the Temple, and the Inhabitants, was therefore to be destroyed, laid waste, and trodden down by the Gentiles: And here observe,

1, That both our Lord and his Forerunner declared their Ruine was at hand, if they would not repent, and believe the Gospel. That the Ax was then laid to the Root of the Tree, *Matth.* 3. 10. That *Jerusalem* should be left desolate, and all the Blood of the Prophets, shed from Abel, should be required of that Generation, *Matth.* 23. 35, 38. That all he had foretold concerning the Destruction of the Temple, the City, the People of *Jerusalem*, should be fulfilled before that Generation passed away, *Matth.* 24. 34. See *Matth.* 16. 28. 26. 64. *Luke* 19. 41, 42, 43. and the Notes there.

2dly, That this was the constant Doctrine taught in most of the *Epistles*, and the continual Expectation of the believing *Jews* and *Christians*, that Wrath was coming upon that Nation, for their Infidelity and Persecution of the *Christians*, and that Christ would shortly come to destroy them for those Sins. See *Rom.* 11. 21. 1 *Thes.* 2. 15, 16. Chap. 5. 9. 2 *Thes.* 2. 8. *Heb.* 10. 36. *James* 5. 8. 1 *Pet.* 4. 17, 18. and the Notes on those Places, and *Gal.* 4. 20. 6. 12. *Phil.* 3. 18, 19.

3dly, That *Josephus* speaks frequently of the *τίγματα καὶ σημεῖα*, the Signs, Wonders, and certain Indications then given of their approaching Ruine, *de B. Jud.* l. 1. c. 1. l. 4. c. 17. l. 7. c. 30, 31. as also doth the *Heathen Tacitus*. (n) *Josephus* adds, That God was now ἀπεσπένωντο καὶ τὰ ἁγία, rejecting their Holy things, and would have both their Temple and City purged by Fire; That he in vain attempted to save τὸν λαὸν οὗτον κατὰ κρίναι, them whom God had condemned, and that their Ruine was foretold by their own Prophets, and not to be avoided, τὸ ὅτι τὸ τέλος ἦν τὸ οὗτον. (o) *Eleazar* from what was done takes notice, that all might thence know, that once beloved Nation now ἀπολείπει κατὰ γένος, was condemned to Destruction; and even (p) *Titus* says their Actions shewed their Destruction was wrought οὗτον ὡς, by the Anger of God, and that they prospered in their Attempts against them οὗτον σωθῆναι, by the Divine Assistance: In a word, the History of these Wars, composed by that Jewish Priest, is the best Comment on, and the greatest Confirmation of the Truth of Christ's Predictions of all the Circumstances of their Ruine, as is shewed on *Matth.* 24.

5. *JOPPA*, *Acts* 9. 13. was a famous Port-Town betwixt *Cæsarea* and *Azotus*, so called as some think, from *Japhet* the Son of *Noah*, who built, or rather rebuilt it after the Flood; for (q) *Solinus* and (r) *Mela* say it was built before the Flood; it was famous among the *Heathens*, for the Fable of *Andromeda* and *Perseus*; among the *Jews*, for being a Port-Town from whence they went up to *Jerusalem*, which they might see, saith (s) *Strabo*, from *Joppa*, tho' it were above a Days Journey, and for the miserable (t) Shipwreck of the *Jews* when *Vespasian* took it; and among the *Christians* for *Tabitha*, there raised from the Dead by *Peter*, *Acts* 9.

6. *JORDAN* is a River arising in the Region of *Daphne*, near to *Libanus*, not out of two Fountains or Rivers, *Jor* and *Dan*, as St. *Jerom* and *Suidas* say; but from one that is in the Cave, called *Phanium*, as (u) *Pliny* saith, and *Josephus* often: Tho' in his third Book of the Jewish Wars, he says, that it was found out by *Philip* the Tetrarch, to have its Rise from the Springs of *Phiala*, which run under ground 26 Furlongs, and appear only at the Cave of *Phanium*, which therefore is assigned for its apparent Rise. It is called *Jordan the Less*, till it falls into the Lake *Samochonitis*, whence coming forth augmented, it is called *Jordan the Greater*, and falling into the Lake of *Gennesareth* it passes thro' it, and ends in the dead Sea: It is famous among the *Jews* for being dried up at a time when it overflowed all its Banks, to give a Passage to the Children of *Israel* into *Canaan*; and among *Christians*, for being the Place of our Lord's Baptism by St. *John*.

7. *ITUREA*, mentioned as Part of the Terrarchy of *Philip*, *Luke* 3. 1. was so called from *Jethur* the Son of *Ishmael*, *Gen.* 25. 15. and lay edging upon *Arabia*, but was in,

(n) Hist. l. 5. p. 621. l. 2. c. 39. p. 820. l. 4. c. 18 p. 883. C. l. 7. c. 8. p. 948, 957. U. p. 887. A. B.
 (o) L. 7. c. 31. p. 990. (p) L. 7. c. 4. p. 944. (q) C. 47. (r) L. 1. c. 11. &
 Voß. ib. p. 61. (s) L. 16. p. 522. (t) Jos. de B. Jud. l. 3. c. 29. (u) L. 3. c. 35.

or bordering upon *Cæloſyria* : It was part of the Tribe of *Dan* and *Gad*, and made a Tetrarchy by *Tiberius*, and was partly the ſame with *Auronitis*, in (x) *Joſephus* ; for whereas *St. Luke* ſaith, *Philip was Tetrarch of Iturea and Trachonitis*, *Joſephus* ſays, *Batanea, Trachon* and *Auronitis* were aſſigned to him by *Cæſar*. Moreover *Iſhmael* being a ſkilful Archer, *Gen. 21. 20.* the *Itureans* are celebrated by (y) *Poets* and *Hiſtorians* for their Skill in fighting with Bow and Arrow.

8. *JUDEA*, as it ſignifies the whole Land of Promiſe, is by (z) *Tacitus* ſaid to be terminated with *Arabia* on the Eaſt, *Egypt* on the South, *Phœnicia* on the Weſt, and *Syria* on the North ; as it is diſtinguiſhed from *Galilee* and *Samaria*, and contains the Tribes of *Judab*, *Benjamin*, *Simeon*, and *Dan*, the (a) Bounds towards the North, are the Village *An-nach*, or *Dorceus* ; on the South it reaches to a Village called *Farda* in *Arabia*, and its breadth is from the River *Jordan* to *Foppa*, and *Jeruſalem* is in the Center of it ; it is divided into the Mountains, the Plain and the South ; the South lay towards *Seor* and *Amalek*, from the Inlets into the Land at the utmoſt part of the *dead Sea*, and reached to the riſing of the Mountains not far below *Hebron*. The Mountains began near *Hebron*, and ran along Northward to, and beyond *Jeruſalem*, having the Plain of *Jordan* ſkirting on the Eaſt, till you come to the Borders of *Samaria* : Hence the Bleſſed Virgin going to viſit her Couſin at *Hebron*, a City of the *Prieſts*, is ſaid to go into the *Hill Country*, *Luke 1. 39.* The Plain joins to the Mountainous Country on the Eaſt, and tho' more level than that, yet hath its Hills ; to the Plain Eaſtwardly joins a Valley lower than the Plain, which is the Coaſt of *Sodom*, and at length that of *Jordan*. The Wilderneſs of *Judea*, where *John* firſt taught, *Matth. 3. 1.* and *Chriſt* was tempted, lay betwixt *Fericho* and *Jordan*, and from *Fericho* towards *Jeruſalem* both of them were comparatively deſert, (whence (b) *Strabo* ſaith, *Jeruſalem* was a Place not to be envied by any one, as having about it *ῥάγρον λυπερὸν καὶ ἀνυδρον*, a dry barren Country) tho' both theſe Deſerts were alſo populous, and had many Towns.

L.

1. *LAODICEA*, mentioned *Coloſſ. 2. 1.* was that which *Stephanus* calls *Laodicea ad Lycum*, by the River *Lycus*, and which, * *Ptolemy* and *Philoftratus* ſay, was a City of *Caria* ; it was ruined by an Earthquake in the 10th of *Nero* ; and was rebuilt, † ſaith *Tacitus*, by its own Wealth.

2. *LIBYA* was ſo called from the *Arabick* Word *Lub*, which ſignifieth Thirſt, as being a dry, thirſty Earth, and therefore by ſome *Grammarians* ſaid to have its Name ἀπὸ τοῦ λειπέν καὶ ὕδατος, from its want of Rain ; among the *Greeks* it is uſed as another Name for *Africa*, as it imports a Part of it ; 'twas divided into (c) *Libya Interior* and *Exterior* : But the *Libya* mentioned by *St. Luke*, *Acts 2. 10.* is that which is by *Ptolemy* called *Libya Cyrenaica*, and by (d) *Pliny* *Pentapolitana Regio*, from its five Chief Cities, viz. *Berenice*, *Arſinoe*, *Ptolemais*, *Apollonia* and *Cyrene*, as appears from theſe Words, *Egypt* and τὰ μέρη τῆς λιβύης τῆς κατὰ τὴν ἡμετέραν, the Parts of *Libya* about *Cyrene*. It is noted in the *Old Teſtament* for its Chariots and Horſes uſed in Fight, *2 Chron. 16. 8.* whence it is ſtilled by (e) *Dionyſius Periegetes* Κυρήνην εὐπύρρον, and by (f) *Strabo* ἵπποπρόιον, the Country that bred the beſt Horſes ; of which ſee *Bochart*, *Phaleg*, l. 4. c. 33. but it is mentioned by *St. Luke* on account of the *Jews*, who living in ſuch vaſt numbers in *Alexandria*, that 50000 of them were there ſlain at one time, may well be thought to have had ſome Colonies and Proſelytes in this Neighbouring Country.

3. *LTCÆONIA*. The *Lycaonia* mentioned *Acts 14. 6.* was not that which is called *Ar-cadia*, but a Province in the Leſſer *Asia*, accounted the Southern part of *Cappadocia*, having *Iſauria* on the Weſt, *Armenia Minor* on the Eaſt, and *Cilicia* on the South ; its chief Cities are all mentioned in this Chapter, viz. *Iconium*, *Lyſtra* and *Derbe*. They ſpoke, *V. 10.* in the *Lycaonian Tongue* ; i. e. in ſome proper Dialect of the *Greek Tongue*.

4. *LYDDA*, ſaith *Joſephus*, was a Village (g) not yielding to a City for Greatneſs ; it was a Part of *Judea*, not far from *Foppa*, *Acts 9. 38.* eminent for its Schools of *Jews* and learned Men : See the Note there. (h) *Joſephus* elſewhere ſtiles it a City, and ſaith it was burnt by *Ceſtius*, whiſt the Men were gone from it to *Jeruſalem* to cele-

(x) De B. Jud. l. 2. c. 9. (y) *Ituræis curſus fuit inde Sagittis*, *Lucan. l. 7. Ituræi arcus*, *Virgil. Georg. 2. v. 448. Habes Sagittarios Ituræos*. *Vopifcus* in *Vitâ Aurel. c. 11. Cur Ituræos cum Sagittis ſeducis in forum?* *Cic. Orat. Philip. 2.* (z) *Hiſt. l. 5. p. 617.*

(a) *Jof. de B. Jud. l. 3. c. 4. p. 833.* (b) *L. 16. p. 527.*

* See Berk. in *Steph.*

† *Laodicea tremore terræ prolapſa, nullo a nobis remedio, propriis opibus revaluit.* *Anal. 1. 14. c. 27.*

(c) Παρεβῆ γάρ τοις παλαιοῖς ἐνεῖκα χρόνῳ καὶ τετραχῶς τὴν λιβύην λέγοντες, τὴν περὶ ὅλην χώραν, καὶ μέρῃ τῇ αὐτῆς εἰς δύο λιβύας ἀποδιωρίζον. *Euſtath. in Dionyſ. Ed. Lond. 1688. p. 32.* (d) *L. 5. c. 5.*

(e) *V. 213.*

(f) *L. 17. p. 576.*

(g) Πόλεως τὸ μέγεθος ἐν ἀποδείξει. *Antiq. l. 20. c. 5.*

(h) De B. Jud. l. 2. c. 37.

An Alphabetical Table of all the Places mentioned

brate the Feast of Tabernacles; God, after they had crucified our Saviour, not taking that care of them at these Times as formerly: It is now called *Diospolis*, saith (i) St. Jerom.

5. *LYSTRA* was a City of *Lycaonia*, chiefly celebrated for the Cure done there upon the lame Man, which made the *Lycaonians* think the Gods were come down to them in the likeness of Men, Acts 14. 10, 11. and for the Circumcision of *Timothy*, Ch. 16. 1.

M.

1. *MACEDONIA* was a vast Province of Greece, formerly called *Emathia*, and from the Kings of *Macedon*, *Macedonia*; it was bounded on the North by the Mountains of *Hæmus*, on the South by *Epirus* and *Achaia*, on the East by the *Aegean*, on the West by the *Ionian* and *Adriatick* Seas, celebrated in all Histories for being the third Kingdom that under *Alexander the Great* obtained the Empire of the World, and had under it (k) 150 People. To this Country, whose Metropolis was then *Thessalonica*, St. Paul was called by a Vision, Acts 16. 9. and the Churches planted by him in it are celebrated for their great Charity, and ready Contribution to the distressed Jews in *Judea*, 2 Cor. Ch. 8. 9. when they themselves lay under the extremest Poverty; and both in *Thessalonica* and *Macedonia*, saith (l) Philo, lived a great number of Jews.

2. *MAGDALA* was a City and Territory beyond *Jordan*, on the Bank of *Gadara*; it reached to the Bridge above *Jordan*, which joined it to the other side of *Galilee*, and contained within its Precincts, *Dalmanutha*: Whence St. Matthew saying, Chap. 15. 39. Christ came into the coasts of *Magdala*, St. Mark saith more particularly, Chap. 8. 10. he came into the Parts of *Dalmanutha*.

3. *MEDIA*, mentioned Acts 2. 9. in these Words, *Parthians, Medes and Elamites*; was a vast Region, having on the North the *Hyrceanian* Sea, on the West *Armenia* and *Assyria*, on the South *Persia*, on the East *Hyrkania* and *Parthia*; it had its Name from *Madai* the Son of *Japhet*, mentioned Gen. 10. 2. and advanced into the second Monarchy, stiled the Monarchy of the *Medes* and *Persians*, under *Darius the Mede*, Son of *Astyages*: Of the Riches of this Country, and of the Vastness of its chief City *Ecbatan*, see (m) *Bochartus*. In the *Babylonian* Captivity the Jews were carried Captive into *Assyria*, and placed in the Cities of the *Medes*, 2 Kings 17. 6. 18. 11. Hence we find many of them and their Profelytes at *Jerusalem*, when the Holy Ghost fell on the Apostles.

4. *MELITE* the Island *Malta*, where St. Paul was shipwreck'd; of which see the Note on Acts 28. 1.

5. *MESOPOTAMIA* is a Country in *Asia Major*, between the Rivers *Euphrates* and *Tygris*, as the Greek Word imports; hence it is stiled in the Hebrew, *Aram Narajam*, i. e. *Syria of the Rivers*, and the Inhabitants (n) οἱ ἐν μέσσοις τῶν ποταμῶν, they who dwell in the midst of the Rivers; but that in Scripture and Profane Authors it is sometimes used in a larger Sense, see the Note on Acts 7. 2.

6. *MIDIAN*, the Land into which Moses fled from the Egyptians, Acts 7. 29. it was the Place where *Jethro* lived, Exod. 12. 11. and the People came from (o) *Madian* the Son of *Abraham* by *Keturah*, Gen. 25. 2. whence we have reason to believe they still retained the Worship of the True God; it was in *Arabia Petraea*, whence (p) Philo saith, *Moses fled*, εἰς τὴν ὁμοίαν Ἀραβίαν.

7. *MILETUS*, a Port-Town of *Asia Minor*, and a City of *Ionia*, where, saith St. Jerom, St. Paul Majores Ephesi alloquitur, speaks to the Elders of *Ephesus*, taking no notice of any other Bishops there convened; it was the City where (q) *Thales* one of the Seven wise Men, *Anaximander* his Disciple, *Timotheus* the Musician, and *Anaximenes* the Philosopher, were born. There was another *Miletus* in *Crete*, mentioned by (r) *Pliny* and by (s) *Homer*, where St. Paul left *Trophimus* sick. See the Note on 2 Tim. 4. 20. and the Preface to *Titus*. There was also, saith *Eusebius* in *Dionys. P.* ἀρχὴν νῆσος, an Island of that Name in *Crete*.

8. *MITYLENE*, corruptly *Mitylene*, saith (t) *Vossius*, was a large and beautiful City of the Island *Lesbos*, where *Pittacus* one of the Seven wise Men, *Alcaeus* the Poet, *Dionophanes* the Orator, and *Theophanes* the Historian were born. The whole Island was also called by (u) that Name, as also *Pentapolis* from the Five Cities in it, viz. *Issa* or *Antissa*, *Pyrrha*, *Eressos*, *Arisba*, *Mytilene*; if it had that Name in St. Luke's time, you may understand either the Island or the City, when he saith, Acts 20. 14. We came to *Mytilene*.

(i) De Nom. Hebr. F. 11.
Tetrarum Imperio. Plin. l. 4. c. 10.

(n) Arrian. l. 3.

(q) Mela, l. 1. c. 17.

(t) In Melam, p. 201.

(k) Centum quinquaginta populorum duobus inclita Regibus quondamque

(l) Leg. ad Cajum, p. 978.

(o) Jos. Antiq. l. 2. c. 5. p. 59.

(r) L. 4. c. 12. p. 113, 290.

(u) Strabo, l. 13. p. 424. Mela, l. 2. c. 7.

(m) Phaleg, l. 3. c. 14.

(p) De Vita Moïsis, p. 473.

(s) Iliad, B.

in the Gospels, Acts, or the Epistles.

9. *MYRA* was one of the six great Cities of *Lycia*, saith (x) *Strabo*; and it lay nigh the Sea, saith (y) *Pliny*, whence *St. Luke* saith, *Acts* 27. 5. that sailing over the Sea of *Cilicia* and *Pamphylia*, they came to *Myra* in *Lycia*. It had its Name say *Stephanus de Urbibus* and *Porphyrogenites*, l. 1. *Them.* 14. *ὡς δὲ μύρον*, from the Ointments made there, and is by both of them called a City of *Lycia*. The Latin Copies instead of *Myra*, read *Lystra* in *Lycaonia*, far distant from these Seas; against the Greek, and the Authority of *St. Jerom* and *Chrysostom*.

10. *MYSIA*, mentioned *Acts* 16. 7, 8. was bounded on the North with *Bithynia*, on the East with *Phrygia Minor*, on the West with *Troas*, on the South by the River *Hermus*; there perhaps *St. Paul* attempted not to stay, because, as (z) *Cicero* notes in his Oration for *Flaccus*, they were a People despicable and base to a Proverb.

N.

1. *NAIN*, mentioned *Luke* 7. 11, 12. was a City in the extreme Borders of *Issachar*, towards *Samaria*, two Leagues from *Nazareth*, and not much more from *Tabor*, saith *Brochard*, at the Gates of which our Lord restored the Widow's Son to Life; it was so called from the Pleasantness of the Place: If *Josephus* speaks of the same Place, and not rather of *Nain*, a Village in *Samaria*; he thrice calls it a Village, and saith it was walled about by *Simon* Son of *Gejora* the Robber, but *St. Luke* assures us it had Gates in our Saviour's time.

2. *NAZARETH* was a City of the lower *Galilee*, in the confines of *Issachar*, and *Zebulon*, but within the latter; here the Blessed Virgin was born and lived; it was of ill Fame in our Saviour's time, as appears from the Question of *Nathanael*, Can any good thing come out of *Nazareth*? *John* 1. 47. whence *Christ* was by contempt called a *Nazarene*, and *Christians* *Nazarens*. See the Note on *Matth.* 2. 23.

3. *NINEVEH* was the chief City of *Assyria*, by the Greeks called *Ninus* from the builder of it, named in Scripture, *Nimrod*, and by the Greeks *Nivῶ*, which some think to be hinted in the Name, as being *Nin-Nave*, the habitation of *Ninus*, who came from *Shinar* to *Assyria*, and built it, *Gen.* 10. 10. See the Bishop of *Ely* there. It is called in the Scriptures πόλις μεγάλη τῷ θεῷ, *Jonas* 1. 2. 3. i. e. a very great City, (as *Moses* was αἰεὶ τῷ θεῷ, very fair, *Acts* 7. 20. See the Note there,) as well it might, being, saith (b) *Diodorus Siculus* in length 150 Stadia, i. e. almost 19 miles in breadth 90 Stadia, i. e. 12 miles and an half; in circuit 480 Stadia, i. e. 60 miles, and so counting 20 miles for a days Journey, as the Greeks used to do, a City of three days Journey, not in length, but in circuit, say *St. Jerom*, *Cyril* and *Theodoret* upon the place, *Jon.* 3. 3. (c) *Strabo* says it was larger than *Babylon*, which contained in circuit 350 Stadia; (d) *Eustathius* on *Dionysius Periegetes* adds, that in the building of it 140000 Men laboured eight years. It was famous for being the City in which the first Monarchy was erected, and which repented at the preaching of *Jonas*, and so it seems owned the God of *Israel* as the true God, as generally those Eastern Kingdoms did, though they had topical Gods of their own. See the Note on *Luke* 1. 76. It was taken 58 years after the time of *Jonas*, by *Arbaces* rebelling against *Sardanapalus*, and destroyed 182 years after by *Nabuchodonosor* and *Assuerus*, *Tobit.* 14. 15. Al. by *Nabopolassar* and *Ashyages*, and was never built again, whence (e) *Strabo* saith ἡ πόλις ἐν Νινῶ πόλις ἡρακλῆος ὡς ἐξ ἡμᾶς, καὶ τῶν Σύρων κατέλυσεν, and (f) *Lucian* to *Charon*, ἡ Νινῶ ἤδη ἀπόλωλεν ἡ δὲ, καὶ οὐδὲ ἵχθυος ἐπὶ λείπονται αὐτῆς, *Ninus* was so destroyed that no footsteps of it now remain, God having said by his Prophet *Nahum*, *Chap.* 1. 8. that he would make an utter end thereof. As for its Situation it is commonly said, that it was built on the West side of the River *Tygris*, but as (g) *Bochartus* shews, *Historians* and *Geographers* differ so much as to the Situation of it, that they seem thereby to confirm the words of the Prophet *Nahum*, *Chap.* 3. 17. It shall be as the Locusts, who when they flee away, their place is not known where they were.

O.

MOUNT OLIVET, mentioned *Acts* 1. 12. had its Name from the Multitude of Olive Trees that grew upon it, whence at the foot of it was *Gethsemane*, *Matth.* 26. 26. the place of Oyl-presses, derived from *Gath* a Press, and *Shemen* Oyl. It was di-

(x) *L.* 14. p. 457.

(y) *L.* 15. c. 27. p. 290.

(z) *Quid Porro in Græco Sentiant tam tri-*

tum atque celebratum, quam si quis despicatui dicitur, ut Mylorum ultimus esse dicatur? *N.* 51, 52.

(a) *Antiq.* l. 20. c. 5. *De B. Jud.* l. 2. c. 21. & 30.

(b) *Μεγίστη τῶν τότε ἐσάντων πόλεων*

ἀκμολύου, l. 2. p. 65.

(c) *L.* 6. p. 507.

(d) *P.* 125.

(e) *Lib.* 16. p. 507.

(f) *Ἐπισκοπῶντες,* p. 180.

(g) *Phaleg.* l. 4. c. 20.

An Alphabetical Table of all the Places mentioned

stant from *Jerusalem*, saith *St. Luke*, a *Sabbath-days Journey*, that is a Mile. It lay over against the City, saith (h) *Iosephus*, that is, the East part of it, and was distant from it five Furlongs; he speaking only of the foot of *Mount Olivet*, which was no farther distant from the City; whereas *St. Luke* speaks of the place whence *Christ* ascended, which was three Furlongs farther, whence he informs us that *Christ* led his Disciples out *ἕως εἰς Βηθανίαν*, even to the borders of *Bethany*, not to the *Bethany* mentioned *John* 11. 18. which was fifteen Furlongs from *Jerusalem*, but to that Tract of the Mount, where the name of *Bethphage* ceased, and that of *Bethany* began, *Luke* 24. 50, 51.

P.

1. **PAMPHTLIA** is a Province of *Asia Minor*, having to the South the *Pamphylian Sea*, mentioned *Acts* 27. 5. *Cilicia* to the East, *Pisidia* to the North, (whence we find *St. Paul* passing through *Pisidia* to *Pamphylia*, *Acts* 14. 24. and from *Pamphylia* to *Pisidia*, *Acts* 13. 14.) and *Lycia* to the West. The Cities mentioned in the Scripture as belonging to it, are *Perga* and *Attalia*, *Acts* 13. 13. Here also the *Jews* dwelt, saith (i) *Philo*; whence they of *Pamphylia* are mentioned among those who appeared at *Jerusalem* at the Day of *Pentecost*, *Acts* 2. 10.

2. **PAPHOS** was a City of *Cyprus*, *Acts* 13. 4, 6. the Metropolis of that Island, and the place where the Proconsul had his Residence, and *Venus*, saith *Tacitus*, had the most (k) ancient Temple, which he describes more largely in the beginning of his second Book of Histories; whence it became, saith (l) *Arator*, *l. scirvus ager sacrilegæq; libidinis antrum*, being the place where the *Virgins* prostituted themselves before Marriage to get a Dowry, as we learn from (m) *Iustin* and (n) *Herodotus*. Here *St. Paul* struck blind *Elymas* the Sorcerer, and converted *Sergius* the Proconsul. That the *Jews* dwelt here in abundance, we learn from *Elymas* a *Jew*, V. 6. See *Cyprus*.

3. Of **PARTHIA** we have only mention indirectly in these words, *Acts* 2. 9. *Parthians, Medes and Elamites*. It lasted an Empire for 400 Years, and disputed for the Empire of the East with the *Romans*; they were celebrated for the (o) Veneration of their Kings, and for their way of fighting by flight, and shooting their Arrows backwards. They are not mentioned in Scripture, say *Ethicus* and *Orosius*, save under the name of *Medes*. They dwelt betwixt *Media* and *Mesopotamia*, in all which *Trans-euphratensian* Places, except some little parts of *Babylon*, and of some other little Prefectures, the *Jews*, saith (p) *Philo*, abounded, and so were at *Jerusalem* when the *Holy Ghost* fell on the *Apostles*.

4. **PERGE**, or **PERGA**, is a City of *Pamphylia*, *Acts* 13. 13. memorable among the Heathens for a Temple of *Diana*, built there, when she was called, (saith (q) *Mela*, *Dianna Pergæa*, *Περγᾶσια Ἀρτεμις*, saith *Stephanus*; among the *Christians* for the departure thence of *John Mark*, from *Barnabas* and *Paul* to *Jerusalem*, which occasioned the rupture betwixt them for a season, *Acts* 15. 37, 40.

5. **PHOENICIA** was a Province of *Syria* divided into two parts; *Phœnicia-Maritima* which reached from *Tripolis* to *Ptolemais*, say some; to *Pelusium* in *Egypt*, say others; and *Mid-land Phœnicia* of which *Damascus* was the Metropolis. They had their Names, saith *Bochart*, not ἀπὸ τῶν φοινίκων, from the Palm-Trees growing in their Land, nor from the Red Sea, nor ἀπὸ τοῦ ποικίλου, from their purple colour, nor ἀπὸ τῶν ἐθνῶν, from the slaughters they made where they came, but from their rise, they being *beni ynak* Sons of the *Anakims* in *Canaan*, whence being beaten by *Joshua*, they fled to the side of the *Mediterranean Sea*, where saith (r) *Procopius*, they erected Pillars with this Inscription, *ἡμεῖς ἐσμὲν οἱ ἐθίζοντες ἀπὸ ποσσῶν τοῦ Ἰησοῦ τοῦ λεγόμενου Νάουν, we are they who fly from the Face of Joshua, the Son of Nave the Robber*. They were celebrated for their Navigations, of which, saith *Bochart*, they have left indications in all Places; and for the Invention of Letters, for from them, saith *Herodotus*, Letters were brought by *Cadmus* into *Greece*, and were thence called *φοινίκια γράμματα*, *Phœnician Letters*, *Herodot.* l. 5. c. 58. *Tatian* *Ed. Ox.* p. 3. *Euseb.* *Præp. Evang.* l. 10. c. 5. and they had them, saith *Eupolemus*, from the *Jews*, *Clem. Alex. Strom.* 1. p. 343.

6. **PHILIPPI** was a City of *Macedonia*, so called from *Philip* King of *Macedon*, who repaired it, whence it lost its former Name of *Dathos*, it is called by *St. Luke*,

(h) *Antiq.* l. 20. c. 7.

(i) *Διοικισμὸς τῆς Παμφυλίας καὶ Κιλικίας*, *Legat.* p. 798.

(k) *Cyprii tribus templis quorum vetustissimum Paphia Venerit*, *Annal.* l. 3. p. 128.

(l) *Carm.* l. 2.

(m) *Lib.* 18. c. 5.

(n) *Lib.* 1. c. 190. p. 84.

(o) *Bochart. Phaleg.* l. 3. c. 14. p. 215.

(p) *Leg. ad Caium.* p. 798.

(q) *Lib.* 1. c. 14.

(r) *De Vandalicis.*

ἡ πόλις ἡ αὐτὴ τῆς Μακεδονίας πόλις, not because it was the *Metropolis* of it, for that was *Thessalonica*: See Note on *Philip.* 1. 1. but because it was the first City belonging to it, which they who came from *Neapolis* in *Thrace*, as *St. Paul* did, *Acts* 16. 11. or from the Gulph of *Strymon*, touched at. See the Note on *Acts* 16. 12. It was celebrated among the *Romans* for being a *Roman Colony*, *Acts* 16. 21. and for the *Campi Philippici*, where *Cæsar* and *Pompey* first, and afterwards *Augustus* and *Mark Anthony* fought with *Cassius* and *Brutus*; and among *Christians* for their Conversion by *St. Paul*, and the liberal Contribution they, and they only, sent him in his necessity by *Epaphroditus*, *Philip.* 4. 15, 18. and for his *Epistle* directed to them.

7. *PISIDIA*, mentioned *Acts* 14. 24. was a Country in *Asia Minor*, having *Pamphylia* on the South, *Galatia* on the North, *Isauria* on the East, and *Phrygia* on the West; its chief City was *Antioch* in *Pisidia*, *Acts* 13. 14. So called to distinguish it from *Antioch* in *Syria*; its Inhabitants are commended by (f) *Livy* for their Skill in War above other *Asiatics*, and were anciently, saith (t) *Pliny*, called *Solymi*, who were compared to *Lyons* for their Courage.

8. *PONTUS*, a Province in *Asia Minor*, bounded on the North with the *Euxine Sea*, on the South with *Cappadocia*, on the West with the River *Halys*, on the East with *Chalcis*, celebrated among the *Heathen Poets* for its poysonous Herbs, and therefore called by (u) *Virgil*, *Virofa Pontus*, and hence *Medea* is said to have had her Poysons from thence: Among the *Jews* for the Dispersions of that Nation through *Pontus*, &c. 1 *Pet.* 1. 1. (x) *Philo* declaring that they sent their Colonies, ἀρχὴ τῶν τῆς Πόντου μυχῶν, to the utmost bounds of *Pontus*: Among *Christians*, for the birth of *Aquila* *Acts* 18. 2. and from the name of an *Epistle ad Ponticos*, given to the First *Epistle* of *St. Peter*, as being sent unto them. See *Tertul. Scorp.* c. 12. *Cyprian. Testim.* l. 3. c. 36, 37.

9. *PHRYGIA* is a Province of *Asia Minor*, divided into the greater, which had *Bithynia* on the North, *Galatia* on the East, *Pamphylia* and *Lycia* on the South, *Lydia* and *Mysia* on the West, and was called in the (y) *Notitia*, *Pacatiana*, where the chief Cities mentioned in Scripture, *Coloss.* 2. 1. are *Laodicea* and *Hierapolis*; and of this *St. Luke* seems to speak, *Acts* 2. 10. because he joins it with *Pamphylia* below it; and *Phrygia Minor*, of which he speaketh, *Acts* 16. 6. 18. 22. when he saith they passed through *Phrygia* and *Galatia*. The Inhabitants were a servile People, kept in their Duty best by (z) *Stripes*, and made wise only by sufferings, saith (a) *Cicero*. In all these parts of *Asia Minor*, even to *Bithynia* and the *Euxine Sea*, the *Jews* abounded, saith *Philo*, in the place forecited.

10. *PTOLEMAIS* was a City of *Galilee* by the Sea-side, dividing the upper from the lower *Galilee*, and the Land of *Israel* from *Phœnicia*; it was seated in a Plain compassed about with Mountains, having on the East the mountainous part of *Galilee*, on the North the *Scala Tyrionum*, on the South *Carmel*. Near to it, saith (b) *Iosephus*, is the Sepulchre of *Memnon*, and the Vale of Sand that turns into Glass; the fragments of which Glais being brought back to the place, will return again into Sand. It was memorable among the *Jews* for the coming of *Petronius* thither to set up the Statue of *Caius Caligula*, which at the intreaty of the *Jews*, declaring that their Law admitted no Images either in their Temple or prophane places, he defer'd to execute till he had writ to *Cæsar*, who (c) died before his answer came to the hands of *Petronius*; and also for the slaughter of two thousand *Jews* by the Inhabitants of *Ptolemais*; and among the *Christians* for *St. Paul's* Journey in a Ship of *Phœnicia* to *Tyre*, where the Ship unladed her burthen, *Acts* 21. 3. from *Tyre* to *Ptolemais* 32 miles on foot; from thence to *Cæsarea*, v. 7, 8. and from *Cæsarea* to *Jerusalem*, v. 15. See the Note on *Acts* 21. 7.

11. *PUTEOLI* a famous Mart-Town in *Italy*, having a commodious Haven for Ships, made, says (d) *Strabo*, by Art and Labour. It was built, say *St. Jerom* and the *Epitomator* of *Stephanus*, by the (e) *Samians* and called *Puteoli*, saith (f) *Varro*, from the Pits of hot and cold Water; by the *Greeks* it was called *Dicæarchia*; here *St. Paul* by the favour of the *Centurion*, staid seven days. See more Note on *Acts* 28. 13.

(f) Feroces ad bellandum, l. 38. c. 13. longe optimi bello, c. 15. (t) Pisidæ quondam Solymi appellati, Plin. l. 5. c. 27. p. 288. Bochart Canaan, l. 1. c. 6. p. 393. (u) Eclog. 8. V. 95. Georg. 1. V. 58.

(x) Leg. ad Caium, p. 798. c. 12. p. 273, 274. (y) Ita Carolus à Sancto Paulo, p. 214, 247, 241. (z) Sero sapient. Phryges. Erasim. Adag. Cent. 1. p. 30. (a) Vetus proverbium Phrygem plagis fieri solere meliorem. Cic. Orat. pro Flacco N. 51. (b) De B. Jud. l. 2. c. 17. (c) Ibid. c. 20.

(d) L. 5. p. 169. (e) Samii Dicæarchiam condiderunt, quam nunc Puteolos vocant. Chron. Olymp. 64. Πτοπόλοι, κτίσμα Σαμίων ἧς καὶ Δικαίρχεια. Dein Puteoli colonia Dicæarchia dicti. Plin. l. 3. c. 5. p. 146.

(f) A Puteis oppidum Puteoli, quod sint apud eum locum aquæ frigida & calida multa. Varro de L. C. lib. 4.

An Alphabetical Table of all the Places mentioned

R.

1. **RAMA**, Matth. 2. 18. was a City in the Tribe of *Benjamin*, distant from *Jerusalem*, faith (g) *Josephus*, forty furlongs, faith St. (h) *Jerom*, six miles, and being on a Hill, as the word *Rama* signifies, might be within sight of *Jerusalem*, as may be probably collected from *Judg.* 19. 13. It was, faith the Bishop of *Ely*, northward of *Jerusalem*, and not far from it, as appears from the *Levite* going from *Bethlehem-Judah* to *Jebo* or *Jerusalem*, and being benighted when he came there, and not able to reach *Shilo*, whither he was going, consulted with his Servant whether they should lodge at *Rama* or *Gibeab*, *Judg.* 19. 11, 13, 18. and truly being the place to which he might divert when he was on the West of *Jebo* in his way to *Shilo*, after the Sun went down, and being near to *Gibeab*, *Judg.* 19. 13. 1 *Sam.* 22. 6. *Hos.* 5. 8. it must lie somewhat North-west of *Jerusalem*, and yet not far from it, and so the Coasts of *Bethlehem* four miles from *Jerusalem*, and the Coasts of *Rama* might be at a less distance. But others to avoid this difficulty how the Coasts of *Bethlehem* could reach *Rama* in the Tribe of *Benjamin*, and the Children slain in those Coasts could cause a weeping in *Rama*, give us *Rama* near *Gibeab*, north of *Jerusalem*, and at a greater distance from it on that side, than *Bethlehem* was on the South, and place another *Rama* near *Bethlehem*, and south of it; but it is certain from 1 *Sam.* 10. 2. that *Rachel's* Sepulchre was in the border of *Benjamin*, and only in the way from *Bethel* to *Bethlehem*, *Gen.* 35. 16, 20. and so the Voice of *Rachel* weeping at *Rama*, must refer to *Rama* in *Benjamin*; either then their Territories, or the Villages belonging to them, must be near, or the words of St. *Matthew* must be construed thus, *ὅς ἀποστείλας* (Sub. ἀπὸ πᾶς Ἱερουσαλήμ) and sending from *Jerusalem*, he slew all the Children in *Bethlehem*, *ὅς ἐν πᾶσι τοῖς ὁρίοις αὐτοῦ* and in all the Coasts of *Jerusalem*, it being ordinary for pronoun *Relatives* to refer to a remoter *Antecedent*, as is shewed not^e on *Luke* 5. 17. and for nouns to be included in a verb relating to them.

2. **RHEGIUM** is a Port-Town in *Italy*, opposite to *Sicily*, so called by the *Greeks*, as judging it was broken off from thence by the Sea, of which see *Cluverius de Italiâ antiquâ*. l. 1. p. 276. Here St. *Paul* staid but one day, *Acts* 28. 13. and did nothing which St. *Luke* thought fit to mention; but in that day, say the fabulous Writers of the Church of *Rome*, he converted some of the Inhabitants and Strangers that were there, by burning a large Stone-Pillar with a little Candle, preached to the Fishes of the Sea, and commanded the Grasshoppers, which with their noise disturbed his Preaching, to be silent, from which time they left the Land. See *Lorinus* on the place.

3. **RHODES** was an Island in the *Carpasian Sea*, so called, say the *Greeks*, *ῥόδον* from the *Roses* growing there; it is accounted for Dignity among the *Asiatick* Islands next to *Cyprus* and *Lesbos*; it was of so clear an Air, that *Solinus* faith, there was not a day in the year in which the Sun did not shine upon it, whence it is stiled by *Horace* *Clara Rhodus*. *Tiberius*, faith (i) *Suetonius*, sailed thither *amanitate & salubritate Insulæ captus*, being taken with the pleasantness and healthiness of the Island, which was therefore by the *Roman* Nobility made a place for their (k) recess; on the north-west of it were *Coos* and *Cnidus*, on the East *Patara*, whence St. *Paul* sails from *Coos* to *Rhodes*, and thence to *Patara*, *Acts* 21. 1. It was famous for a College in which the Students were eminent for Eloquence and Mathematicks; for a *Colossus* of the Sun which passed for one of the Wonders of the World, it being seventy Cubits high, and falling by an Earthquake; but chiefly for the expertness of the Inhabitants of that City and Island in the Art of Navigation, which made them Sovereigns of the Sea; their Constitutions also, and Judgments in Affairs relating to the Sea, being withal so just, as to become incorporated afterwards into the *Roman Pandects*. See *Strabo* l. 14. p. 448.

4. **ROME**. Of this City, because I can never say enough, I will say only that which some way tends to the Interpretation or the Illustration of something contained in the *New Testament*. And

1. I have observed already that it was the Seat of the Fourth Empire, and was therefore called *Orbis terrarum, mundi Caput, Regina, Domina, Dea*, The Lord of the whole Earth, the Head and Queen of it. (See *Lloyd de Româ*) and in Scripture *ἡ πόλις οὐκ ἐκείνη*, the whole World, *Luke* 3. 1. See the Note on *Heb.* 2. 5.

2dly. That being so, all the *Roman* Provinces, stiled the World, of necessity repaired to it not for Religious Causes, but on civil accounts, *ob potentiorē principalitatem*; See the

(g) *Antiq.* l. 18. c. 6. p. 284. *Joh.* 18. 25.

(h) *Jerom. de Loc. Hebraic. Lit.* R.

(i) *In vitâ Tib.* cap. 11.

(k) *Dandus est locus fortune, cedendum ex Italiâ Rhodum migrandum, Brutus Ep. fam.* 11. 2. *Quod reliquum est vitæ in otio Rhodi degam.* *Ibid.* Ep. 50.

Note on *Acts* 28. 15. it being an (1) old Law, that all other Cities should follow the Custom of *Rome*, the Head of the World.

3dly. That the Epistle to the *Romans*, though it was written after the Epistles to the *Thessalonians* and *Corinthians*, was placed first in order, as some of the *Fathers* conjecture, by reason of the Dignity of that City. See the Preface to that Epistle: To which add 1st. That it was called *Urbs Septicollis*, and ἐπὶ ἑπτὰ ὄρη, from the *Seven Hills* on which it was built, and was celebrated on this account when St. *John* wrote his *Revelations*, not only by her famous Poets, *Virgil*, *Horace*, *Martial*, *Ovid*, *Propertius*, but by her Orator (m) *Cicero*, and many others, which makes it reasonable to conceive St. *John* points to this City when he speaks of the *Woman sitting upon seven Hills*, Rev. 17. 9. there being then no other City to which the Character of that Woman could agree, none drunk with the blood of the Saints and Martyrs of Christ Jesus, as she was, or having seven heads and ten horns, or making the Kings of the Earth drunk with the Wine of her Fornication.

2dly. That the Beast sitting upon these Hills would suffer no Man to buy or sell who had not his name, or mark upon him, Rev. 13. 17. now this agrees exactly to the Church of *Rome*, which hath in (n) three several Councils decreed that none of her Members should sell any thing to, or buy any thing of Hereticks, or have any commerce or merchandise, or any dealings with them. Add to this,

3dly, That the Name of the Beast who made all Men rich and poor, great and small, free and Servants, to take his Character upon them, Rev. 13. 16, 17. was the number of a Man whose Name contained 666, as (o) *Irenæus* says the Name Λατῆν given to the *Latin Church*, did; but as for the Name *Evanthus* and *Teiton*, which, saith he, contains the same number, and other Names added by *Feuardentius*, who can apply any thing of the Characters belonging to this Beast, to them? Whence I conclude this Beast must certainly be *Rome*, and that not *Rome Heathen*, which made no such Decrees, and had many more than *Ten Kingdoms* under her, but *Rome Christian*.

S.

1. **SALAMIS**, mentioned *Acts* 13. 5. was a City in the Eastern part of *Cyprus*, where was a Synagogue of the *Jews*, and where the *Jews* in the time of *Trajan* destroyed the City, and killed all the Inhabitants. See *Cyprus*. This City was famous among the *Greek Writers* for the Story of the Dragon killed by *Chycreas* their King, and for the Death of (†) *Anaxarchus*, whom *Nicocreon* the Tyrant of *Cyprus* pounded to Death with Iron Pestles, he crying out, *Tundis Anaxarchi vasculum, Anaxarchum non tundis*; the Body being stiled both by the Scriptures and Philosophers, Σαῦς the Vessel, Οὐρανός the Repository of the Soul. See 1 *Thess.* 4. 4. it is also the Name of an Island in the *Saronick Gulph*, *Strab.* l. 9. p. 271.

2. **S A L E M**, famous for being the Seat of *Melchisedek* King of *Salem*, is by (p) *Josephus* called *Solyma*, and said to be the same Place which afterwards was called *Jerusalem*, that by the *Psalmist* being called *Salem*, in these Words, at *Salem* is his Tabernacle, and his Dwelling place in *Sion*, *Psal.* 76. 2. But (q) St. *Jerom* saith, it was a Village of the *Sichemites*, and lay in the Vale betwixt *Sodon* and *Damascus*, 8 Miles from *Scythopolis*, or *Bethshan*: So the *Septuagint* must understand the Word when they say, *Gen.* 33. 18. *Jacob* went down εἰς Σάλημ, to *Salem*, a City of *Sichem*, and then it must be the Place mentioned, *John* 3. 23. when it is said, *John* was baptizing in *Enon* near *Salem*, both these Places being in the Tribe of *Manasseh*.

3. **S A L M O N E** is only mentioned by the by, *Acts* 27. 7. and is, say *Pliny*, l. 4. c. 12. p. 213. *Mela*, l. 2. c. 7. and *Dionysius*, v. 110. an Eastern Promontory of *Crete*, where also was a City of that Name.

4. **S A M A R I A**, as it was the Capital City of the Ten Tribes, belongs to the History of the *Old Testament*; as it is mentioned in the *New*, it comprehends the Two Tribes of *Ephraim* and *Manasseh* within *Jordan*, lying in the middle betwixt *Galilee* and *Judea*,

(1) Secundum Salvii Juliani Scripturam quæ indicat debere omnes civitates consuetudinem Romæ sequi, quæ caput est orbis terrarum. Justin Præfat. ad digest. § sed & fi.

(m) Ἐξ ἀστῆος ἐπὶ ὄρη. Cic. ad Attic. Ep. l. 6. Ep. 5. Vide Lloyd in Voce Septicollis.

(n) Sub Anathemate prohibemus, ne quis negotiationem cum eis exercere præsumat. Concil. Lateran. G. 3. sub Alex. 30. A. D. 1179. Can. 27. Bin. T. 7. p. 662. Ne quis — contractus inire, negotiationes, aut mercaturas quolibet exercere permittat. Concil. Constant. Sess. 45. Bin. To. 7. p. 1121.

(o) Sed & Λατῆν nomen habet sexcentorum sexaginta sex numerum, & est valde verisimile quoniam novissimum regnum hoc habet vocabulum, Latini enim sunt qui nunc regnant. l. 5. c. 30. p. 449. Col. 1.

(†) Bochart Canaan. l. 1. c. 2. Laert. l. 9. p. 579.

(p) Antiq. l. 1. c. 10.

(q) Ep. ad Evag. To. 3. F. 14. D.

• An Alphabetical Table of all the Places mentioned

John 4. 3, 4. See the Note there. It began at *Ginea* lying in the great Plain, saith (r) *Josephus*, and ended at the *Toparchy* of the *Acrobateni*; it was destroy'd by *Hircanus*, but was rebuilt and much augmented by *Herod the Great*, and by him called *Sebaste*, in Honour of *Augustus*; but it still retained the Name of *Samaria*, Acts 8. 5. and *Sichem*, and by the *Jews* in derision, *Sychar*: See Note on John 4. 5. The *Samaritans*, tho' in our *Saviour's* Time, and long before, they owned the True God, were circumcised, and owned the Five Books of *Moses*: See the Note on John 4. 22. yet were they much hated by the *Jews*, by reason of the Controversie betwixt them concerning the Place where they were to worship, and to which they were to bring their Sacrifices, they saying it was Mount *Gerizim*, the *Jews*, Mount *Zion*, where the *Temple* stood: See the Note there. Hence, saith the Son of *Syrach*, *My Soul abhorreth them who sit upon the Mountain of Samaria, and the foolish People that dwell at Sichem*, Ch. 50. 25, 26, 27. See the Note on John 4. 9. But our Blessed Lord did not hate them, for as they expected the *Messiah*, so he declared to them, That he was that *Messiah* who was to come, John 4. 25, 26. and at his Ascension commanded his Disciples to go thro' *Judea* and *Samaria*, and then to the *Gentiles*, Acts 1. 8. which they did with good success, both in the City and the Villages about it, Acts 8. 5, 25. Tho' *Justin Martyr* doth inform us, That thro' the Delusions of their two famous Magicians, *Simon Magus* and *Dositheus*, they became the worst of *Christians*, *Apol.* 2. p. 88.

5. *SAMOS* was an Island in the *Icarian Sea*, of which the Scripture only saith, That *Paul* passed by *Chios* to *Samos*, and thence to *Miletus*, Acts 20. 15. It had its Name, saith (s) *Bochart*, from the high Rocks there named *Ψω* and was famous among the *Heathens* for the worship of *Juno*, and for the Earthen Vessels there; for *Pherecydes* the Master of *Pythagoras*, who foretold an Earthquake that happen'd there, by drinking of the Waters; for the Birth of *Pythagoras*, who was *Vir ortu Samius*, saith (t) *Ovid*, and for one of the *Sibyls* called *Sibylla Samia*, and for a Place called by *Plutarch*, *Samiorum Flores*, where they did (u) *καὶ πάντες τοῖς ἁμαρτίαις αὐτῶν, commit all manner of Lewdness* with Women.

6. *SAMOTHRACIA*, An Island in the *Egean Sea*, near *Thracia*, where *Hebrus* falls into the Sea, was so called, saith (x) *Eustathius*, *πρὸς ἀντιόχου*, by way of Distinction from the *Ionian Samos*, and from another mentioned by *Homer*, and called *Cephalenia*. Here the (y) *Dii Cabiri*, or great Gods, mentioned in the *Scholias*t upon *Apollonius*, were worshipped, into whose sacred Ceremonies they who were initiated were esteemed more holy and just, and even secure from Shipwreck, as also of Preservation in all Dangers whatsoever. See *Bochart. Canaan*, l. 1. c. 12. & *Lloyd. in Voce*.

7. *SAREPTA*, Luke 4. 26. was a City of *Sidon*, betwixt that City and *Tyre*; it had the Name *Zarephath*, as being a Conflatory for the boiling of Metals; it was the Place where *Elijah* dwelling, was preserved by the Widow's Cruise of Oil and Barrel of Meal, that wasted not, 1 Kings 17. 9. (z) *Josephus* saith, the Three Years Drought which occasioned his going thither, was mentioned by *Menander*.

8. *SARON*, mentioned Acts 9. 35. was a spacious, champion, or fertile Vale, betwixt *Lydda*, and the Sea, having several Villages in it; it was so called from *Sharra*, to let loose, because there they turned out their Cattle, and is famous among the *Rabbins* for its Wines.

9. *SELEUCIA*, a City not of *Mesopotamia*, *Cilicia* or *Pisidia*, but of *Syria*, was the first City to which *Paul* and *Barnabas* came, when they were sent on a peculiar, temporary Mission by the Direction of the Holy Ghost, Acts 13. 3, 4.

10. *SICHEM* was, saith † *Josephus*, the Metropolis of *Samaria*, built at the Foot of Mount *Gerizim*, on which Mount hanging over *Samaria* they had a Temple, at which they offered all their Sacrifices. This Temple was (a) there built by *Sanballat* for his Son *Manasseh*, chased away by *Nehemiah*, because he would not put away the Daughter of *Sanballat*. This Temple was, after it had stood Two hundred Years, destroyed by *Hircanus*, and never was rebuilt in the same Place; but that which they called the Holy Mount, remaining, and being in their *Pentateuch* (here differing from the *Hebrew Text*) the Place where God commands the *Jews* to set up an Altar, (not on Mount *Gerizim*, as the *Samaritan Copies* have it, but on Mount *Ebal*, Deut. 27. 4, 5.) this they alledge to justify their building a Temple there, and here they had still their Altar for Sacrifice,

(r) *Jos. Antiq.* l. 13. c. 18.

(u) *Athen.* l. 12. p. 528.

(y) *Strabo*, l. 10. p. 325. from כְּבִיר

(z) *L.* 8. c. 7. p. 286.

(a) *Ἐπὶ τῷ ἁγίῳ ὄρει τῷ Σαμαρείαν, ὃ τῶν ἁλλων ὄρων ὁρῶν ὑψηλότερον.* *Antiq.* l. 11. c. 8. p. 383, 384, 385. *Nehem.* 13. 28.

(s) *Canaan*, p. 406, 408.

(x) In *Dionys.* p. 108. Vide *Bochart Canaan*, l. 1. c. 8.

(t) *Metam.* l. 15.

(y) *Strabo*, l. 10. p. 325. from כְּבִיר *Validus.* *Diod. Sic.* l. 5. p. 224. *Martham*, p. 123, & p. 35, 36, 39.

† *L.* 11. c. 8. p. 386.

which made the Schism betwixt them and the *Jews*. This Controversie seems to be decided by the *Psalmist*, saying, *He chose not the Tribe of Ephraim* (where that Mountain was) *but he chose the Tribe of Judah, and the Mount Zion which he loved, and there he built his Sanctuary*, *Psal. 78. 67, 68.* and is more certainly decided in Favour of the *Jews* by *Christ*, *John 4. 22.* It was built in a Valley betwixt Mount Gerizim and Ebal, in the Tribe of *Ephraim*, was eight Miles distant from *Samaria*, had its Name from *Sechem* the Son of *Galaad*, *Numb. 26. 31.* and was after called *Neapolis*, *Plin. l. 5. c. 13.*

11. *SIDON* is, by (b) *Josephus*, thought to have had its Name from *Sidon* the Son of *Canaan*; but *Trogus* saith, it had its Name à piscium ubertate, from the abundance of Fishes, the Sea upon which it lay, say the *Hebrews*, abounding with them; accordingly the *Hebrew* Saïd, from which it is derived, signifies Fishery, or Fishing, and *Beth-saïda* is a Place of Fishing, and it was afterwards called *Saïda*, *I came to Saïda, the greatest of Cities*, saith *Benjamin* in *Itinerario*. The Men of *Sidon* being great Shipwrights, were famous above other Nations for hewing and polishing Timber, there being none who were skill'd how to hew Timber like the *Sidonians*, *1 Kings 5. 6.* One of the Gods of the *Sidonians* mentioned in Scripture, is *Ashtaroath*, *Judg. 2. 13. 1 Kings 11. 5.* a Goddess, by *Philo Biblius*, *Theodoret*, *Nicetas* and *Procopius Gazæus*, called (c) *Venus*; as also say the *Greeks*, and *Cicero*. Hence she had her Whores to minister to them who committed Whoredom in her Service.

12. Of the Tower and Pool of *SILOAM*.] The Fountain of *Siloam*, saith (d) *Josephus*, was a sweeter and large Fountain on the West of *Jerusalem* without the Wall, and its Waters bending towards the South, ran all along the South of *Jerusalem* without the Wall, but at the East-side came within the lower *Jerusalem*, and made the Pool of *Siloam* or *Bethesda*, mentioned *John 5. 2, 9, 11.* and near it toward the West stood the Tower of *Siloam*, which fell upon the 18 Persons, *Luke 13. 4.* so proper was the mention of Men slaughter'd whilst they were offering Sacrifice in the Court of the Temple, and in the lower City, by a Tower falling on them, to the very same things befalling the *Jews* at the Destruction of *Jerusalem*. See the Note there.

13. *SINAI* was a Mountain in *Arabia Petrea*, where the Law was given; it had two tops, the one lower, called *Horeb*, or the Mount of God, *Exod. 3. 1.* where he appeared to *Moses* in a Flame of Fire in a Bush; this *Horeb* is therefore by *St. Stephen*, *Acts 7. 30.* and by (e) *Josephus*, called *Sinai*; who also saith (f) *δοξα ἔχεν ἐνθασιθεῖν ἀπὸ τοῦ Θεοῦ, it was believed the Divinity resided there*, and therefore other Shepherds durst not feed upon it: The other Top of *Sinai*, where the Law was given was a very high Mountain, saith (g) *Josephus*, to the Top of which one could scarce see, and was accounted Religious, it being thought that the Divinity dwelt there also. That here afterwards dwelt the *Hagarens*, and had Houses cut out of the Rock. See *Bochart. Phaleg, l. 4. c. 27. p. 312.* and the Note on *Gal. 4. 25.*

14. *SODOM* was the chief of the *Pentapolitan* Cities, and therefore gave the Name to the whole Land; it was burnt, with three other Cities, by Fire from Heaven, for their unnatural Lusts; of the Truth of which we have from the *Heathens*, the Testimonies of *Strabo*, *Diodorus Siculus*, *Tacitus*, *Solinus*; from the *Jews*, the Testimonies of *Josephus*, *Philo*, and the Book of *Wisdom*; of which see the Note on *Jude, V. 7.*

15. *STRACUSE* was a City seated on the East-side of the Island of *Sicily*, built by *Archias*, the *Corinthian*, saith the *Scholiast* upon (h) *Pindar*, out of Four Cities which he overthrew, and turned into one; it is called by *Pindar* Μεγαλοπόλις Συρακούσι, it being the most noble City, not only of *Sicily*, but of all *Greece*; six Miles in compass, saith (i) *Strabo*: It is called by *Ausonius*, quadruplex *Syracusa*, as being divided into Four Parts, *Acradina*, *Tyche*, *Neapolis*, and the Island, to which *Strabo* adding *Epipolus*, calls it *Pentapolis*: The first of these contained in it the famous Temple of *Jupiter*; the second was called *τύχη*, because it had the Temple of *Fortune* in it, and surely *Fortune* favoured them, since when the *Romans* took the City, they found, say (k) *Livy* and (l) *Plutarch*, more Riches in it than they did in *Carthage*: In that Part called *Neapolis*, was a great Amphitheatre, and a wonderful Statue of *Apollo*, in the midst of a large Square: In the Isle of *Orrygia* was *Hiero's* Palace, two Temples of *Diana* and *Minerva*, and the

(b) *Antiq. l. 1. c. 7. p. 14. l. 18. c. 3.*
 (c) Ὀνομα δὲ τὸ τοῦ Ἀφροδίτης, αὐτῶν δὲ καλεῖσιν Ἀφροδίτω. Q. 5. in 4. Reg. *Procop.* in 2 *Kings* 23. 7. *Nicet.* in *Gregor.* p. 483. Ἀφροδίτη ἡ παρ' ἑλλήσιν Ἀφροδίτη. *Suid.* *Venus* à *Syria*, *Tyroque* concepta, quæ *Astarte* Vocatur. de *Nat. Deorum*, l. 3. N. 41. (d) De B. *Jud.* l. 6. c. 13.
 (e) *Antiq. l. 2. c. 5. p. 60. B.* (f) *Ibid.* C. (g) *Ib.* l. 3. c. 4.
 (h) *Pyth.* 2. l. 1. (i) *L.* 6. p. 186.
 (k) *Capit. Syracusa* in quibus *Præda* sanctum fuit quantum vix *capta Carthagine*, *Æc.* l. 25. c. 31.
 (l) In *M. Marcello*, p. 308. E.

An Alphabetical Table of all the Places mentioned

famous Fountain of *Arethusa* ; and this, saith *Strabo*, was the only part which *Augustus* rebuilt after it had been destroyed by *Marcellus*. *Archimedes*, who by his Mathematical Engines had much gall'd the *Romans*, was slain in the storming of it, while he was intent upon his Figures, as *Livy* and *Plutarch* say. *Ibid*.

16. *SYRIA*, among the *Ancients*, viz. *Justin*, *Herodotus* and *Strabo*, was as large as *Assyria*, they being after called *Syri* ; but *Syria* (m) properly so called, is either taken largely, so as to comprehend *Phœnicia* and the *Holy Land*, and so it is bounded on the West with the *Sicilian Sea*, on the East with *Euphrates* and *Arabia Deserta*, on the North with *Cilicia*, and on the South with *Arabia Petraea*, and had in ancient Times for its Capital City, where the President resided, *Damascus*, and afterwards *Antioch* of *Syria* ; in the *New Testament* it always seems to signify *Syria* in the stricter Sense, as it is distinguished from *Judea*, *Matth.* 4. 24, 25. and from *Phœnicia*, *Acts* 21. 2, 3. in which sense it is also used by *Ptolemy*, who divides *Palestine* from it ; by (n) *Strabo* saying, 'Εντεῦθεν Συεὶα καὶ Φοινίκη, then comes *Syria* and *Phœnice* ; by (o) *Pliny*, who saith, *Syria circumfunditur Phœnicem*, *Syria* is surrounded by *Phœnice* ; and by *Dionysius P. V.* 904, 905. who places *Syria*, properly so called in the Continent, and *Phœnicia* in the Tract along the Sea : Hence the Proverb in *Suidas*, Συεὶς πρὸς Φοινίκας, i. e. one deceitful Nation against another.

17. *SYRO-PHOENICIA* is only mentioned in the History of the Woman's Daughter, called a *Woman of Canaan*, *Matth.* 15. 22. but a *Greek* and a *Syro-Phœnician*, *Mark* 7. 26. a *Greek*, because she was of their Religion, and used the *Greek Tongue* ; the *Greeks* being mingled with the *Syrians*, saith (p) *Josephus* ; a *Woman of Canaan*, because *Phœnicia* was also called *Canaan* : See the Notes there. A *Syro-Phœnician*, as being of that Part of *Phœnicia*, which lay betwixt *Syria* properly so called, and *Phœnicia* by the Sea-side, and which was called also, saith (q) *Bochartus*, *Cœlosyria*, and contained *Heliopolis*, *Chalcis*, and the Tract of *Marsya*, *Damascus* and *Alala* : Hence of *Damascus*, (r) *Justin Martyr* and (s) *Tertullian* say, that it belonged to *Syro-Phœnice*.

T.

1. **TRES-TABERNÆ.** Of these, and of *Appii-Forum*, not before-mentioned, see the Note on *Acts* 28. 15. And that they are not ill translated *Taverns* or Places of Reception, I gather not only from (t) *Isidore Pelusiota*, and (u) *Oecumenius*, who call them *πανδοχεῖα ἢ καμπλῆα*, but also from (x) *Zozimus*, when he saith, *Severus* was strangled at the Place called the *Three Taverns*, by Men placed there by *Maxentius* for that purpose.

2. *TIBERIAS* was a City (y) built by *Herod the Tetrarch* in *Galilee*, near the Lake of *Gennesareth*, and so called in Honour of *Tiberius Nero* : *Hegefippus* says it was but two Miles from † *Magdala*, and was the same with *Cinnereth* : The Privileges he gave to the Inhabitants of the Place, made it grow to be one of the Prime Cities of the Lower *Galilee*, where were Thirteen *Synagogues*, and an *Academy* ; here was the last Session of the *Sanhedrim*, and here the *Talmud* was collected : Of the *Sea of Tiberias*, see in *Gennesareth*.

3. *TARSUS* was a City of *Cilicia*, *Acts* 21. 39. the *Metropolis* and most renowned City, which, saith (z) *Josephus*, gave Name to the whole Country ; the Mother of Cities, saith (a) *Solinus*, celebrated among the *Romans* for being, saith *Pliny*, *Libera Civitas*, and having the Freedom of a *Roman Colony*, or the highest Privileges under *Julius Cæsar* and *Octavian*, and the very Name of *Juliopolis* : See the Note on *Acts* 22. 28. Among the *Jews* it was famous for being the Place whither *Jonas* designed to fly, and the *Metropolis* of that Country where many of them, saith *Philo* dwelt ; among the *Christians*, for being the Place where *St. Paul* was born : In fine, it was a City very rich and populous, where was an *Academy* furnished with Men so eminent, that, as (b) *Strabo* saith, they excelled in all Arts of Polite Learning and Philosophy ; even those of *Alexandria* and *Athens*, and *Rome* it self was beholding to it for its best Professors.

(m) See *Bochart*, *Phaleg*, l. 2. c. 3. p. 81.

(n) L. 2. p. 81.

(o) L. 5. c. 12.

(p) *Antiq.* l. 18. c. 12. p. 649.

(q) *Bochart* *Canaan*, l. 1. c. 1. p. 365.

(r) Δάμασκος καὶ νῦν περισημένη τῇ Συεζρονίᾳ λεγούσα, *Dial. cum Tryph.* p. 305.

(s) Descripta est in Syrophœnicen ex distinctione Syriarum. l. adv. Jud. c. 9. & *Contr. Marcion.* l. 3.

c. 13. (t) *Isid.* l. 1. Ep. 337.

(u) *Oecumen.* in locum.

(x) ὁ ταῖα καμπλῆα ἢ περισηρεία, *Hist.* l. 2. Ed. *Steph.* p. 47.

(y) *Jos. Antiq.* l. 18. c. 3.

† See *Berkel* in *Steph.* (z) *Antiq.* l. 1. c. 4. p. 13.

(a) C. 47.

(b) C. 14. p. 463.

(c) 'Η νῦν μάλιστα τῶν ἀλλῶν ἐνανδρεῖ, l. 7. p. 123.

in the Gospels, Acts, or the Epistles.

4. **THESSALONICA** was the Metropolis of *Macedonia*; see the Note on *Philip. i. 1.* a Noble Mart, and a City, which, saith (c) *Strabo*, is the most populous of all *Macedonia*; it is, saith (d) *Pliny* a Free City, and had in it a Synagogue of the Jews, they living, saith (e) *Philo*, in *Macedonia* and *Thessaly*. The Inhabitants of *Thessaly*, saith (f) *Athenæus* were given to *Luxury* and *Dissoluteness*, and by their *Luxury* invited the *Persians* into *Greece*; their Maidens and Women also danced naked, as their Custom was, which things might give Occasion to those Instructions of the Apostle to them, to avoid Fornication, and to possess their Vessels in Sanctification and Honour, and not in the Lusts of Concupiscence, as did those Nations which knew not God, 1 *Theff.* 4. 3, 4, 5. To this Church St. Paul wrote his two first Epistles.

5. **TROAS** was a Country and City in lesser Asia, where St. Paul came to preach Christ's Gospel, and had a door opened to him of the Lord, 2 *Cor.* 2. 12. (g) *Strabo* and *Ptolemy* place the City in *Phrygia Minor*: It is by St. Jerom said to be the same with *Troy*, celebrated in the works of *Homer*. It was, saith (h) *Pliny*, a Roman Colony.

6. **TRACHONITIS** was a Region and Tetrarchy, or rather part of a Tetrarchy in Syria, anciently called *Argob*, Deut 3. 14. it lay North of *Peræa*, and East of *Batanea*, and was so called, saith G. *Tyrim*, from Dragons or secret lurking places in which this Country abounded, the Inhabitants living upon (i) Robbery, till they were restrained by *Herod*.

7. **TROGYLLIUM**, Acts 20. 15. is a Promontory, saith (k) *Strabo*, as it were the foot of *Mount Mycale*, opposite to, and five Miles from *Samos*, to which Paul coming, goes on to *Trogyllium* to harbour there: There was also a Town there of the same name, mentioned by *Pliny*, l. 5. c. 29. p. 295.

8. **TYRE** and *Sidon*. These two places being so often mentioned in Scripture together, and lying but 200 Stadia, saith (l) *Strabo*, that, is 25 Miles asunder, I shall speak of them both together. And

1st. As to Antiquity, though it be certain that, as (m) *Strabo* saith, both these Cities were παλαιῖς ἐδόξον καὶ λαμπραῖς, of old illustrious and renowned Cities, inasmuch, saith he, that they were comparable for greatness, splendor and antiquity; though Tyre be stiled by *Dionysius* the Ogygian, and by the Poets the Cadmean Tyre, and by the Prophet the City whose antiquity is of ancient days, Isa. 23. 7. yet was *Sidon* much the elder; for (1.) Though (n) *Homer* mentions *Sidon*, and speaks of the *Sidonians* as πολυτελεῖς ἀγαθοὶ excellent Artificers, he hath not one word, saith (o) *Strabo*, of Tyre, or the Tyrians. (2.) *Trogus* in (p) *Justin* saith, that after many years the *Sidonians* being overcome by the King of *Ascalon*, and beaten to their Ships, built Tyre the year before the Trojan War, i. e. saith (q) *Josephus* 240 years before *Solomon* began to build the Temple; hence most Interpreters conceive that Tyre is called the Daughter of *Sidon*, Isa. 23. 12. (3.) We read of *Sidon* the first-born of *Canaan* Noab's Grandson, who was the Builder of *Sidon*, as (r) *Josephus* saith, see *Gen.* 10. 15. and read of *Sidon* as the border of *Canaan*, V. 19. but we read nothing of Tyre, at least till it be mentioned by *Joshua*, Chap. 19. 29.

2dly. *Sidon* at least for a long time, excelled Tyre in Greatness, whence it is stiled *Sidon Rabba*, the Great, Josh. 11. 8. 19. 28. *Mela* saith that before it was taken by the *Persians*, it was maritimarum urbium maxima, the greatest of maritime Cities: (f) *Diodorus Siculus* having made mention of the City of the *Arvadians*, the *Sidonians* and *Tyrians*, i. e. *Arvad*, *Sidon* and Tyre, as the *Phanician Tripolis*, he adds of *Sidon*, that (t) πλεονεξία καὶ ταῖς ἄλλαις χρημασίαις ἢ πόλις πολὺ πλεονεξοῦσε τῶν ἑσθίων πόλεων, for riches and other Provisions it far exceeded the other Cities of the *Phanicians*, that City having long quietly enjoyed that Trade which brought in these riches; whence to live quietly and securely is to live after the manner of the *Sidonians*, Judg. 18. 7. Moreover in Skill in Astronomy and Arithmetick, and all the Arts of Merchandize, in Philosophy and Philosophers, (u) *Strabo* makes them ἐνάμιλοι emulous, or equal in Comparison, and saith the Greeks had their Philosophy from them. Hence both of them in Scripture are represented as very wise, Zech. 9. 2. Ezek. 27. 8, 9. But then,

4thly. Tyre is to be preferred before *Sidon* for Strength, as being built in the Sea, four furlongs from the Land, till *Alexander* joined it to the Continent, whence it is called the strong City, Josh. 19. 29. and after *Sidon* suffered by the *Persians* it excelled in Riches, it being stiled The Crowning City, as sending Crowns of Gold to Kings, and be-

(d) Liberæ conditionis. l. 4. c. 10. (e) Leg. p. 798. (f) L. 13. p. 607. 14. p. 663.
(g) L. 13. p. 400. (h) L. 5. c. 30. (i) Ἐν ἑσθίῳ τῷ λιαντικῷ ποταμῷ καὶ βίον ἔχει
ἀλλοθεν ἔρχομαι. *Joseph.* Antiq. l. 15. c. 13. p. 539. E. F. (k) L. 14. p. 438.
(l) L. 16. p. 521. (m) Ibid. p. 520. (n) Il. 9. (o) Ibid. (p) L. 18. 3.
(q) Antiq. l. 18. c. 3. p. 259. (r) Antiq. l. 1. c. 7. p. 14. (s) L. 16. p. 531.
(t) P. 533. (u) Ibid.

An Alphabetical Table of all the Places mentioned

ing the City whose Merchants were Princes, and whose Traffickers were the honourable of the Earth, Isa. 23. 8. Hence (x) Q. Curtius saith, that in the time of Alexander, it was memorable above all other Cities of Syria and Phœnicia for splendor and greatness. They are mentioned in the New Testament as places to whose Coasts Christ resorted, Matth. 15. 21. Sometimes as People who resorted to him from their Coasts, Mark 3. 8. and sometimes to upbraid the Cities of Chorazin and Bethsaida, lying eastward of them, as being more incredulous, Matth. 11. 21, 22.

To speak something of Tyre in particular, it is to be observed, that there was (y) Old and New Tyre; the Old Tyre mentioned, Josh. 19. 29. and called Paletyrus, was built upon the Continent, whence they of New Tyre tell Alexander that there was a place without the City, called Paletyrus, where he might sacrifice to Hercules; It was, saith (z) Strabo, distant 30 furlongs from the other Tyre, which was four furlongs within the Sea; hence saith God to her by the Prophet, *Thy borders are within the Sea*, Ezek. 27. 4. She sent Colonies, saith (a) Curtius, *penè orbe toto, almost through the World*, viz. to Carthage, Leptis, Utica in Africa, to Thebes in Bœotia, and Gades in Spain, whence it was accounted the Mart of the World; they also worshipped besides Hercules, the Goddess Astarte at Memphis; whence (b) Herodotus saith, the Tyrians had there the Temple *ἑὸν Ἀφροδίτης, of Venus the Stranger*, to distinguish her from that Venus whom the Egyptians worshipped.

Though in speaking of the Places near the Sea of Genesareth or Tiberias, I have followed Dr. Lightfoot, yet because he is singular in the Situation of them, I have left them in the Map, as they are ordinarily placed by others.

(x) *Claritate & magnitudine ante omnes urbes Syriæ Phœnicæque memorabilis*, l. 4. c. 2.

(y) Q. Curt. l. 4. c. 2. Justin. l. 11. c. 10.

(z) L. 16. p. 521.

(a) L. 4. c. 4.

(b) L. 2. c. 112.

An INDEX of the Greek Words or Phrases explained in this COMMENTARY.

A.

Ἀγαθός, Rom. 5. 7.
 τὸ ἀγαθὸν ὑμῶν, Rom. 14. 16.
 ἀγαμέ, 1 Cor. 7. 8.
 ἄμμοι, Rom. 16. 15. 1 Cor. 7. 14.
 ἀμαρῆν, Heb. 2. 11. 9. 13.
 ἀμαρηνία, 1 Theff. 5. 17.
 ἀδικία, 1 Cor. 13. 6. 2 Tim. 2. 19.
 ἀδικίμ, 1 Tim. 3. 8. Heb. 6. 8.
 ἀδελφοί, Eph. 2. 12.
 ὁ ἐλθὼν δι' ἁμαρτίας, 1 Joh. 5. 6.
 ἄρεσις, 1 Cor. 11. 19.
 Ἀρεσκός, Tit. 3. 10.
 ἀρχελαρία, Col. 3. 8.
 ἀδνησις, Philip. 1. 10.
 αἰών, 2 Tim. 4. 10.
 χτ' αἰῶνα, Eph. 2. 2.
 χτ' περὶ δεσιν αἰῶνων, Eph. 2. 11.
 αἰώνι, Philem. 15. Jud. 7.
 σὺν αἰῶνων, 2 Cor. 1. 7.
 αἰῶνας, Heb. 1. 2.
 αἰῶν μέλλων, Heb. 6. 5.
 ἀρχή, Rom. 16. 18. Heb. 7. 26.
 ἀρχιμαρτ, 1 Cor. 7. 14.
 ἀρχοδίνια, Heb. 7. 4.
 ἀλλοί, Eph. 1. 17.
 αἰλιά, Rom. 10. 19.
 ἀμαρτία, ἡμαρτον, ἀμαρτωλοὶ χατεσθίθησαν, Rom. 5. 19.
 ὁ πτωχὸς ἀμαρτίαν, 1 John 13. 8. 9.
 τὰς ἀμαρτίας ἡμῶν ἀνῆνεγκεν, 1 Pet. 2. 24.
 σὺν ἀμαρτίας, Rom. 8. 3. 1 Pet. 3. 18.
 ἀμαρτωλός, Gal. 2. 15.
 ἀνάθεμα εἶ, Rom. 9. 4.
 ἀνακερδαλωσάμενος, Eph. 1. 10.
 ἀρακεῖν, 1 Cor. 2. 15.
 ἀναλγία, τ' πίστεως, Rom. 12. 6.
 κατ' ἀνθρώπων λέγω, Rom. 3. 5. 1 Cor. 9. 8.
 ἀνθρώπων λέγω, Rom. 6. 19.
 ὁ αἰπτοσύν, τῇ ἔξουσίᾳ, Rom. 13. 2.
 ἀποδείξας τὸ ἀνδραγαθόν, 1 Cor. 2. 5.
 ὑποδείξας, 2 Tim. 4. 14.
 ὑπεραγαλλιάσαι, Eph. 2. 16.
 ἀποστολ, Rom. 16. 7. Philip. 2. 25.
 ὑποχρησις, Col. 2. 22.
 ἡ χ' ἀρετῶν ἡγήσασθαι, Philip. 2. 6.
 ἀρετῇ, 1 Pet. 2. 9. 2 Pet. 1. 5.
 ἀπ' ἀρχῆς, 1 John 1. 1. 2. 7.
 ἀσέλγεια, Rom. 13. 13.
 ἀδελφές, ἀδελφές, ἀδελφές, Rom. 5. 6. 14. 21.
 ἀσπία, Eph. 5. 18.
 ἐν ἀρετῇ, Eph. 6. 24.
 ἀρετες, Rom. 2. 20.
 ἀφαιρὲν ἀμαρτίαν, Heb. 10. 4.
 χτ' ἀρχοντα τ' ἔξουσίαν τῶν ἀρετῶν, Eph. 2. 2.

B.

τῇ βασιλ, Rom. 11. 4.
 βασιλῶν, 1 Pet. 5. 13.
 Βελσάμ, τῶν βοσκή, 2 Pet. 2. 15.
 ἐν βίᾳ, 1 Theff. 2. 6.
 ἡμῶν βασιλικός, Jam. 2. 8.
 οἱ βασιλῆες, 1 Tim. 6. 9.

Γ.

τὸ λογικὸν γάλα, 1 Pet. 2. 2.
 πλοῦς ἡ γὰρ λέγει, Jam. 4. 5.
 ἡρεσ, icripferam, 1 Cor. 5. 9. 3 Joh. 9.

μεγαλύνει ἐν βίᾳ, Philip. 4. 3.
 γαστριμαργός, Tit. 1. 12.
 γνησίως, Rom. 11. 10.
 ἡ γλώσσα πῦρ, Jam. 3. 6.
 γυνή, 1 Cor. 7. 34.
 γυναικα ἀδελφῶν, 1 Cor. 9. 5.

Δ.

Δαυμνίον, 1 Cor. 10. 20.
 δέ, Rom. 6. 17.
 δέσποτις ἐν ἡγεμονίᾳ, Jam. 5. 16.
 δέσποτις, περὶ δέσποτις, 1 Tim. 2. 2.
 δία, cum Genitivo, per, Heb. 1. 2. 1 Tim. 2. 15.
 διαθήκη, Heb. 9. 20.
 διακονία, Rom. 12. 6.
 διακρίσις διαλογισμῶν, Rom. 14. 1.
 διακρινόμενος, Rom. 14. 23. Jam. 1. 8.
 διδωμι, ἐδωκε, Rom. 11. 8.
 ἐδωκε δόματα, Eph. 4. 8.
 δίκαι, Rom. 3. 26.
 δικαιοσύνη Θεοῦ, Rom. 1. 17.
 δικαιοματία, Rom. 2. 26.
 διδύχ, Jam. 1. 8.
 δόξα, Rom. 1. 23.
 δόξασεν, Rom. 8. 30. & p. 252, 253.
 δογματίζεσθαι, Col. 2. 20.
 δοκιμάζετε, 1 Cor. 11. 28. Gal. 6. 4.
 δοκίμ, 1 Cor. 7. 40. 1 Tim. 2. 15. Heb. 4. 1.
 δοκίμ, τ' φθορῆς, Rom. 8. 21.
 δουρεὶ ἐπεσφύνη, Heb. 6. 4.
 δύναμις, 1 Cor. 5. 5.
 δυνατός, Rom. 11. 13. 14. 4. Heb. 2. 18.

Ε.

Ἐάν, postquam, quando, Heb. 3. 7.
 ἐγγύς, Eph. 2. 17.
 ἐπὶ πάντας εἰδὲς ποιηρῶν, 1 Theff. 5. 22.
 ἐν ὅ, ἄρμον, 1 Pet. 2. 9.
 ἐνδοθρησκεία, Col. 2. 23.
 εἰ, quod, 1 Tim. 5. 10. Formula jurandi, Heb. 3. 11.
 εἴγε, siquidem, Eph. 3. 2.
 εἰ μὴ, 1 Cor. 7. 17.
 εἰς pro ὅ & ὅ, Col. 1. 20. 1 Pet. 1. 11.
 εἰκὼν τῶ Θεοῦ, Heb. 7. 15.
 ἐκλογὴ χάριτος, Rom. 11. 5, 28.
 ἐκλεκτός ἐν Κουί, Rom. 16. 13.
 ἡμῶν ἐκλεκτὸν, 1 Pet. 2. 9.
 ἐμφορ, λόγ, Jam. 1. 21.
 ἐν pro δία, 1 Cor. 7. 13.
 ἐνεργεῖν, 1 Theff. 2. 13. Philip. 2. 13.
 ἐντολὰς ἡμῶν { ἐπὶ } Rom. 11. 2.
 ἐξαρεσζούμενοι τ' καὶ ἐν, Eph. 5. 16.
 ἐξήγησεν, Rom. 9. 17.
 ἐξ ἡμῶν ἐξῆλθεν, 1 John 2. 19.
 τοὺς ἐξουθενούμενους, 1 Cor. 6. 4.
 ἔξουσία, 1 Cor. 11. 9.
 ἐπιθανάτοι ἐξομῶν, 1 Cor. 4. 9.
 τὸ ἐπικέ, Philip. 4. 5.
 ἐπεσφύνη, 1 Pet. 3. 21.
 ἐπικαλέσθαι τὸ ὄνομα Κυρίου, 1 Cor. 1. 2.
 ἐπισκευάζουσιν, Heb. 2. 16.
 σὺν ἐπισκοπῇ, διακονοῖς, Philip. 1. 1.
 ἐν τοῖς ἐπισκοποῖς, Eph. 3. 1. Heb. 6. 4.
 ἐργον ἀγαθόν, Rom. 2. 7.
 οἱ ἐξ ἐλπίδας, Rom. 2. 8.
 ἐξουσία ἀνθρώπων, Rom. 7. 21.

G g g g g

ἴτε, ὅ,

An Index of Greek Words, &c.

ἐπὶ, Rom. 13. 8.
 ἐνδοξία, Heb. 5. 7.
 ἐνδοξία πνύματι, Eph. 3. 1. 0.
 ἐνδοξίως, Rom. 13. 13. 1 Cor. 14. 40.
 ἐνδοξία, Eph. 5. 4.
 ἐχέειν, Heb. 12. 28.

Z.

Ζῆν, 1 Theff. 3. 8.
 τὰ ἀνω ζιτήν, Coloss. 3. 1.
 λίθοι ζῶντες, 1 Pet. 2. 5.
 λόγος ζῶντος Θεοῦ, Heb. 4. 12.

H.

*H pro χῆ, 1 Cor. 11. 27.
 ἡμέρα, 1 Cor. 3. 13.
 ἡμέρα πνύματι, Eph. 5. 16.
 ἡμέρα κρίσεως, 2 Pet. 3. 7.
 ὁ ἡλίου μὴ ὀφθύνω, Eph. 4. 26.

Θ.

Θάνατον ἀποκύν, Jam. 1. 15.
 ἐθανάτωθητε τῷ νόμῳ, Rom. 7. 4.
 θέλειν, Col. 2. 18.
 Θεοδιδόκει, 1 Theff. 4. 9.
 Θεὸς ἐνδοξίως, Rom. 9. 5.
 Θεμέλιος τῶ Θεοῦ, 2 Tim. 2. 19.
 θλίψεις τῶ Χριστοῦ, Coloss. 1. 24.
 θρησκεία ἡ ἀγγέλων, Col. 2. 18.
 θυσία ζῶσα, Rom. 12. 1.
 θυσία πνύματι, 1 Pet. 2. 5.

I.

Ἰδίας ὀπλίστως, 2 Pet. 1. 20.
 ὁ ἀναπληρῶν τὸ πῶτον τῷ ἰδιώτῃ, 1 Cor. 14. 16.
 ἱερουργεῖν τὸ ἐνδοξίως, Rom. 15. 16.
 ἱερουργεῖν ἄγιον, 1 Pet. 2. 9.
 ἱλαστικὸς τῆς ἀμαρτίας, Heb. 2. 17.
 ἱλαστικὸς τοῦ ἡμῶν ἀμαρτιῶν, 1 John 2. 2. 4. 10.
 ἱλαστικὸν, Rom. 3. 25.
 ἵνα pro ὅταν, 1 Cor. 14. 13.
 ἴσα Θεῷ, Philip. 2. 6.

K.

καί, id est, Col. 1. 2. idcirco, Heb. 3. 19. tuque, Gal. 2. 2.
 καὶ, quando, 1 Cor. 1. 6.
 καὶ παρὶς, καὶ παρὶς, Heb. 1. 3. 9. 14.
 καὶ παρὶς, καὶ παρὶς, Jam. 1.
 ἐντολή καινή, 1 John 2. 7. 8.
 καλὰ ἔργα, Tit. 3. 8.
 καὶ Θεῷ, per Deum, 1 Cor. 15. 15.
 καταβεβηκέναι, Col. 2. 18.
 κατακυριεύοντες ἡμῶν κληρῶν, 1 Pet. 5. 3.
 μὴ καταβλέψετε, Jam. 4. 11.
 καταλλαγῇ, καταλλάσσειν, Rom. 5. 10.
 καταλλαγῇ λαμβάνειν, Rom. 5. 11.
 ὁ κατασκευάσας, Heb. 3. 3.
 κατασφηνιστῶν, 1 Tim. 5. 11.
 κατασφηνιστῶν αὐτῶν πῦρ, Jam. 5. 3.
 κατασκευάσας, 1 Cor. 7. 31.
 εἰς τὰ κατώτερα μέρη τῆς γῆς, Eph. 4. 9.
 ὁ κληρονόμος τῆς κόσμου, Rom. 4. 13.
 κρινώμενα, 1 Cor. 10. 16.
 ἐγκυβώσαντες, 1 Pet. 5. 5.
 ἐν παντὶ πρὸς κόσμον, Col. 1. 6.
 καὶ ὅλα τῆς κόσμου, 1 John 2. 2.
 κείμενα, Rom. 5. 16. 13. 2. 1 Cor. 11. 29.
 οἱς τὸ κείμενον ἐπαλαί, 2 Pet. 2. 3.
 κρινώμενα τῇ σαρκί, 1 Pet. 4. 5.
 κρινώμενα, Rom. 3. 4.
 κρινώμενα, 1 Cor. 6. 2.
 ἵνα μὴ ὑποκρίσιν πείσῃ, Jam. 5. 12.
 πᾶσα κτίσις, Rom. 8. 19. 22.
 ὑπὸ κτίσεως κόσμου, Rom. 1. 20.
 ἀνθρωπίνῃ κτίσις, 1 Pet. 2. 13.
 ὁ Κόσμος ἐγγύς, Philip. 4. 5.
 Κύριον ἀγασσάμεθα, 1 Pet. 3. 15.
 Κυριότητος καταταξιῶν, 2 Pet. 2. 10.
 κλυδωνιστῶν λαμβάνειν, &c. 1 Tim. 4. 2.

A.

καὶ ἡ λαοδικία, Col. 4. 17.
 λαὸς θεοῦ, Tit. 2. 14. 1 Pet. 2. 19.
 λαοδικίᾳ ἡ αὐτοῦ, 2 Pet. 3. 5.
 λαὸς θεοῦ, Rom. 9. 33.
 λαοδικίᾳ, Rom. 5. 14.
 λόγος, 1 Cor. 1. 5. Heb. 4. 13.
 λυπεῖσθαι, Rom. 14. 45.

M.

Μάλλον, non comparativum sed negativum, 1 Tim. 1. 4.
 μάταια ἀναστροφῇ, 1 Pet. 1. 18.
 μεγαλαυχέει, Jam. 3. 5.
 μεγαλοφροσύνης δόξα, 2 Pet. 1. 17.
 ἐν μέρῳ ἑορτῆς, Col. 2. 16.
 Σπὶ μέρους, Gal. 2. 5.
 εἰς τὴν μέριδα τῆς κληρῶν ἡμῶν, Col. 1. 12.
 μεσότης, 1 Tim. 2. 5.
 μεσότητον τῆς φρεσίν, Eph. 2. 14.
 μετρημαῖα, 1 Cor. 4. 6.
 μετῶν τῆς πνεύματος, Rom. 12. 3.
 μήποτε, si forte, 2 Tim. 2. 25.
 καὶ μίαν Σαββάτων, 1 Cor. 16. 2.
 μορφή { Θεοῦ, Philip. 2. 6.
 δέλεα, v. 7.
 μωρολογία, Eph. 5. 4.
 καὶ τῆς Μωσέως σάματι, Jude 9.

N.

Ναὶ, verbum obsecrandi, Philem. 20.
 ναὶ καὶ ἐγώ, 2 Cor. 1. 17. 18.
 ὁ ναὶς τῆς Θεοῦ, 1 Cor. 6. 19.
 νεκροί, de mortuis spiritualiter, 1 Pet. 4. 6.
 νεκροί, de uno, 1 Cor. 15. 30.
 εἰς νῦν, 1 Cor. 15. 54.
 νόμος { βασιλικός, Jam. 2. 8.
 ἐλπίδος, Jam. 1. 25.
 ἡ νύξ παρεκλήθη, Rom. 13. 12.
 τὸ νῦν αὐτῶν σύγκλητον, Rom. 11. 10.

Ξ.

Ξενοί, Eph. 2. 19.

O.

Ὁμοδοξία, 2 Pet. 2. 5.
 οἰκοδομῆν, Rom. 10. 19. 15. 2.
 οἰκοδομεῖν εἰς τὸ ἕνα, 1 Theff. 5. 11.
 ἡ καὶ οἶκον αὐτῶν ἐκκλησίαν, Rom. 16. 5. 1 Cor. 16. 19.
 οἰκοδομῆν μέλλουσαν, Heb. 2. 5.
 ἐν οἰκωμῇ ἀνθρώπων, Philip. 2. 7.
 τὰ μὴ ὄντα, Rom. 4. 17.
 ἐν ὀνόματι Κυρίου, Col. 3. 17.
 καινοὶ ὄρανοί, 2 Pet. 3. 13.
 ὄρα, 1 John 1. 1.
 ὀρρίζετε καὶ μὴ ἀμαρτάνετε, Eph. 4. 26.
 ὀρθοποιεῖν τὸ λόγον, 2 Tim. 2. 15.
 ὀρρίζω ὑμᾶς, 1 Theff. 5. 27.
 ὀφθαλμοὺς ἔχοντες μὴ ὄραν, Rom. 11. 8.
 ὁσμὴ ζωῆς καὶ ἀνάτης, 2 Cor. 2. 16.

Π.

Πάντα, Rom. 8. 28.
 ἐ πάντως, Rom. 3. 9.
 ἡ παντοπλία τῆς Θεοῦ, Eph. 6. 13.
 παρὰ ἐκδοσάμενον, Philip. 2. 30.
 παρὰ δόσεις, 1 Cor. 11. 2. 2 Theff. 2. 15.
 ἡ παρὰ κατὰ δόξην, 2 Tim. 1. 12.
 παρρησία, Heb. 3. 6.
 παρρησίαν, Heb. 2. 1.
 παρρηκολόγηται, 2 Tim. 3. 10.
 παρρησίαν, 1 Cor. 13. 5.
 ἡ παρρησία τῆς Κυρίου, 2 Theff. 2. 1.
 ὁ πατήρ, 1 Cor. 4. 15.
 πᾶσα πατρία, Eph. 3. 15.
 παρδέν, 1 Cor. 7. 36.
 παρδέν, Rom. 1. 24. 28.
 παρδέν, 1 Cor. 5. 5.
 παρδέν, Gal. 1. 10.
 πᾶσι, 2 Theff. 2. 11.

πεπαιδευμένοι ὑπὸ τῶν ἀμαρτιῶν, Rom. 7. 14.
 πειρασμοί, Heb. 2. 18. 3. 9.
 πειρασθῆναι, Gal. 6. 1.
 ἐπειρασθῆσαν, Heb. 11. 37.
 πειρασμοί, πειρασμοί, 1 Cor. 4. 13.
 πειρασμοί, πειρασμοί, Eph. 1. 14.
 ὑποπειρασμοί, 1 Cor. 13. 4.
 πειρασμοί, πειρασμοί, Philip. 3. 5.
 πειρασμοί, πειρασμοί, 1 Thess. 4. 6.
 πειρασμοί, πειρασμοί, Col. 3. 5.
 πειρασμοί, Col. 2. 8.
 πειρασμοί, Eph. 4. 5.
 οὐκ ἐκ πίστεως, Rom. 14. 23.
 ἐκ πίστεως εἰς πίστιν, Rom. 1. 17.
 πίστις ἀπὸ πίστεως, Jude 3.
 ἡ πίστις τῆς Κλεῖς ἡμεῶν Ἰησοῦ Χριστοῦ τῆς δόξης, Jam. 2. 1.
 πλῆρωμα τῆς ἐθνήτων, Rom. 11. 12.
 πᾶν πλῆρωμα τῆς ἐθνήτων, Col. 2. 9.
 πᾶν πλῆρωμα τῆς Θεοῦ, Eph. 3. 19.
 πληροφάνεια, Rom. 14. 5.
 τὸ πνεῦμα, Rom. 8. 27.
 τὸ πνεῦμα μου, 1 Cor. 14. 14.
 πνεῦμα δαλείας, Rom. 8. 15.
 πνεῦμα τῆς δόξης, 1 Pet. 4. 14.
 πνεῦμα πνεύματος ἀνθρώπων, 1 Cor. 2. 15. 5. 5. Gal. 6. 1.
 πνεύμα, Eph. 4. 11.
 τὸ πνεῦμα ὑμῶν, Philip. 3. 20.
 πνεύμα, εἶναι, Rom. 8. 29. 11. 2.
 πνεύμα, 1 Pet. 1. 20.
 ἐν τῷ πνεύματι, 1 John 5. 19.
 πνεύμα, 1 Thess. 4. 6.
 πνεύμα, Tit. 2. 2. Philem. 9.
 οἱ πνεύματι τῆς ἐκκλησίας, Jam. 5. 14.
 πνεύματι τῶν ἐν ὑμῶν, 1 Pet. 5. 1.
 πνεύμα, de, Heb. 1. 7.
 πνεύμα, Eph. 3. 12. 1 Pet. 3. 18.
 καὶ πνεύματι αἰώνων, Eph. 3. 11.
 πνεύματι πνεύματι, Rom. 14. 13. 21. 1 Cor. 8. 13.
 πνεύματι, Eph. 5. 2.
 πνεύματι, Tit. 1. 12.
 πνεύματι, 1 Cor. 14. 16.
 πνεύματι, Jude 7.
 εἰς διὰ πνεύματι, 1 Cor. 3. 15.
 πνεύματι, Jam. 2. 1.
 πνεύματι πνεύματι, Col. 1. 15.

P.

Ἐν ῥάβδῳ, 1 Cor. 4. 21.
 ῥαψσοῦς, Heb. 12. 24.
 ῥῆμα καλόν, Heb. 6. 5.

Σ.

Σαρκεῖς, 1 Cor. 3. 4.
 καὶ σάρκα, Rom. 4. 1.
 ἡλικία ἐν σαρκί, 1 John 4. 2. 3.
 ἐκ τῆς σαρκὸς αὐτῆς, καὶ ἐκ τῆς ὁρέων, Eph. 5. 30.
 ὁ Σατανᾶς, Rom. 16. 20.
 σημεῖον, 1 Cor. 1. 22.
 σημεῖον, τέρετα, καὶ δυνάμεις, Heb. 2. 4.
 σημεῖον, σημεῖον, Rom. 14. 21.
 σημεῖον τῆς μελλόντων, Col. 2. 17.
 σημεῖον, Rom. 13. 12.
 σημεῖον, 1 Cor. 1. 20.
 σημεῖον, 1 Tim. 5. 6.
 σημεῖον, Philip. 2. 17.
 σημεῖον, Jude 12.
 σημεῖον, 1 Tim. 1. 18.
 σημεῖον, 2 Pet. 3. 10.
 σημεῖον τῆς κόσμου, Gal. 4. 3.
 σημεῖον, 2 Thess. 2. 1. Jam. 2. 4.
 σημεῖον, 1 Cor. 11. 18.
 τὸ σημεῖον νεκρῶν, Rom. 8. 10.
 τὸ σημεῖον τῆς ταπεινώσεως ὑμῶν, Philip. 3. 21.
 σημεῖον κατηρητίσω μοι, Heb. 10. 5.

T.

Κατὰ τάξιν, 1 Cor. 14. 40.
 ὁ ταπεινός, Jam. 1. 9.
 ταπεινώσαι, 2 Pet. 2. 4.
 τέκνα φύσεως ὁργῆς, Eph. 2. 3.
 διὰ πικρογνώμης, 1 Tim. 2. 15.
 τέλει, 2 Cor. 1. 6.
 τελειώσαι, Heb. 2. 10. 9. 10. 10. 1.
 εἰς τέλει, 1 Thess. 2. 15.
 τὰ τέλει τῶν αἰώνων, 1 Cor. 10. 11.
 τὸ τέλει ἡγίαι, 1 Pet. 4. 7.
 ἡμεῖς, 2 Tim. 5. 3.
 εἰς ὃ καὶ ἐτέθησαν, 1 Pet. 2. 8.
 ἡμεῖς, Heb. 3. 16.
 ἐμπλοκή τειχῶν, 1 Pet. 3. 3.
 σπουδῶν, 2 Pet. 2. 13.
 τυφλῶν, Rom. 2. 10.

Υ.

Δι' ὑμῶν, 1 John 5. 6.
 υἱοὶ τοῦ Θεοῦ, Rom. 8. 14.
 υἱοὶ, Rom. 8. 23.
 ὑμῶν, in Gratiam, 1 Cor. 15. 30.
 ὑμῶν, 1 Thess. 4. 6.
 ὑμῶν, 2 Pet. 2. 18.
 ὑμῶν, ἐκ τῶν, Rom. 13. 11.
 ὑμῶν, ἐκ τῶν, Eph. 3. 19.
 ὑμῶν, Heb. 10. 39.
 ὑμῶν, Heb. 11. 1.
 ὑμῶν, Heb. 12. 15.

Φ.

Ἐὰν φανερωθῇ, 1 John 3. 2.
 φέρων, Heb. 1. 3.
 φίλημα ἀμοιβῶν, Rom. 16. 16.
 φίλος, 1 Tim. 3. 2.
 ἡ φρόνησις καὶ ἡ φρόνησις, 1 Pet. 3. 14.
 τὸ αὐτὸ φρονεῖν, Philip. 4. 2.
 τὰ ἀνὰ φρονεῖν, Col. 3. 1. 2.
 ταῖς δυνάμεσι φυλακῆς, Jam. 1. 1.
 ταῖς ἐν φυλακῇ συνήμασι, 1 Pet. 3. 19.
 φύσις, 1 Cor. 11. 14. Eph. 2. 3.
 φύσις φύσεως κοινωνοί, 2 Pet. 1. 4.
 φωσφόρος ἀνάβλεψη, 2 Pet. 1. 19.
 φωτισθέντες, Heb. 6. 4.
 ἐν τῷ φωτί, 1 John 2. 9.

Χ.

Χαίρειν αὐτῷ μὴ λέγετε, 2 Jo. 10.
 χάρις, 2 Cor. 6. 1.
 ἐν χάριτι, Col. 3. 16.
 χάρις ἐστὶν σεσωσμένοι, Eph. 2. 8.
 ἵνα διὰ χάριτος, Eph. 4. 29.
 χάρισμα πνεύματος, Rom. 1. 12.
 χάρις τῆς ἀποστολῆς, Heb. 1. 3.
 χάρις τῶν δυνάμεων, Col. 2. 14.
 χάρις, 8. 2.
 χάρις, 2 Pet. 3. 8.
 ἐν Χριστῷ, Rom. 8. 1.
 ἡ Χριστὸς ἐνδύναμις, Rom. 13. 14.
 πνεῦμα Χριστοῦ, 1 Pet. 1. 11.
 τὰ εἰς Χριστὸν παθήματα, }
 ἡμεῖς αἰώνιοι, Rom. 16. 25.
 πρὸς ἡμεῖς αἰώνιοι, 2 Tim. 1. Tit. 1. 2.
 πνεύματι, 1 Pet. 3. 3.

Ψ.

Ψαλμοὶ καὶ ὕμνοι, Eph. 5. 20. Col. 3. 16.
 ψαλμοὶ καὶ ὕμνοι, 1 Tim. 6. 20.
 ψαλμοί, 1 John 1. 1.
 ψαλμοί, 1 Thess. 2. 8.
 ψαλμοὶ ἀνθρώπων, 1 Cor. 2. 14.

Ω.

Ὡς ἐκ ὁμοιωσέως, ἀλλὰ βεβαιώσας, Rom. 9. 32.

A TABLE of PHRASES explained in this COMMENTARY.

A.

Abstain from all appearance of evil, 1 Thessalonians, 5. 22.
The Adoption of Sons, Romans 8. 23.
Ephesians 1. 5.
Affections set on things above, Colossians 3. 2.
The Affections of Christ, Colossians 2. 24.
All are yours, 1 Corinthians 3. 22.
To be anathema from Christ, Rom. 9. 3.
Be angry, and sin not, Ephesians 4. 26.
The whole Armor of God, Ephesians 6. 13.
To awake out of sleep, Rom. 13. 11.

B.

That which was from the beginning, 1 Joh. 1. 1.
The Breast-plate of Faith, 1 Thess. 5. 8.
To be in bondage to corruption, Romans 8. 21.
The first-born from the dead, Colossians 1. 19.
To bow down the back, Romans 11. 10.
To do our own business, 1 Thessalonians 4. 11.

C.

To heap coals of fire upon the head, Romans 12. 20.
To be in Christ, Romans 8. 1.
To be with Christ, Philippians 1. 24.
His Commandments are not grievous, 1 Joh. 5. 3.
The coming of our Lord, 2 Thessalonians 2. 1.
Our Conversation is in Heaven, Philip. 3. 20.
To be conformed to the World, Rom. 12. 2.
The course of this World, Ephesians 2. 2.
The whole Creation, Rom. 8. 22.
To corrupt the Temple of God, 1 Cor. 3. 17.

D.

Darkness, Romans 13. 12.
The day of Christ, 1 Thessalonians 5. 2.
Dead in sins, Ephesians 2. 1.
Dead to the Law, Romans 7. 4.
Without the Law sin was dead, Rom. 7. 8.
A Door of utterance, Ephesians 6. 19.
Not to doubtful Disputations, Romans 14. 1.
He that doubteth is damned if he eat, Romans 14. 23.
The doubtful and double-minded Man, Jam. 1. 8.

E.

Edification of God, 1 Timothy 1. 4.
Election of Grace, Rom. 11. 5. 1 Pet. 2. 9.
To esteem others better than our selves, Philippians 2. 3.
Evil days, Ephesians 5. 16.
Eye hath not seen, 1 Corinthians 2. 9.
To have Eyes and see not, Rom. 11. 10.

F.

From faith to faith, Rom. 1. 17. (23.
Whatsoever is not of faith is sin, Rom. 14.
The whole family in heaven and earth, Eph. 3. 15.
To deny the Father, 1 John 2. 23.
The feet shod with the preparation of the Gospel of Peace, Ephesians 6. 15.
There is no fear in love, 1 John 4. 18.
Flesh and blood, Galatians 1. 16.
Foolish talking and jesting, Ephesians 5. 4.
Whom he did foreknow, Rom. 8. 29. 11. 2.
The form of {God,
 {a Servant } Philippians 2. 6, 7.
The fruits of righteousness, James 3. 18.

G.

To gather together in one, Ephesians 1. 10.
Our gathering together in Christ, 2 Thess. 2. 1.
He gave Gifts to Men, Ephesians 4. 8.
The Glory of God, Romans 1. 23. Philippians 2. 6. Heb. 1. 3.
Them he also glorified, Romans 8. 30.
God over all, blessed for ever, Romans 9. 5.
That God may be all in all, 1 Corinth. 15. 28.
Grieve not the holy Spirit, Ephesians 4. 30.
To groan one against another, James 5. 9.
The Gospel preached to the dead, 1 Peter 4. 6.

H.

The hand writing of ordinances, Colos. 2. 14.
To be Heir {of the World, Romans 4. 13.
 {of righteousness, Hebrews 11. 7.
Damnable Heresies, 2 Peter 2. 1.
Higher than the Heavens, Ephesians 4. 10.
Double Honour, 1 Timothy 5. 17.
The first-fruits holy, Romans 11. 16.
To be clothed with Humility, 1 Peter 5. 5.

I.

Faith is imputed for righteousness, Rom. 4. 5.
Not to impute sin, Romans 5. 13.
The inward Man, Romans 7. 22.
To intercede for and against, Romans 11. 2.
The Saints shall judge the World, and Angels, 1 Corinthians 6. 2, 3.

K.

To know as we ought to know, 1 Cor. 8. 2.
The Lord knoweth who are his, 2 Tim. 2. 19.

L.

A Lamb without blemish, 1 Peter 1. 19.
The last times, 1 Tim. 4. 1. 2 Tim. 3. 1.
The Elect Lady, John 2. Ephesians 1.

A Table of PHRASES, &c.

The Law of liberty, James 1. 25.
The Royal Law, James 2. 8.
The length, &c. of the love of Christ, Eph. 3. 19.
The old leaven, 1 Cor. 5. 7.
In the likeness of Man, Philippians 2. 7.
A living hope, 1 Peter 1. 4.
Living stones, 1 Peter 2. 5.
The Lord is at hand, Philippians 4. 5.
The lower parts of the Earth, Ephesians 4. 9.

M.

M*An old and new*, Ephesians 4. 22.
The measure of faith, Romans 12. 3.
I will have mercy on whom I will have mercy, Romans 9. 15.
The middle wall of Partition, Ephesians 2. 14.
To mind the same thing, Philippians 4. 2.
To be of the same mind, 1 Corinthians 1. 10.
To mortify our earthly Members, Colos. 3. 5.

N.

T*O call upon the Name of the Lord*, Romans 10. 13. 1 Corinthians 1. 2.
To do all in the Name of the Lord, Colos. 3. 17.
By nature Children of wrath, Ephesians 2. 3.
A new Commandment, 1 John 2. 7.
Brought nigh to God, Ephesians 2. 13.
The night is far spent, Romans 13. 12.

O.

T*O be offended*, Romans 14. 21.
If I be offered upon the Sacrifice and Service of your Faith, Philippians 2. 17.

P.

P*Artaker of the Divine Nature*, 2 Pet. 1. 4.
The Peace of God, Philippians 4. 7.
A peculiar People, 1 Pet. 2. 9.
A perfect Man, Ephes. 4. 13. Philip. 3. 15.
Let every Man be fully persuaded in his own Mind, Romans 14. 5.
Give place to wrath, Romans 12. 19.
Give not place to the Devil, Ephesians 4. 27.
To present our Bodies a living Sacrifice, Romans 12. 1.
The Prince of the power of the Air, Eph. 2. 2.
The Children of the Promise, Romans 9. 8.
The proportion of Faith, Romans 12. 6.
An holy Priesthood, 1 Peter 2. 5.
To put on Christ, Romans 13. 14.
To perfect according to the Conscience, Heb. 9. 10.

R.

F*Or this cause have I raised thee up*, Romans 9. 17.
To reconcile things in Heaven and Earth, Colossians 1. 20.
To redeem the time, Ephesians 5. 16.
The redemption of the Body, Romans 8. 23.
The redemption of the purchased Possession, Ephesians 1. 14.

Reprobate { *concerning the Faith*, 2 Tim. 3. 8.
to every good work, Titus 1. 16.
The Righteousness of God, Romans 1. 17.
He thought it no robbery to be equal with God, Philippians 2. 6.

S.

T*O deliver to Satan*, 1 Cor. 5. 5.
Spiritual Sacrifices, 2 Pet. 1. 5.
A shadow of things to come, Colossians 2. 17.
The day-star rise in your hearts, 2 Peter 1. 19.
To be scandalized, and to scandalize, Romans 14. 20.
In whom all have sinned, Romans 5. 12.
Many were made sinners, Romans 5. 19.
Sold under Sin, Romans 7. 14.
The Sons of God, Romans 8. 14.
The Revelation of the Sons of God, Rom. 8. 21.
Bid him not good speed, Joh. 2. Ephesians 10.
I speak as a Man, Romans 3. 5.
The Spirit of Christ, 1 Peter 1. 11.
The Spirit of Slumber, Romans 11. 10.
With your Spirit, Galatians 6. 18.
The Spirit of Bondage, Romans 8. 15.
Comparing Spiritual things with Spiritual, 1 Cor. 2. 13.
A stone of stumbling, Rom. 9. 33. 1 Pet. 2. 6.
To put a stumbling block in our Brother's way, Romans 14. 13, 20.
To be subject to vanity, Romans 8. 20.
The Sufferings of Christ, 1 Peter 1. 12.
To let the Sun go down upon our wrath, Eph. 4. 26.

T.

T*Emptation in the flesh*, Galatians 4. 14.
Taught of God, 1 Thessalonians 4. 9.
Turned aside after Satan, 1 Timothy 5. 15.

V.

S*ubject to vanity*, Romans 8. 20.
Our vile bodies, Philippians 3. 21.
The day of visitation, 1 Peter 2. 12.
An unction from the holy one, 1 John 2. 20.
An inheritance undefiled, 1 Peter 1. 4.
To eat, and drink unworthily, 1 Cor. 11. 29.

W.

T*He wages of sin is death*, Romans 6. 23.
To walk in the light, 1 John 1. 7.
To walk by the same Rule, Galatians 6. 15.
Philippians 3. 16.
To wax wanton against Christ, 1 Tim. 5. 12.
To be weak, Romans 5. 6. 14. 2.
To be made weak, Romans 14. 20.
'Tis not of him that willeth, Romans 9. 16.
Whom he will he hardeneth, Rom. 9. 18.
The husband of one wife, 1 Timothy 3. 2.
The ingrafted word, James 1. 21.
The living word of God, 1 Peter 1. 25.
Faith working by love, Galatians 5. 6.

A TABLE of the MATTERS contained in the
COMMENTARY.

A.

HOW *Abraham's* Body was dead, when afterwards he begat six Children, *Rom.*
4. 19. how his Faith was without doubting, *Rom.* 4. 20.
Some Actions eminently good, and therefore generally commanded, *Phil.*
4. 8. are not particularly commanded, *1 Cor.* 9. 17.

Adoption includes a blessed Resurrection, *Rom.* 8. 23. *Gal.* 4. 7. *Eph.* 1. 4.

The Angels mentioned, 1 Cor. 11. 10. are the evil Angels that seduced Eve.

The Angels that fell have their Habitations in the dark Air, and do not at present suffer the Torments of infernal Flames, *Eph. 2. 2. 2 Pet. 2. 4.*

The Worship of Angels forbidden, as not holding the Head. The Foundation of it was laid in the *Platonick* Philosophy, introduced among the *Jews* by *Philo* and the *Alexandrian Jews*, Col. 2. 18. 3. 17.

The Anointing with Oyl, why used in healing of the sick, *Jam.* 5. 14.

It affords no foundation for the Sacrament of extreme **U**nction, *ibid.*

Antichrist was in being in the time of the Apostles, 1 *Joh.* 2. 17.

Men are by God appointed to Punishment for falling into Sin, but not to fall into it, 1 Pet. 2. 8.

The Apostles taught not that the Resurrection might be in their time, 1 *Thess.* 4. 15.

The whole Armor of God explained, and shewed to consist not so much in any immediate Influx of the Power of God, as in such things as either are in us, or are to be used by us, *Ephes.* 6. 14.

Divine Affiance necessary to the performance of our Duty, *Phil.* 4. 13. *Jam.* 1. 5. See the Appendix to 2 Cor. 6.

B.

B *Alaam* was a Prophet of the true God, 2 *Pet.* 2. 15, 16.

Baptism is styled the Laver of Regeneration, *Tit.* 2. 5.

Baptism is a Rite of Initiation to Christians, as Circumcision was to the *Jews*, *Colos. 2. 12.*

The Baptism of Infants proved from $\left\{ \begin{array}{l} \text{I Corinth. 7. 14.} \\ \text{Coloss. 2. 12.} \end{array} \right.$

(from the Faith, Gal. 3. 26, 27.

An Answer to the Objections } and the Answer of a good Conscience, 1 Pet. 3. 21.
required to Baptism.

Bishops and Deacons, *Phil.* i. i.

Three Senses of the Word Bishop given by the Ancients, all confuting the Presbyterian Hypothesis, 1 *Tim.* 3. 1. See the Preface to the Epistle to Titus.

the Husband of one Wife, 1 Tim. 3. 2.

A Bishop how to be a Lover of Hospitality, *Tit.* 1. 8.

Do not let us be like the world, but let us be transformed by the renewing of our mind, that we may present our bodies as living sacrifices, holy and acceptable to God, which is our reasonable service. (Rom. 12:2)

Boasting is excluded, though good Works are made the Conditions of Salvation, *Ephes. 2.*
10. See 1 Cor. 9. 17.

None are Members of Christ's Body who are not sincere Christians, united to him by the Spirit, *Eph. 4. 4.*

In what sense he that is born of God sinneth not, or doth not commit sin, 1 *Job.*
3. 6, 8.

C.

What Charity requires us to do to all, what it permits us not to do to any; what it requires or permits us not to do to our offending Brother, 1 Cor. 13. 7. Spiritual Gifts. Alms giving.

Gifts, Alms-deeds, Martyrdom, may be separated from Charity, 1 Cor. 13. 3.

Circumcision, was Contemporary with the Apostles, was an Enemy to St. Paul for teaching that Circumcision, and the Observation of the Law, was not to be imposed upon the *Gentiles*. He was instructed in Philosophy, and set up in *Asia*; was zealous for the Observation of the Law. He held that the World was made by Angels, and *Jesus* to be born of *Joseph* and *Mary* as other Men, *Coloss.* 2. 10.

The

A TABLE of MATTERS contain'd, &c.

The Divine Nature of *Jefus Chrift* is proved.

- { *Jehovah, Rom. 10. 13.*
God, Rom. 14. 12. 1 Cor. 10. 9. Heb. 1. 8. 3. 4.
the true God, 1 Job. 5. 20.
God manifested in the Flesh, 1 Tim. 3. 16.
the Great God, Tit. 2. 13.
1. From his Titles, he being { *God over all, blessed for ever, Rom. 9. 5.*
the Lord of all, Rom. 10. 12.
one in whom dwells the fulness of the God-head, Col. 2. 9.
and who was in the form of God before he was made Man,
Phil. 2. 6.
2. From the Divine Worship ascribed to him, he being the Object of Religious Adoration and Invocation, *Rom. 10. 13. Col. 3. 24. 2 Theff. 3. 16.*
3. From the Divine Actions and Attributes ascribed to him, he being { *the Creator of all things, Col. 1. 16. Heb. 1. 2, 10.*
the Searcher of all hearts, 1 Cor. 4. 5.
omnipotent, and the Raifer of the Dead, Phil. 3. 21. Col. 1. 19.
endued with Divine Knowledge and Wisdom.
- { *That there is one God the Father of all, and one Lord Chrift, 1 Cor. 8. 1.*
That the Head of Chrift is God, 1 Cor. 11. 3. (Eph. 4. 6.
- The Objections of { *That Chrift is distinguished from God in these words, Chrift is of God,*
the Socinians are, 1 Cor. 3. 23. The God and Father of our Lord Jefus Chrift, Col. 2. 2.
answered, viz. That by him we believe in God, 1 Pet. 1. 20.
That he is the first-born of every Creature, Col. 1. 15.
That were he God, we could not be called to imitate him, 1 Job. 3. 3.

Chrift died { *for all, 1 Tim. 2. 26.*
for every Man, Heb. 2. 9.
for the whole World, 1 John 2. 2.
for them that perish, Rom. 14. 15. 1 Cor. 8. 11. 2 Pet. 2. 1.

The Church of *Corinth, Galatia, Thessalonica*, when the Apostle writ to them, had no settled Pastors, *1 Theff. 5. 13. See the General Preface.*

Circumcision was esteemed by the *Jews* as their Righteousness, *Rom. 2. 13. 3. 1.*

Circumcision on the eighth day only Regular, *Phil. 3. 5.*

The Cloud not only a Pillar going before, but a covering over the *Jews*, *1 Cor. 10. 1.*

The Coming of our Lord, when mention'd absolutely, refers to his final Advent, *2 Theff. 2. 1.* when said to be at hand, to his coming to take Vengeance on the unbelieving *Jews*, *Phil. 4. 5. Jam. 5. 8.*

Contentment, in what it consists, *1 Tim. 6. 8.* and what exercise it requires, *Phil. 4. 13.*

What things ought not to be matters of Contention among Christians, *2 Tim. 2. 14.*

Arguments against the Vow of Continency, *1 Cor. 7. 5, 9, 25.*

Covetousness is properly Idolatry, *Colof. 3. 5.*

The Cup of Blessing how the Communion of the Blood of Chrift, *1 Cor. 10. 16, 21.*

The Cup is to be received by the Laity, *1 Cor. 11. 25.*

The Custom of the Church is a Rule in matters of Indifferency, *1 Cor. 11. 16.*

D.

THE effect of Chrift's { 1. Freedom from Condemnation, or Justification.

Death is double, { 2. The vouchsafement of the Holy Spirit, *Rom. 8. 4.*

We became all obnoxious to Death by one sin of *Adam*, *Rom. 5. 12.*

The Devils are not to be cast into Hell fire till the Day of Judgment, *2 Pet. 2. 4.*

One Man makes himself differ from another in spiritual, or vertuous Habits acquir'd, tho' not in spiritual Gifts immediately infused, *1 Cor. 4. 7.*

The Gift of Discerning Spirits was exercised in chusing Persons meet to do God service in the Ministry, *1 Tim. 1. 18.*

Divorces common on the Womans side among *Jews* and *Gentiles*, *1 Cor. 7. 11. 1 Tim. 5. 10.* not permitted in the Christian Law, except in case of Fornication, *1 Cor. 7. 10, 13.*

We must Die to Sin once for all, *Rom. 6. 10, 11.*

E.

E { *the Knowledge of our Duty.*
 Dification { *Faith.*
 respects { *Love, Rom. 15. 2.*
 { *Union.*

Elders among { *the Ruling*
Jews of two sorts, { *Teaching* } Elders, both ordained, *1 Tim. 5. 17.*

Election

A TABLE of MATTERS

- Election in the Scripture Phrase is not of private Persons to Salvation, but of Nations and Churches to enjoy the means of Grace, *Rom.* 9. 11, 12. *Coloss.* 3. 12. 1 *Theff.* 1. 4. 1 *Per.* 2. 9.
- Election to Salvation is not absolute, or to the means, but conditional upon performance of the means prescribed as necessary for the obtainment of Salvation, and is made sure by good Works, 2 *Per.* 1. 10.
- Catholick Epistles when, and why so called. *Preface to them.*
- The Epistle to the *Romans* placed first, as being writ to the Imperial City: St. Peter was not at *Rome* when it was written. *Preface.*
- The first Epistle to the *Corinthians* was written by St. Paul when he was at *Ephesus*. A. D. 57. the second Epistle the Year following. St. Paul writ no third Epistle to them. See the *Preface and Note on 1 Cor.* 5. 9.
- The Epistle to the *Ephesians* was writ to them, not to those of *Laodicea*; the Objections to the contrary are answered, *Preface and Note on Chap.* 1. 15. 3. 2. It is the Epistle from *Laodicea* mentioned *Coloss.* 4. 16. and was writ not against the *Gnosticks*, but the Judaizing Christians.
- The Epistle to the *Philippians* was written when St. Paul was Prisoner at *Rome*, to warn them not against the *Gnosticks*, but the Judaizing Christians.
- The Epistle to the *Colossians* was written when St. Paul had not seen them, against the Judaizers who endeavour'd to impose the Observation of the Law upon the Gentile Converts, *Preface.*
- The first Epistle to the *Thessalonians* was writ not from *Athens*, but from *Corinth*, after the Council at *Jerusalem*. The second was not writ before the first.
- The first Epistle to *Timothy* was writ after St. Paul's Enlargement from his Bonds at *Rome*.
- The second at the close of St. Paul's Life, and was the last of his Epistles. See the *Preface and Notes on Chapter the fourth.*
- The Epistle to *Titus* was writ after St. Paul's Bonds.
- The Epistle to *Philemon* contains very useful matter.
- The Epistle to the *Hebrews* was written by St. Paul to the *Jews* in *Judaea*, to prevent their Apostasie from the Faith, and that not in Hebrew, but in Greek, *Preface.* The Objections of Mr. Clerc are answer'd, *Hebr.* 2. 3. 9. 2.
- The Epistle of St. James, was writ by the Apostle James, the same with James the Just, Bishop of *Jerusalem*, to the Twelve Tribes, to correct the Errors which had obtained among the *Jews*, and to comfort the believing *Jews* under the Persecutions they then suffer'd, *Preface.*
- The first Epistle of St. Peter was not written in the 44th Year of Christ, but towards the close of St. Peter's Life, not to the Dispersion of the believing *Jews*, mentioned *Acts* 8. 1. but to the great Dispersion of the *Jews* throughout *Asia*, to encourage them to persevere in the Christian Faith, and to prevent their siding with the *Jews* in their Rebellion, *Preface.*
- The second Epistle was writ by St. Peter a little before the Destruction of *Jerusalem*, to arm the believing *Jews* against that fiery Trial which was come upon them, and against those Scoffers which questioned the Promise of Christ's coming, *Preface.*
- The first Epistle of St. John was written before the Destruction of *Jerusalem*, *Preface.*
- The second and third Epistle by the same Author.
- The Epistle of St. Jude was written by Jude the Apostle, and Brother of James.
- The *Essenes* abstained from {Flesh,
Wine,
Women, } and this they did through Philosophy, as did the *Pythagoreans*, *Colos.* 2. 21.
- They had the Names of Angels in Veneration, and would not touch any unclean thing, *Colos.* 2. 21, 22, 23.
- The eternity of future punishments is shew'd to be well consistent both with the Justice and Goodness of God, and the Objections to the contrary are answered, *Appendix to 2 Theff.*
- The eternity of future Punishments fully asserted by the Primitive Christians, *Heb.* 6. 2.
- Both *Jews* and *Christians* mourned at the Excommunication of their Members, 1 *Cor.* 5. 2.
- How far the Laity were concerned in the Excommunication and Absolution of Offenders, 2 *Cor.* 2. 6.

F.

WHat is the Gift of Faith, 1 *Cor.* 12. 9.

Of the nature of Faith, and of Justification by Faith alone, *Pref. to the Epist. to the Galat.*

Faith doth oblige us to, but doth not formally include Obedience, *Rom.* 6. 1. 10. 9. *Preface to the Epistle to the Galatians*, §. 1. 1, 3, 4.

It is the Act of Faith that justifies, *Rom.* 4. 25. *Gal.* 3. 6.

Faith in Christ raised from the dead is justifying Faith, *Rom.* 4. 25. 10. 9.

The

The Faith once delivered to the Saints admits of no addition, *Jude* 3.

What is the one Faith mentioned, *Eph.* 4. 5.

Faith how made perfect by Works, *Jam.* 2. 22. St. Paul, and St. James reconciled, *ibid.*

God why stiled the Father of our Lord Jesus Christ, *Colos.* 1. 2.

The whole Family of God includes { the Angels, and the Blessed above, } *Eph.* 3. 15.
and the Saints on Earth,

The Fore-knowledge of God discovered in Prophetical Predictions, *1 Pet.* 1. 2.

Fornication is a work of the Flesh, against the Moral Law, excluding us from God's Kingdom, rendring us obnoxious to his Wrath, and fit to be cast into Hell Fire, *Pre-face to the first Epistle to the Corinthians.*

What Doctrines are fundamental, *1 Joh.* 2. 5.

It may be a fundamental Error to teach that in the Name of Christ as necessary to Salvation, which he hath not taught by himself, or his Apostles, *Gal.* 1. 9. How far the Church of Rome is guilty of this, *ibid.*

G.

THE *Gentiles* how without the Knowledge of God, and without Hope, *Eph.* 2. 12.
See Heathens.

Revealed before the Calling of the *Gentiles* how far, and not revealed, *Eph.* 3. 6, 10.

Why the Holy Ghost is not mentioned in the Prefaces to the Epistles, *Colos.* 1. 2.

The Gifts mentioned, *1 Cor.* 12. severally explained, *1 Cor.* 12. 12.

held it lawful, in times of Persecution, to deny the Faith, *2 Pet.* 2. 1.

The *Gnosticks* { they blasphem'd the Angels, *Note on Ver.* 10.
they taught that Believers might live as they would, they being saved by
Grace, and not by good Works, *Jude* 4.
and yet they call'd themselves the Spiritual Men, *Ver.* 19.
they were never persecuted, *2 Pet.* 2. 4.
they despised not Governments, but flatter'd them, *Note on Ver.* 10.

God would have all Men to be saved, *1 Tim.* 2. 4. and would not that any should perish, *2 Pet.* 3. 9.

God gives Men up to their Lusts, 1. By leaving them destitute of those Providential Dispensations which might restrain them. 2. By permitting Satan to delude, and to provoke them to the commission of them, *Rom.* 1. 24.

He sends among them { not by inspiring into them any evil,
strong Delusions, { not by inclining, or exciting them to it,
{ not by necessitating them to sin, but
by permitting Satan to do it, *2 Thess.* 2. 11.

The Gospel emphetically stiled the Truth, *Rom.* 2. 8.

How preached to all the World, *Coloss.* 1. 6.

Those who are not Gods by nature, are not to be worshipped, *Gal.* 4. 8.

Nor owned to be Gods by Christians, *1 Cor.* 8. 5.

In what sense we are saved by Grace, *Eph.* 2. 9. *Tit.* 3. 5.

H.

Pure Hands, are { from Blood and Cruelty,
Hands-free { from Injustice and Bribery, } *1 Tim.* 2. 9.
{ from Filthiness and Impurity,

How God hardened the heart of *Pharaoh*, *Rom.* 9. 17.

The *Jews*, *Greeks*, and *Romans*, prayed with their Heads covered, and their Women with their Hair loose, *1 Cor.* 11. 5.

Heathens { believed not the Resurrection of the Body, *1 Thess.* 4. 14.
{ they had no firm Belief of a future Life, *2 Tim.* 1. 10.
{ their Philosophy, and vain Deceit, *Col.* 2. 8.
{ they counted simple Fornication no Sin, *Eph.* 5. 6. *1 Thess.* 4. 5.
{ their secret Mysteries were full of Impurity, *Eph.* 5. 12.
{ they held Drunkenness a Duty in the Solemnities of *Bacchus*, *ver.* 18.
{ they practised unnatural Lusts, *1 Thess.* 4. 5.
{ they were addicted to Lying, *Eph.* 4. 25. and to Stealing, *ver.* 28.
{ the Heathens Creed, *Heb.* 11. 6.

They lay under two Infelicities, { 1. The want of a Covenant-Relation to God, } *Col.* 2. 15.
{ 2. Subjection to the Delusions of evil Spirits }

How far we may allow that Heathens, acting according to the Law of Nature, and owning the true God, may be accepted, and rewarded by him, *Rom.* 2. 15.

A TABLE of MATTERS

An Heretick is one who maintains some Doctrine or Opinion subverting the Faith, acting, in so doing, against the Convictions of his own Conscience, *Tit.* 3. 10.
 The Duties of Husbands and Wives, *Colos.* 3. 18, 19.
 The Holiness of God in Scripture, what it signifies, *1 Pet.* 1. 16.

I.

THE Apostle speaks not of *Jacob* and *Esau* personally, but nationally considered, *Rom.* 9. 13. dispersed through *Asia*, *Africa*, and *Europe*, *1 Pet.* 1. 4.
 they had many Proselytes, *1 Pet.* 1. 1.
 are stiled the twelve Tribes after their Dispersion, *Jam.* 1. 1.
 they thought God framed the World with a particular regard to them, *1 Cor.* 3. 22.
 The Jews { they Apostatized from the *Roman* Government, 1. From desire of freedom from Tribute, 2. Of Dominion over other Nations, and 3. From an Opinion that they ought to own no other Lord or Master but God only, *1 Pet.* 2. 16. *1 Tim.* 6. 2.
 their corrupt Manners render'd them as bad as Heathens, *Rom.* 2. 1, 13, 22.
 Their loose Doctrines. (*First*,) That no circumcised *Jew* went to Hell (2dly, That the hearing of the Law, rendred them acceptable to God without the doing of it. (3dly,) That the doing some Precepts would atone for the neglect of others, *Rom.* 2. 13. *Jam.* 2. 11.
 Unbelieving Jews { How grievously they persecuted the Christians, and especially the Believing *Jews*, *Gal.* 3. 4. *Preface to the Epistle of St. James*.
 They in many cases thought themselves obliged to abstain from all Flesh, *Rom.* 14. 2.
 They suffer'd from the *Romans* not only in *Judea*, but in all places where they were seated, *Preface to the Epistle of St. James*.
 That there shall be a general Conversion of the Unbelieving *Jews*, *Rom.* 11. 24, 36.
 The Words of the Apostle cannot be Expounded of the Spiritual *Israel*, i. e. the then Believing *Jew* and *Gentile*, *Appendix to Rom.* 11.
 Nor be applied to any Conversion of the *Jews* from the writing that Epistle, till the times of *Constantine*, *ibid.*
 This hath been the constant Doctrine of the Church, *ibid.*
 The Prophecies touching the Calling of the *Jews*, are not yet fulfilled, *ibid.*
 The Believing *Jews*, { their Apostasie, and the Causes of it, *2 Thess.* 2. 3.
 they knew not that the *Gentiles* should be made Heirs of the same Body, and enjoy the same Privileges with them, *Eph.* 2. 6.
 The Image of God in Man, consists not primarily in Holiness, but in Dominion, *1 Cor.* 11. 7. *Jam.* 3. 9.
 How Christ is the Image of God, *Colos.* 1. 15.
 What the Imitation of God and Christ requires, *1 Job.* 3. 3.
 Imposition of Hands in Ordination, an Apostolical Tradition deriv'd from the *Jews*, *1 Tim.* 4. 14.
 Of this laying on of Hands, the Apostle speaks, *1 Tim.* 5. 22.
 Imposition of Hands after Baptism, Apostolical, *Heb.* 6. 2.
 The necessity of an infallible Guide, not proved from *Eph.* 4. 11, 14. *1 Tim.* 3. 15.
 The Book of *Job* an History, and not a parable, *Jam.* 5. 11.
 Justification in *St. Paul*, implies only the Absolution of a Sinner from his past Sins; this Justification is necessarily by Faith alone, *Pref. to Galat.*
 The Doctrine of Justification by Faith, in opposition to the Works of the Law, is Fundamental, *Gal.* 1. 9.
 A double Justification is mentioned in Scripture, *Rom.* 2. 13. *Gal.* 3. 14.
 Good Men under the Law were justified by Faith, *Gal.* 3. 14.
Quest. Whether all that is necessary to be believed for Justification, be this single Proposition, That *Jesus of Nazareth was the Christ*? *Preface to the First Epistle of St. John*.
 The Apostles neither taught, nor believ'd, that they might live till the day of Judgment, *1 Thess.* 4. 17.

K.

IN what sense Christ's mediatory Kingdom is to last for ever, *1 Cor.* 15. 28.
 Prayer for Kings was used constantly by *Jews* and *Christians*, *1 Tim.* 2. 2.
 God's Knowledge sometimes includes his Power and Will, *2 Pet.* 2. 9.

L.

THE Epistle from the *Laodiceans* is the Epistle to the *Ephesians*, *Col.* 4. 16.
 The last times were in being when the Apostles writ, *1 Tim.* 4. 1.
 The Law was given { by Angels, as God's Ministers, *Heb.* 2. 2.
 for the extirpation of Idolatry, *Gal.* 3. 19.

The Apostle, *Rom.* 7. speaks not of a Regenerate Man, but of a Man under the Law before Grace, *Rom.* 7. 25.

The whose Duty of Man is to live { Soberly,
Righreously, } *Tit.* 2. 13.
Godly,

The love of God { God's love to us, } and how it is perfected in us, 1 *Job.* 2. 5. 4. 12. 17.
signifies, { our love to him, }

The Freedom and Greatness of God's love to us, 1 *Job.* 4. 10. and of the love of Christ, *Eph.* 3. 19.

Love is the fulfilling of the Law to God and Man, *Rom.* 13. 10.

Obedience to God's Commands the Test of Love, 1 *Job.* 5. 3.

The luffings of the sensual Appetite, are temptations to Sin, and the Root of Sin, but not Sin imputed, till consented to, *Jam.* 1. 4.

M.

THE whole Man consists of Spirit, Soul and Body, 1 *Theff.* 5. 23.

The Man of Sin { not Mahomet,
not the Papal Hierarchy, } { Preface to the Second Epistle to the
not C. Caligula, } Theſſalonians.
not Simon Magus, and the Gnoſticks,

But the Jewish Nation, with their Sanhedrim, Scribes and Pharisees, *Ibid.*

The Objections against this Opinion Answered, *Ibid.*

His coming was to be attended with an Apostasie { from the R. Government.
or from the Faith.

His Characters { opposition to God and his Church,
his exalting himself above all that is called God, } agree exactly to the
his sitting in the Temple of God, } Jews, Notes on Ch. 2.
his coming with lying Wonders,

The ὁ κατέχων, or he which letteth, *Claudius*, *Ibid.*

Manna was Spiritual Food to the Jews, 1 *Cor.* 10. 3.

allow'd to the Clergy, *Tit.* 1. 6. *Heb.* 13. 4.

Marriage, { no hindrance to Prayer, 1 *Cor.* 7. 5. When seasonable, *Ver.* 36.
it ought to be in the Lord, i. e. of one Christian with another, 1 *Cor.* 7. 39.
1 *Pet.* 3. 7.

rejected by some Heathens upon several Accounts, 1 *Cor.* 7. 1.

The pretended Sacrifice of the Mass refuted, *Heb.* 10. 18.

Christian Matrons are to be grave in Apparel, not costly in attire, nor much concern'd about it, as becometh Women professing Godliness, 1 *Tim.* 2. 10. 1 *Pet.* 3. 4.

The Duty of Masters towards their Servants, *Eph.* 6. 9.

Melchisedeck, { a Man, not an Angel,
not Sem,
not the eternal Λόγος, } { Heb. 7. 3.
how without Father and without Mother,

Ministers Maintenance, a standing Ordinance of Christ, 1 *Tim.* 5. 18.

The necessity of the Ministerial Function, notwithstanding the Unction from the Holy One, 1 *John* 2. 27.

The Millennium not proved, { from Christ's Appearance and Kingdom, 2 *Tim.* 4. 1.
from the Thousand Years as one Day, 2 *Pet.* 3. 8.
from the new Heavens and new Earth, *Ver.* 13.

Confuted, Note on { 1 *Cor.* 15. 22, 52.
Colos. 3. 4.

This is a great Mystery, relates not to common Matrimony, but only to the Marriage of Christ with his Church, *Eph.* 5. 32.

N.

THE Heresie { was in the time of the Apostles, 2 *Pet.* 2. 1:
of the Nicolaitans. { They deceived many, and caused Christianity to be blasphemed, Note on *Ver.* 2:
They were most impious in their Principles, and lascivious in Manners, *Ib.*
They practised their Impurities in the Day-time, *Ver.* 13.
They blasphemed, and spake evil of Angels, *Ver.* 10.
They spake swelling Words of Vanity, *Ver.* 18.

A TABLE of MATTERS

O.

ALL Oaths not unlawful, *Gal.* 1. 20. *1 Thess.* 5. 27. *Heb.* 6. 16.
 Where the Offence being Scandalous, hath incurred the Censures of the Church, the Pardon of the Church is necessary for the comfort of the Offender, *2 Cor.* 2. 7.
 The Offerings of Christians were imploy'd to purchase the Freedom of Christian Servants from their Heathen Masters, *1 Cor.* 7. 23.
 Ordination is not therefore a Sacrament, because it was at the first attended with a *χάρισμα*, *2 Tim.* 1. 6.
 None were admitted to it without Tryal, *1 Tim.* 3. 10.

P.

PASTORS and Teachers were Men endow'd with spiritual Gifts, *Eph.* 4. 11.
 Patience under Sufferings, gives Experience of the sincerity and constancy of our Faith, *Jam.* 1. 3.
 Perfect Patience shews us to be entire in Faith, Trust in, Dependance on God, in Resignation to his Will, in Christian Fortitude and Temperance, as to the Pleasures, Honours, and Concernments of this World, in love to God, and to our Brother, *Jam.* 1. 4.
 Motives to it from { 1. That we only suffer if need be, *1 Pet.* 1. 6.
 these Considerations; { 2. The loss of fading and unsatisfactory things, *Jam.* 1. 11.
 And are assured of, { 3. Divine Assurances and Consolations under Sufferings, *1 Pet.* 4. 14.
 { 4. A glorious Reward of all our Sufferings, *Jam.* 1. 12.
 St. Paul did indeed fight with Beasts at Ephesus, *1 Cor.* 15. 32.
 What it is to be perfect, *1 Cor.* 2. 6. *Philip.* 3. 18.
 Perseverance of true Believers to { *Colos.* 1. 23. *1 Thess.* 3. 5.
 the end, confuted, Note on { *Heb.* 10. 38.
 { *2 Pet.* 2. 20, 21.
 { Second Epist. of St. John, Ver. 8.
 Not promised in { He shall confirm you to the end, *1 Cor.* 1. 8.
 these Words: { He that hath begun a good Work will perfect it, *Philip.* 1. 6.
 { Faithful is he that hath called you, who also will do it, *1 Thess.* 5. 24.
 { Who are kept by the Power of God through Faith to Salvation, *1 Peter*
 { 1. 5.
 { They went out from us, but they were not of us, *1 John* 2. 19.
 St. Peter had not been at Rome when St. Paul writ or came to Rome, *Rom.* 1. 15.
 Nor was he there when he writ his Epistles from Rome, Preface to the First Epistle of St. Peter.
 He could be only Bishop of the Jewish Church at Rome, *Rom.* 1. 15.
 He had no Supremacy over the Apostles, *Gal.* 2. 10.
 The Heathen Philosophers were Vain-glorious, Mercenary and Wicked, *1 Thess.* 2. 9.
 Polygamy is forbidden, *1 Cor.* 7. 4.
 How the Powers that be are of God, *Rom.* 3. 7.
 The Words there said, relate to the false and pernicious Opinions of the Jews, *Ibid.*
 What Resistance of them is forbidden, *Rom.* 13. 2, 3.
 This place declares not how far a Man is the Higher Power, or when he ceaseth to be so, and therefore reacheth not our Controversie, *Rom.* 13. 2.
 We own him as the Higher Power, to whom we pay Tribute, *Rom.* 13. 6.
 Prayer must be performed { in Faith, *Jam.* 1. 6, 8.
 { without Wrath, *1 Tim.* 2. 9.
 The Prayer of Faith mentioned by St. James, was miraculous, *Jam.* 5. 15.
 What it is to pray without ceasing, *1 Thess.* 5. 17.
 Prayer to Saints departed, was not practised by the Apostles, *Colos.* 4. 4.
 Prayer for the Dead, cannot be proved from the Apostle's Prayer for Onesimus, *2 Tim.* 1. 18. or from *Rom.* 15. 30.
 The Pre-existence of Souls confuted, *Rom.* 9. 13.
 Christ was consecrated to his Priesthood by his Sufferings, *Heb.* 2. 10. and therefore did not properly exercise his Sacerdotal Function till after Death, *Heb.* 5. 5, 10. by offering his Blood in the Heavens, *Rom.* 4. 25.

Three sorts of Promises mentioned in the New Testament : { The Promise } of the Messiah,
of the Spirit,
of an Eternal Rest, } Gal. 3. 27.

The Gift of Prophecy, 1 Cor. 12. 10.

Purgatory cannot be proved from 1 Cor. 3. 15.

Q.

HOW the Spirit may be quenched, 1 Thess. 5. 19.

R.

Reconciliation and Access to God, is only through Christ's sufferings for us, Eph. 2. 18.
the Reason why it must be so, *Ibid.*

Redemption is double, { from the guilt of Sin, by the Remission of it.
from Death, the Punishment of Sin, by the Redemption of the Bo-
dy from it, Eph. 1. 14. the necessity of this Redemption, Ver. 6.

Remission of Sins by a free Act of Grace and Mercy, is absolutely necessary to our Ac-
cess to God, and Relation to him, Eph. 1. 7. The Wisdom of this Dispensation,
Ver. 8.

A Threefold Rest { of the Jews in the Land of Canaan, }
a Rest after the Example of God } Heb. 4. 3, 7, 10.
a perpetual Sabbatism,

The Rest mentioned by the Apostle, Heb. 4. 16. relates not to the Millennium.

Christians had no Rest from Persecution after the Destruction of Jerusalem, Heb. 4. 3.

Respect of Persons, wherein it consists, Jam. 2. 1.

That the Resurrection was past already, was the Doctrine of Menander, 2 Tim. 2. 18.

The Jews held, that the Messiah was to raise the Dead, 1 Cor. 15. 22.

The Holy Spirit the Principle, or the efficient Cause of the Resurrection, Rom. 8. 11.

The Resurrection of the same Body, which was laid down in the Earth, asserted and
proved, and the Objections to the contrary are Answered, Preface to the First Epistle to
the Corinthians.

The Philosophers opposed and derided the Resurrection of the Body, 1 Cor. 15. 32.

It is to rise clothed upon, 1 Cor. 15. 38, 54. and with such Qualities as the Philosophers
gave to that Body which they stiled the Vehicle of the Soul, Ver. 44.

The Apostle seems to say, That when it enters into Heaven, it will be no longer Flesh
and Blood, Ver. 50.

The Revelation of { by the Preaching of the Gospel to the World, } 1 Pet. 1. 5.
Jesus Christ, double { by his Glorious Descent from Heaven,

Revelation, of Sal- { by the Gospel bringing Life and Immortality to light, } *Ibid.*
vation double, { at Christ's second Appearance, without Sin to Salvation,

Rewards, not of strict Justice or Merit, but of Grace and Promise, 2 Thess. 1. 7.

The Righteousness of Christ imputed, not proved from { Rom. 5. 18.
1 Cor. 1. 30.
{ Philip. 3. 9.

Rome, why called Babylon, 1 Pet. 5. 13.

S.

THE Sabbatarian Doctrine confuted, Colof. 2. 16.

The Christian Sabbath confirmed, 1 Cor. 16. 2.

Sacrifices of a sweet Odor, were also expiatory Sacrifices, Eph. 5. 2. Heb. 9. 19.

What it is to sanctifie God in our Hearts, 1 Pet. 3. 15.

They who were delivered to Satan, were punished with Bodily Diseases, 1 Cor. 5. 5.
1 Tim. 1. 20.

The Scriptures were written by the Assistance of the Holy Ghost, 1 Pet. 1. 12. though
not always dictating the very Words, but so presiding over the Apostles as to pre-
serve them from Error, General Preface.

They contain all things requisite to Salvation, 2 Tim. 3. 17.

And were written with sufficient Clearness, 2 Cor. 4. 3.

No places are cited by the Apostles as out of Scripture, which were not in the Scrip-
tures of the Old Testament, Jam. 4. 6.

Justice due to Servants, { how they are to be treated, Colof. 4. 1.
how to demean themselves to their Masters, Colof. 3. 22, 23, 24.
Every

A TABLE of MATTERS

Every deliberate and wilful Sin committed against the Convictions of the Conscience, is mortal, and deserveth Death, as being a breach of the Gospel Covenant, requiring sincere Obedience, *Jam. 1. 15.—4. 17.*

The Sins of good Men are not included in those Words, *All things shall work together for good to them that love God,* *Rom. 8. 28.*

God cannot { necessitate,
or excite to sin,
or infuse any evil into us, } *2 Thes. 2. 11.*

How we all sinn'd in *Adam,* *Rom. 5. 19.*

Only Personal Sin is imputed, and that is not imputed when it is not punished, *Rom. 5. 14.*

What is the Sin unto Death, *1 Job. 5. 17.*

The Words, *those that sleep in Christ,* are not to be restrained to the Martyrs, *1 Thes. 4. 14.*

The Souls of the Wicked shall not be annihilated, *Appendix to 2 Thes. 1. §. 6.*

Good Souls departed hence, are with Christ in a far better State, and therefore not in a State of insensibility, *Philip. 1. 24.*

But not admitted into Heaven, or enjoying the Vision of God, till the Day of Judgment, *2 Tim. 4. 8.*

The Holy Spirit, is { the Object of Religious Worship, *Rom. 9. 1.*
Omniscient, is with God, and is God, *1 Cor. 2. 11.*
a Person uncreated, *1 Cor. 12. 11.*

The Spirit of Man { derived not from the Parents, but from God, *Heb. 12. 9.*
hath a Capacity of Understanding when separated from the Body,
2 Cor. 12. 3.

All Profelytes to the Jewish Religion, or to the Worship of the God of *Israel,* are stiled Strangers by them, *Eph. 2. 19.*

Christ suffered { in our stead
to bear the Punishment of our Sins, { *Rom. 2. 26.—5. 10. 2 Cor. 5. 21. Gal. 3. 13. Eph. 2. 18. Eph. 5. 2. 1 Tim. 2. 6.*
to reconcile us to God, (and) { *Heb. 1. 4.—2. 17. 1 Pet. 2. 34. 1 Pet. 3. 18. 1 Job. 2. 2.—4. 10.*

Why it was meet he should thus suffer, *Eph. 1. 8. Heb. 2. 10.—10. 14.*

The Gift of discerning Spirits, *1 Cor. 12. 10.*

T...

TWO things requi- { *First,* That it be a place appropriated to God's use, } *1 Cor. 6. 19.*
site to a Temple, { *2dly,* That he should dwell in, or be present with it, }

That our Bodies are thus the Temples of the Holy Ghost, and therefore to be kept holy, *ib.*

Temptations are either { to Sin, or,
for Tryal of our Faith; these latter only are Matter of our Joy,
and why they are so, *Jam. 1. 2.*

Thanks due to God for all things, *Eph. 5. 20.*

Timothy and Titus { were not Bishops fixed to a Diocess,
But yet they had Episcopal Jurisdiction over Presbyters.

{ *First,* That this Superiority cannot be contrary to the Gospel Rule.
2dly, That it is not repugnant to the Constitution of Churches in the
Apostles Times, for Men to have Jurisdiction over more than one
particular Congregation.

Hence it follows: { *3dly,* That the Apostolical Power of Governing Churches, might be
committed to others whom they would entrust with it.
4thly, That they did commit this trust to others, is proved from Scrip-
ture, Tradition and Reason, *Preface to the Epistle to Titus.*

Traditions *extra* Scriptural not proved, { from *Rom. 16. 17.*
nor from *1 Cor. 11. 2.*
nor from *2 Thess. 2. 14.*

The Church no sure Keeper of Traditions, *2 Thess. 2. 14.*

Oral Tradition disproved, *2 Pet. 1. 15.*

The Gift of Tongues, { imparted *per modum habitus.*
He that spake with them understood himself, *1 Cor. 14. 2, 3, 4.*
His Crime was this, That he chose to shew his Gift in unknown
Words, when he might have spoken intelligibly *Ver. 13.*

What it is to try the Spirits, and how they might then be tryed, *1 Job. 4. 1.*

Transubstantiation refuted, *1 Cor. 11. 24. 1 Pet. 2. 12.*

contain'd in the C O M M E N T A R Y.

v.

THE Unity of the Catholick Church, wherein it consists, *Eph.* 4. 4.
Universal Grace taught, *2 Pet.* 3. 9.

W.

THE Ministerial Function is stiled a Warfare, 1 Tim. I. 18.

The Wicked are to be punished, } at the Day of Judgment, 2 Per. 2. 9.
 } at the Conflagration of the World, Chap. 3. 7:
 God will execute the Punishments threatned to the Wicked in the Life to come, App. to
 2 Theff. 1. §. 4.

Widows, { of four kinds, 1 *Tim.* 5. 3.
 { Who are Widows indeed, *Ver.* 5.
 { What Widows are to be chosen 1

What Widows are to be chosen Deaconesses, and when, *Ver. 9, 10.*
How it is not of him that willetb, nor of him that runneth, *Rom. 9. 16.*

God worketh in us to will and to do, not by such a Physical Operation as makes it necessary for us to will and do what he would have us, but by a Moral Operation exciting us to will, and suggesting to us what we ought to do, *Philip. 2. 13.*

Freedom of Will is put in Opposition to Necessity, 2 Cor. 9. 7. *Philem.* 14. 1 *Pet.* 5. 2.
The Word of God heard, read and preach'd, is the ordinary means of Conversion, *Jam.*
1. 18. 1 *Pet.* 1. 25.

The Holy Spirit concurs with it, not by a Physical, but Moral Operation, *Ibid.*

The Word of Wisdom, and of Knowledge, 1 Cor. 12.9.

The working of Miracles, *Ibid.*

In what sense the Woman shall be saved by Child-bearing, 1 Tim. 2. 15.

The World to come, { either the Age of the Messiah, or,
the Kingdom to be erected after the four Monarchies, styled
Οἰκουμένη, Heb. 2. 5.

Writing is more effectual to convey the Truth to Posterity than Oral Tradition, *Philip*.
3. 1. See Oral Tradition.

What it is to write the Law in our Hearts, Heb. 8. 10.

Z.

THE Zeal of the *Jews* was full of Bitterness, *Jam.* 3. 14.

And of Ignorance in the things they were zealous for, i *Tim.* I. 7.

The Jewish Zealots, of what temper they were, *Jam.* 4: 2, 3, 17.

F I N I S.